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The Churchman

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Evangelicals and Evangelism.

By The Right Rev. The Lord Bishop of Rochester.

THOUGH the title of this year's Oxford Conference, *The Church and the People*, is wide and general in character, the purpose of our gathering is extremely practical and definite—namely, how to implement the Report on Evangelism, *Towards the Conversion of England*. The time for theorising and academic thinking is past. The hour has struck for creative action. Overworked parish priests have come here to ask: "What can I *do*?"; which involves, of course, the previous question: "How can I fit myself for this task of evangelism?" I hope very much, therefore, that our discussions will centre on concrete facts, concentrate on definite issues, and lead to practical proposals.

For this purpose, the subjects for each session must be invested with that urgency and reality they are bound to assume in days of crisis that are epoch-making, and in the actual situation that now confronts the Church and every one of its ordained ministers—terrifying as it is in the immensity of its responsibility and opportunity.

This opening address, in its presentation of evangelism to-day, must likewise fulfil the paramount requirement of facing facts and of relevance to the present position. I propose, therefore, first to review the importance of the Report on Evangelism with regard both to the Evangelical school of thought in the Church, and also to the national situation; and then, in conclusion, to ask what is thereby demanded of each one of us.

I.

First, what has the Report to say to Evangelicals? In the general shaking of war, superstructures tend to disappear, and foundations to be exposed. In the sphere of religion this means that war forces attention on the basic verities of our faith, and gives rise to a mood that is somewhat impatient of secondary matters of Church order and observance.

Thus, after the 1914-18 war, the Swiss prophet, Karl Barth, emerged into world-wide prominence with his religion of crisis, and his message of an intervening God who speaks. During this 1939-45 war, when the late Archbishop William Temple was discussing the need for that Commission on Evangelism which he afterwards appointed, he confessed that although the Fourth Gospel was the country in which he found himself most at home (even as is gloriously evident from his *Readings in St. John's Gospel*), yet undoubtedly St. Paul's Epistle to the Romans was the Scripture for days of crisis such as our own. Here then is the reason why, at the end of this war, as also of the last, eyes of expectation are naturally turned towards the Evangelical school in the Church. For the Evangelical emphasis, both in its prophetic and pastoral ministry, concerns the very essence of Christianity—namely, the personal relationship of each individual soul with God in Christ. In 1946 (as in 1919) men look to Evangelicals for a message,

for guidance, and for a lead. I pray God that Evangelicals to-day will have learned wisdom from the bitter failure of their elder brothers, and their tragic betrayal of trust during the wretched years of disillusionment between the two wars.

At the conclusion of the 1914-18 war, that great missionary, Canon W. E. S. Holland, travelled throughout England to recruit younger clergy for missions overseas. Wherever he went, he reported, Bishops affirmed that the future lay with Evangelicals; so expectantly did the country look to them; so markedly did the people resort to their Churches, save where the boasted "soundness" of certain of their number consisted merely in "sound": *vox et praeterea nihil*, and "clerical" into the bargain!

Ten years later, Canon Holland returned to this country on furlough from India, to find that while Anglo-Catholics had staged a "come-back" with their impressive annual Congresses, Evangelicals had gone into the wilderness a discredited body. What had happened? The Evangelical school had split over the Inspiration of the Bible, and also over the Proposed Prayer Book of 1928. Their energies had thereby been diverted from united action in spreading the Gospel and extending the Kingdom, to firing doctrinal broadsides at each other, and in mutual recrimination. For the next ten years, up to the outbreak of war, they ceased to count in the leadership of the Church, or in the estimation of the nation, which has always been favourably disposed towards them.

Because the iron of these fettering years of frustration had entered into my soul, I tried to take action in the early part of the war. In 1942 I called together a truly representative committee of leading Evangelicals and, with them, approached such different bodies as the Fellowship of Evangelical Churchmen and the Anglican Evangelical Group Movement. We hoped that some means might thereby be discovered of re-uniting the Evangelical school, so that we should not again "cast away our crown," nor lose the opportunity that would certainly present itself with the close of hostilities.

The Report of the Commission on Evangelism, *Towards the Conversion of England*, has a striking definition of fellowship (par. 276), which also explains the means thereto. Fellowship, it asserts, is the result of sharing in a common experience and devotion to a common cause. With Evangelicals, their *common experience* is restored personal relationship with God in Christ. The conviction that such religious experience, or "conversion" (speaking as it does of an intervening God) is for all, constitutes the one doctrinal essential that unites Evangelicals. The *common cause* to which Evangelicals are devoted is to communicate this personal and living experience. This is evangelism; and it is significant that the only institutional bond that has held Evangelicals together, since their emergence in the Church, has been their great evangelising Societies. Evangelicals have discovered their unity by engaging in active evangelism, and in no other way.

My little Committee for Unity, therefore, put forward the policy that the doctrinal basis of evangelical unity should be as short and simple as possible, and that evangelical unity would come through united action in evangelism.

I shall add as an appendix to this paper the short statement on "Evangelical Unity" which formed the basis of our discussions. It may be found helpful in the fostering of diocesan fellowships of Evangelicals.

It is sad to report that our advances were rewarded with no immediate result. Seeing that St. Peter's Hall, in which we are gathered, was founded as my father's memorial, and as the centenary of his birth falls on September 27th of this year, I am reminded of his indignant grief at Evangelical divisions. As he once burst out, on this very spot—"The two devils that must be cast out of the Evangelical school are the devils of suspicion and scorn. Conservatives are suspicious of Liberals, and Liberals scorn Conservatives." You will find that St. Paul has anticipated his sentiments in Romans xiv—a chapter that well repays study on our knees. My father's words explain the apparent fruitlessness of our negotiations for unity in 1942 and 1943. As a matter of fact, the more Conservative Evangelicals surprised us by their seeming willingness for wider comprehension. It was the more Liberal Evangelicals who closed the door by their antipathy to any doctrinal basis whatsoever. It is odd, but true to experience, that the narrowest sect of all are the Broad Churchmen; for they refuse to allow anyone to have convictions of their own.

I was not, however, too cast down, for three new factors were arising, which I believed might vastly improve the position.

1. First, Canon A. St. John Thorpe (the new Chairman of the National Church League, and a member of our little Committee for Unity) was going about the country encouraging the formation of diocesan, or area, Evangelical Fellowships, upon an inclusive, not exclusive, basis. Need I remind you how I had worked towards the same end during the eleven years I was Chairman of this Oxford Conference? From the first it had been my hope that the Oxford Conference might increasingly become the annual rallying ground of such inclusive Fellowships. It almost seems that what some of us here have worked and prayed for so long, may actually come to pass. Certainly the Fellowships which have sprung up have already effected a marked increase of Evangelical strength in the new Church Assembly. More than this, Evangelicals elected to the Assembly are vociferously unwilling to meet for conference before the Sessions in separatist groups, because of the fellowship together they have already enjoyed in the dioceses which they represent.

2. Secondly, I was meeting all the time young Evangelical Chaplains to the Forces, whose war experience was opening their eyes and enlarging their hearts. I knew that such men when they returned to their parochial ministries would be intolerant of intolerance, impatient of shibboleths, whether verbal or ritual, and eager enough to beckon to their partners in the other boat to help them get on with the job.

3. Thirdly, the Church Assembly had called for a Commission on Evangelism, and I saw here an issue that must either make or break the Evangelical School. It was plain that if Evangelicals could not give the lead in evangelism, they would, thereby, be shown up as simply moribund Low Churchmen. But it was equally plain that

they could not give the required lead unless they made a real and determined effort to work together; when they would find their unity. Shall we then, the Gospellers of the Church, work together towards the conversion of England? Can we hesitate about the answer when the need is so urgent, the opportunity so immense, the responsibility so tremendous?

II.

This brings me to the Importance of the Report on Evangelism as it concerns the National Situation. It is very difficult to appraise the present attitude of the People in general towards Christianity.

As *Towards the Conversion of England* states (par. 4): "Conditions vary surprisingly from area to area." Generally speaking, however, those areas which have suffered bombardment throughout the war do not seem to exhibit that insensibility to religion which obtains in areas where there has been no (or little) danger, and the population have profited by the war through the huge wages they have received.

At the same time, there have been not a few occasions of crisis, during the past six years, which have moved the whole nation. Witness, for example, those vast congregations that thronged Cathedrals and Churches on great National days of Prayer or Thanksgiving. In 1944, the late Archbishop William Temple, as also the Chaplain General, believed that they discerned a movement of the people back to God. Their contention, however, was disputed by many who were in closer personal touch with men and women in the services (more particularly those in this country), and with those employed in munition factories. Those who were doubtful agreed that there was a *seeking* on the part of people in general. But, they insisted, most of them hungered for they knew not what; seeing that (to quote Professor Julian Huxley): "The modern man has a God-shaped blank in his consciousness" (par. 54).

Then the first atomic bomb exploded on August 6th, 1945. Mr. Kenneth de Courcy, in his October *News-Letter on Foreign Affairs*, well summarised the added seriousness that came, thereby, upon the Nation. "In the confused world situation," he wrote, "mention the need for spiritual revival at almost any dinner table in Great Britain and you have immediate interest. . . This interest has increased at least a hundred-fold since the dropping of those two atomic bombs. It only takes a few minutes at any dinner table to get general agreement that the human race faces a cataclysmic crisis." He added, however, that "in Britain two small rays have appeared in the sky. The first was Mr. Tom Rees's mission to young people of the previous month, which had crowded out the Central Hall, Westminster. The other was the Report of the Archbishops' Commission on Evangelism.

With regard to the former, Mr. Rees's Central Hall Mission was followed, early this year, with a further and even more successful series of meetings which actually filled the Albert Hall to overflowing with young people. When we recall that a *Faith for the Times* Campaign of sixteen days duration in April, 1944, drew such crowds to the Albert Hall (despite air raids and a bus strike) that "on the final

Saturday the doors had to be closed and people turned away," we are bound to accept the judgment of that veteran missioner, Mr. A. Lindsay Glegg, that not even Moody and Sankey drew such large audiences as will flock to-day to hear the Gospel, and that " this is the age of empty Churches but of mass evangelism."

" When Jesus saw the multitudes, He was moved with compassion for them, because they fainted and were scattered as sheep having no shepherd " (Matt. ix. 36). The nation calls to Evangelicals to evangelise.

With regard to the other ray in the sky, Mr. Kenneth de Courcy recommended *Towards the Conversion of England* for universal study as being " a most remarkable document " which " represents one of the most important developments in the world situation."

Early in January of this year the British Council of Churches convened a conference at Cambridge on Evangelism. In general, the conference tore its hair to discover what was the Word of God for the Nation in the new era of atomic power; and it dispersed without discovering it. But the Word of God is not something for which we have to seek. The Word of God *comes* to His prophets, who wait on Him. Now, no one knows better than I do the faults and shortcomings of the Report on Evangelism. And yet I am bold to suggest that in it you have the Word of God for the Church and Nation in our present changing order. Despite all its human failings, God is manifestly using the Report to speak through it to the whole English speaking world. In our life time the Church has never produced a document which has already been so widely studied and read, and that in every section of society. Is it, therefore, too much to claim that in the Report Evangelicals will find their marching orders? If so, then all these Evangelical Fellowships in dioceses (for the growing establishment of which we so thank God) must become Councils of Action, and lead the way in their respective dioceses in the planning and promoting of evangelism.

From all this it follows that there is no need to work specifically for Evangelical Unity. True fellowship, as we have seen, is the by-product of sharing in a common experience, and devotion to a common cause. Our common experience to-day must be the actual winning of men and women, boys and girls, for Christ. Our common cause must be to present Him to the people of England for acceptance as their Saviour and their King. The opportunity and responsibility entrusted to us are as overwhelming as they are most glorious.

III.

I come, therefore, to my final question. *How are Evangelicals to implement the Report on Evangelism?* The people look to Evangelicals to give them the Gospel. By the very act of co-operating in evangelism, Evangelicals will forge themselves into a fellowship indwelt and empowered by the Holy Ghost. But how are they to become evangelists?

The more I have considered this question of actual and personal evangelism, and the more I have discussed the matter with others, the more I have become convinced that the first and essential

requirement (from which all else will follow) is a quite new and higher quality of spiritual life, among both clergy and laity alike. This new quality of spiritual life and power is what St. Paul terms "transfiguration." It results when we, "reflecting as a mirror the glory of the Lord, are transformed (or transfigured) into the same image from glory to glory" (2 Cor. iii. 18).

Increasingly, in our ministry, we have to learn that spiritual life and power do not consist in man directing and applying the almighty power of God to reinforce human plans and efforts. Spiritual life and power are the result of man surrendering himself to be the tool in the hand of God, and so of allowing His Almighty Love to operate in the world through human personality. As the late Bishop E. A. Burroughs of Ripon never wearied of pointing out to undergraduates here at Oxford, the secret of spiritual life and power is revealed in the marginal reading of Judges vi. 34: "The Spirit of the Lord *clothed itself* with (not 'came upon') Gideon." That is to say, we do not need *great* faith in God, but faith, no more than a grain of mustard seed (Matt. xvii. 20), in a *great* God. It is not our great faith that removes mountains. It is God who removes them, when we lend Him ourselves as the fulcrum whereby His Omnipotence can be brought to bear upon the world.

Only the love of God itself, working in us and through us, not we ourselves inspired by the love of God, can work His miracles of grace upon the ugly, intractable, and unpredictable material of human nature. It is God, alone, Who can change people through us; not we ourselves with the help of God. There, indeed, you have the reason why so few Christians continue to attempt the daunting task of dealing personally with their fellows.

The transfigured life, then, is one which reflects to others the glory of the Lord. As St. Chrysostom put it: "Just as if pure silver be turned towards the sun's rays, it will itself also shoot forth rays, not only from its own natural property merely, but also from the solar lustre; so also doth the soul, being cleansed and made brighter than silver, receive a ray from the glory of the Spirit, and glance it back."

For such transfiguration, to reflect as a mirror the glory of the Lord, there are two requirements.

1. First, there is the requirement of *complete* surrender. The mirror must not only be turned towards the light, but there must be no portion of its surface which does not reflect the light. Conversion has been defined as "surrendering as much as I know of myself to as much as I know of Christ." Seeing that we are continually learning more about ourselves, and discovering more about Christ, conversion thus becomes a transfiguring process—"from glory to glory." But at each stage the surrender must be whole and entire; no area or realm of life, no interest, pursuit, or social relationship, that is not yielded to Christ for His direction and control. We have to be constantly putting to ourselves the searching question: "What is it in my life which prevents me from being a more effective conductor of the glory of God to my fellows?"

2. Secondly, there is the requirement of practising what I would term *receptive prayer*. So many of us do not get much further than petition and intercession in prayer. In our prayers, so to speak, we do not do more than project ourselves and our affairs upon the Providence of God. But "transfiguring" prayer reverses the process. Instead, it draws down God into our very beings, and into all the events of our daily life.

Receptive prayer is practised by meditating on the attributes of God; more particularly as He has revealed Himself and His nature in the Holy Scriptures. It can be compared to sun-bathing; the opening of every pore of our being to be vitalised by the glory of the Lord God. So, indeed, do we ourselves become transfigured. Receptive prayer also consists in thinking out the events of the coming day with God, and thereby drawing Him into our life and bringing His glory to bear upon whatever we encounter and whomsoever we meet. So, indeed, does our whole ministry become transfigured.

I believe, therefore, that the first step "towards the conversion of England" must be for the clergy themselves to meet together regularly in small local groups for prayer and study, "to provoke into love and good works," to hold each other up in disciplined habits of devotion, and to plan as far as possible concerted action in evangelism.

We need cells of clergy in each Rural Deanery, as well as cells of laity in each parish. Thereby, untold reinforcement would transfigure the evangelistic ministry of each parish priest, and the whole spiritual condition of England would be revolutionised.

The fact that the *Times' Literary Supplement* article in "Menander's Mirror" for October 7th, 1944, had to be reprinted in pamphlet form which ran into edition after edition, shows that Mr. Charles Morgan spoke to the Church on behalf of the People, when he summed up his conclusion on *The Empty Pews* in the following words: "Certainly it is spiritual exercise that a hesitant layman requires of a priest, for from spiritual exercise springs that singleness of mind, that vision and urgency and passion, for which the contemporary world, sick of the compromises of policy, is hungry and athirst."

I need say no more. Once we can attain this new quality of spiritual life which reflects to men the glory of the Lord, then the Holy Spirit Himself is the promised Teacher to show us those practical measures whereby we may bridge the gulf that now exists between the Church and the People.

AN APPENDIX ON EVANGELICAL UNITY.

(*Not read at the Conference.*)

THE WAY TO UNITY.

Evangelical Unity is not an objective that can be achieved by organization or definition.

It is an experience that is the by-product of common effort in evangelism.

The Evangelical Fathers possessed no special doctrinal basis, but combined in an "enthusiasm" for preaching the Gospel.

THE FUNDAMENTALS OF EVANGELICALISM.

For true Evangelism there must be an Evangelical Content which :—

(1) In its positive aspect, creates and fosters the evangelistic urge ; and

(2) In its negative aspect, safeguards doctrine and practice from what would cut at the root of evangelism.

(It was necessary for Evangelicals a hundred years ago to oppose Tractarian subversion of Reformation Doctrine ; though by such controversy the Evangelical School hardened into the Evangelical Party.)

This Evangelical Content is the doctrine set out in the formularies of the Church of England ; but with an *emphasis*, in our Ministry, on the Gospel of our Saviour (as set forth in the Epistle to the Romans) which colours the whole of Evangelical teaching and worship.

The Fundamentals of Evangelicalism, therefore, are :—

(1) The Supremacy of Holy Scripture in matters of faith, doctrine and practice ; and as the living Word of God to the human soul.
God's revelation in Scripture proclaims, and human experience acknowledges :—

(2) The Universal Need of man for salvation. His own merits cannot gain for him Eternal Life, which consists in our relationship with God.

(3) That Christ, by the virtue of a finished, redemptive act, the full, perfect, and sufficient satisfaction of the Cross, mediates to man Atonement, or restored relationship with God. This "*Justification by Faith*" offers to man direct personal access to God. It is a free gift to be accepted by an act of the will : it cannot be merited.

(4) From union with God, thus given and accepted, there ensues a life and character that changes and grows into the likeness of God. This is called "Sanctification."
   (a) Sanctification is the work of God the Holy Spirit, Who ever moves in the human heart ; and that independently of the Means of Grace ordained by Christ for His more effectual working.
   (b) These "sanctifying" Means of Grace include :—
      i. The fellowship and worship of the Church.
      ii. The conveyance of the Life of God to the worthy recipient of the Gospel Sacraments and of Confirmation.
      iii. Communion with God in Prayer and Bible Reading.

THE EVANGELICAL "WAY."

From this it follows that Evangelicalism stresses personal religion, and insists upon :—

(1) Conversion—that is the necessity of a conscious personal relationship with God through Christ. This often involves a deliberate act, or a series of acts, of surrender and acceptance.

(2) Witness—that is the personal testimony of the believer to others by lip and life, in the power of the Holy Spirit.

The Church of the Living God.

By the Right Rev. Stephen Neill, M.A.

I.

THE living God. This expression is not very common in Scripture, but it is one of the most remarkable and characteristic of those in which the Israelites tried to set forth in words the intensity of their experience of God.

It seems, first, to mark the contrast between the true God, and the dumb idols, which neither see nor hear nor speak. It is this that gives point and passion to David's protest: *Who is this uncircumcised Philistine, that he should defy the armies of the living God?* (1 Sam. xvii. 36). The same contrast is taken up by St. Paul in 1 Thess. i. 9: *Ye turned unto God from idols, to serve a living and true God*; where Theodoret aptly comments: "He calls him living, as implying that they, the idols, are not living; he calls him true, seeing that they are falsely called gods."

But, in the second place, God is called living as not merely creator but also restorer of life in those that are His. Twice over a Psalmist in exile, longing indescribably for the manifestation of God, cries out: *My soul thirsteth for the living God: When shall I come and appear before God?* (Psalm xlii. 2), and again: *My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God* (lxxxiv. 2), in parallel with which may be read: *My soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is.* (lxiii. 1). It is perhaps with this in mind that the writer to the Hebrews, who uses this designation of God four times in his short Epistle, writes: *Ye are come unto the mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels.*

But more important theologically than either of these two aspects is the connection of the phrase *the living God* with God's providence. It represents the energy of God, that ceaseless watchfulness, by which His eyes reach from one end of heaven to the other, and His hand is outstretched to guide, to correct and to deliver. He is the God, to use our Lord's own words, who numbers the very hairs of our head, and without whom not a sparrow falls to the ground. In Biblical theology, the doctrine of providence is inseparable from the doctrine of election. God's purpose is to save the world, but He saves it always by choosing the *part* to be His instrument in His dealing with the whole. He chooses Israel to be His people, that Israel may be a light to the Gentiles, and God's salvation unto the ends of the earth. So, in the crucial passage where God's choice of Abraham is ratified by the covenant in which Israel is declared, as a nation, to be the chosen people of God, we find again this phrase *the living God. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?* (Deut. v. 26). In the ark of the covenant, the living God manifests His presence among

His people, and ensures their victory (Josh. iii. 10). Note the recurrence of these ideas in Hebrews, where so much that is current in Old Testament thought is taken up, illuminated, and given its application to the new covenant sealed in the blood of Jesus. It is because of this solemn election and covenant that apostasy is so terrible a thing. *Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God,* (iii. 12). For the apostate, there is no more deliverance, only *a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries* (x. 29). *It is a fearful thing to fall into the hands of the living God* (x. 31). As at Sinai, God reveals Himself in fire : *Our God is a consuming fire* (xii. 29). The phrase comes from the Septuagint of Deut. iv. 24, and takes us back directly to the covenant passages. If the people are faithful, then that fire is for the destruction of their enemies : *The light of Israel shall be for a fire, and his holy one for a flame, and it shall burn and devour his thorns and his briers in one day* (Isa. x. 17). But if the people are unfaithful, then the fire is turned against them, and there is no way to escape.

In the history of Israel, the principle of election is seen to work out in a new way, in the remnant which survives when the fire of judgment has been kindled against the nation as a whole. And from that remnant grows the new thought of the Servant of the Lord, in whom the purpose of the Lord can go forward, in both judgment and salvation. In the closing pages of the Old Testament, the Messianic hope brightens, until sometimes at least it seems that the nation and the remnant are both lost sight of, and the purpose is concentrated in one single chosen individual, the anointed one, who shall restore the kingdom of David, and is himself sometimes spoken of as David. It is noteworthy that in the four Gospels the phrase *the living God* occurs only twice, both in the Israelite Gospel of Matthew, both in crucial Messianic passages : *Thou art the Christ, the Son of the living God* (xvi. 16) ; this is the form in which Peter's confession is here recorded, as contrasted with the simpler version in Mark : *Thou art the Christ* (viii. 28). Again, *I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said* (xxvi. 63). The use of the phrase in these two connections can scarcely be fortuitous. They indicate, as many other New Testament passages do in other terms, that Jesus is Himself the incorporation of God's Israel, that at this crucial point, the purposes of God depend on Him and His faithfulness alone, and that He is the faithful remnant, the Son of Man, through whom Israel is to be reborn.

II.

From the day of Pentecost, the Church comes into being as the Israel of the new covenant. The nation as a whole has rejected the counsel of God, and has crucified the Prince of life ; but the purpose of God cannot be thwarted ; once again the principle of the remnant comes into play. Those who have believed are few, but with the rejection of the Israel of the old covenant, which is now becoming old and waxing aged, and is therefore near to vanishing away (Heb. viii. 13), all the promises and privileges are transferred to the new

Israel, in which, by the revelation of the new and mysterious purpose of God, the Gentiles are co-heirs and incorporate in the Body of Christ (Eph. iii. 6.)

But within the Church itself, this same principle of the remnant is seen in operation. All are called and chosen, and should be faithful; but, from a very early date, mixed motives, corruption, selfishness and unbelief make themselves felt. The whole people of Israel were sharers in the covenant; yet it was only through the faithful that the purpose of God was operative. Yet for centuries faithful and unfaithful existed together in one body, until the judgment went forth, and the kingdom was destroyed. So it is with the Church. The whole Body is holy, as set apart for God and His service in the world. But it is recognised that all are not of the body, that throughout this dispensation there will be good grain and tares within the one field, that there will be scandals and offences. This will continue until the judgment of God manifestly goes forth, as in old times against Israel; and then judgment will begin at the house of God (1 Pet. iv. 17). It is this which gives the Church its ambiguous and disappointing aspect. It is the divine society, yet the fashioning of it has been so largely left in the hands of men, imperfectly sanctified and affected by their all too human environment, that often the divine character is well-nigh obscured by the imperfections, and the remnant is hidden and out of sight. This is a cause of scorn and stumbling to those that are without. It cannot cause surprise or dismay, though it may cause a great deal of discomfort, to those who are accustomed to think in Biblical terms. As God has ordered the world, it cannot but be so. The Church is holy, not as being already perfect, but as being that Body of Christ which has within it the power of the risen life, and has the gift of holiness available for all those who by faith will become partakers of its reality, and not merely accept formal incorporation in it.

This is not to say that the Church can ever accept its own imperfection as the final word, or take a lax view of its obligations and responsibilities. It is by its vocation the Body of Christ; it must ever strive to be visibly and in reality what it already is in the divine purpose. This is a not infrequent Biblical paradox. God by His favour constitutes us what we are not yet in fact. He accepts us as righteous through faith, when actual righteousness is yet in the future. He grants the adoption of sons in Christ, when we have yet to learn the rudiments of sonship. Through baptism He gives us the rights of the kingdom, when we have as yet no idea how to use them. This is not fictional or irrational; it could not be otherwise in a world where He works on the principle of election. What we are by status depends wholly on His gracious calling, and not on what we are in ourselves. Our task is never to take the initiative, but to respond to the prevenience of His grace: not to aspire to something which we are not, but to strive to become what in fact we already are, children of God, members of the Body of Christ, inheritors of the Spirit, saints by divine vocation. That answer in the Church catechism on the effects of baptism is a much more accurate statement of Biblical theology than is sometimes allowed. If taken as an excuse for laziness in making

sure of our possessions, it can, of course, be disastrous; rightly understood, it sets us firmly in the lines of God's purpose, and in a right understanding of what we have to do.

The Church of the living God is, then, that body, which through the new covenant mediated in the Blood of Christ, has taken its place as the people of God in the world. Its task is to carry on and to carry to completion the work inaugurated by Christ: *The works that I do shall he do; and greater works than these shall he do, because I go unto my Father* (John xiv. 12). This work it can only fulfil by being made like to Christ the Head. And here it must be noticed that, though the Church depends for its life on the glorified Head, unto whom all power is committed in heaven and on earth, it is to the Head in the days of His humiliation and His incarnation that the Church is to be made like. These are days of pilgrimage, not of rest, of conflict, not of assured peace. We are bidden not to know Christ after the flesh. Yet surely one of the purposes for which the earthly life of the Master was recorded was just that we might know the conditions of our service, not through any slavish attempt to imitate the outward aspect of His life—which is in any case impossible, and if it were possible would be frustrating—but through consideration of the way in which He faced the tasks of earthly service, and met the toils and sufferings of a pilgrimage which is the exemplar and model of our own. Of the many ways in which the Church, the new Israel, is called to be conformed to the life and death of the king of Israel, I have selected only three, which seem to me to be central in the Church's task.

III.

1. *He charged them that they should not make him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying, . . . He shall not strive nor cry aloud; neither shall anyone hear his voice in the streets* (Matt. xii. 17-19). This passage well represents the tension and paradox of our Lord's life. It was lived in public and created a stir; the fame of Him went throughout that country, and multitudes flocked to hear Him. Yet from the start He realised the perils of that publicity and popularity. When they came and would have made Him a king by force, He left them and withdrew beyond the confines of the Holy Land into the territory of Caesarea Philippi. He could not altogether avoid the crowds; it was necessary that the Gospel should be preached to the poor, and when multitudes were gathered together, the power of God was present to heal them all. Yet very soon it became clear that this kind of faith was not that on which the new Israel could be built up, and that the real work of the kingdom could go forward only in secrecy and without observation—*The kingdom of heaven cometh not with observation.* There were true believers other than the twelve, of whom we have occasional notices in the rest of the New Testament. But the central work of the ministry is not the public preaching of the good news, but the preparation of the living nucleus, from which after the resurrection the Church is to grow. More and more as the ministry goes forward, He desires to be alone with them. At the last supper, when His final testament is given, it is in the hearing of the twelve alone that it is uttered. The

ministry to the crowds is much more conspicuous. But it is in the quiet talks with Nicodemus and the woman by the well that souls are born again.

I believe that this tension exists throughout the whole life of the Church. For the first three centuries it remained inconspicuous, emerging into clear light only at times of persecution. We have very little record of the way in which it spread. But we do see that great churches came into existence without observation—Antioch, Rome, Alexandria—through the silent unnoticed work of those who passed on the faith from mouth to mouth and from hand to hand, and gathered together those minute groups of believers in many places, so firmly rooted in the truth of Christ, though doubtless their apprehension of that truth was often very imperfect, that fire and terror could not separate them from it. In our own day, and in a quasi-Christian country, the Church cannot but be in a measure conspicuous. It is concerned with a public ministry, it is required on great occasions (like a coronation) to manifest itself in robes of state, and to play a part on a stage which is watched by the eyes of all the world. Yet we shall greatly mistake if we think that this is the essential work of the Church, or allow ourselves to believe that success in playing this public part can guard the Church against inner inanition. The work on which the future depends is not done in this way. It is done in secret. It is done when the faithful Christian, following the example of His Master, rises up a great while before day that he may hear the voice of God and know His will. It is done when two or three are gathered together in His name, to strengthen one another, and to realise with intensity that fellowship in Christ which, according to His purpose, is to spread and be realised throughout the whole Church. It is done when the members of a family gather to sanctify the life of the home by calling down the blessing of God upon it. It is done when the ministers of Christ (and here the term minister includes all those who by the Holy Spirit have been commissioned to the work of bearing witness, and not only those who in ordination have received the special and limited commission of the Church) sits in the upper room or by the well with that one individual whom God has picked out from among the multitude to receive at that time the Word of God. God's work is going forward in the world; but we much mistake its scope and nature, if we look too much at the outward manifestations and measurable achievements—statistics of communicants, baptisms in mass movement areas, and so forth—and forget that it is in the secret places that forces are generated, which only after long germination find their way upwards in results that the eye can recognise and appraise.

IV.

2. *This man receiveth sinners and eateth with them. A friend of publicans and sinners.* This was the unique and most startling feature of our Lord's work as prophet. All taught the doctrine of repentance and amendment. He alone had the secret of going to the sinner in his sin, making him feel at home, and yet never compromising His own lofty standards and the purity of His own mind and purpose.

The Church is alive only as it carries on this aspect of the Master's work. But to be a friend of sinners is no easy task. It means walking all the time on a razor's edge. The Puritan, conscious of his own virtue, tends to think of salvation in terms of conformity to outward precepts, and to close his eyes to the real desperateness of the position in which men find themselves in the presence of God. The man who passes as tolerant is in danger of giving the impression that, after all, sin does not matter so very much; and that is just the Gospel that the sinner most desires to hear: to reconcile himself with respectability without having to face the devastating reality of his sinful state. The member of the body of Christ has to avoid the dangers in both directions. On the one hand, he has to be unflinching in his maintenance of the standards of Christ, so much more exacting than those of the Puritan. And, after all, in one way that is not so difficult. The teachings of Christian morality, on such a subject for example as marriage and divorce, are so simple that they can be written out in full on a postcard. That the applications of the principles may at times be perplexing, and that there may be a place for Christian casuistry, does not affect the simplicity of the basic principle. But the Christian is saved from censoriousness in relation to those that are out of the way by his sense of the infinite value of human personality, even in the least attractive and apparently least valuable, and by that sense of desolation at the wasting and spoiling of personality by sin, which turns criticism into compassion. On the other hand, he learns to mingle gentleness with severity from the very exacting quality of his love, which cannot remain content that anyone called to be a child of God should remain content with a second best, and should be turned aside from the highest by a cheap compromise with reform or by evasion of the deeper issues of reconciliation with God. Is it not the case that the Church is, on the whole, timid and hesitant in its relations with those that are without, that it lacks the gift of the Master for making them feel at home, and yet leading them to realise that they never can be really at home until they return to God, who alone is the home of their spirits?

V.

3. Then, third, the Church is always the Church under the Cross. *I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world.* There is this unappeasable opposition between the world—the state and civilisation of man organised in disregard of God—and the children of the kingdom, and it will go on as long as the world lasts. It is easy to see why it must be so. The Church has added the fourth dimension of eternity, of which the world is unaware, even if it does not deny its existence outright, whereas the world is concerned only with the affairs and triumphs of time. These two view-points may run together for a time, but they can never really be married. The Church may find it possible in some things to work with the secular power, and to bless the projects of the state; it is deluded if it imagines that the secular and the Christian can ever be completely harmonised.

The state is interested in education; so is the Church. But whereas

the Church is concerned with training of citizens of eternity, and must needs view all knowledge with reverence and humility as a manifestation of the being of God, the state wants citizens of a certain type, technicians in adequate numbers and so on, and is much more concerned with education as a source of power than as a means to the good life as such. The point may be reached at which the Church has to regard state education as an invention of the devil, and as a chief means for the establishment of his kingdom. The Church is, by its commission, concerned about the welfare of the poor and needy, and must needs rejoice at every measure which tends to alleviate their lot and to make life happier for them. But it cannot undertake to bless, without qualifications and reserves, a national programme of security, since mere safety is not a thing which Christ has commanded us to seek for its own sake; we are sometimes called to adventure and to the loss of all things, and it may happen that comfort and security sap the energies of the soul and leave it enfeebled and inert.

There are many among the gods of the modern world, to which the Church can never bow down. Among these is the false god of *nationalism*. The Christian accepts the existence of nations as part of the divine ordering of the world; such associations of men for living a common life produce varieties of outlook and patterns of living, which enrich the whole world community. Patriotism is in itself an ennobling emotion. Yet the Christian can never for a moment forget that he is a member of the most international organisation in the world, that its sovereignty is above all national sovereignties, and that if its interest demand it, his obligations to God must take first place above every human or national obligation. This is hard doctrine for the modern man; yet it has become so obvious in the totalitarian states, that the opposition of the Churches to the regime, and their consequent history of persecution and suffering, have to be taken as almost a standing feature of the modern scene; and the end is not yet.

Racialism is another of the modern evils from the contamination of which the Church, as the Body of Christ, must always preserve itself. The ugliest form of racialism is anti-Semitism; but it is only the most conspicuous of a large and bad brood. The moment it is admitted that there are different categories of men, some intrinsically superior to others, it is all up with the message of the Gospel. We may feel thankful that anti-Semitism has so little hold in this country. Yet there have not been wanting signs that even here it might take root, not indeed altogether without provocation from those who would become the objects and the victims of it, and that there are soils even in this country in which it might grow and flourish. We may feel thankful for the generally bold and Christian line taken by the South African Province of our Church on the tangled and thorny issue of race-relations in the Union; we may endeavour sympathetically to understand the points of view of Christians of other races and churches which have not felt able to take quite the same attitude. But there is the warning plain for us to read, that it is not easy for the Church to exist in the world without taking the colour of the world; and that where it manifests itself uncompromisingly as being not of this

world, it cannot but become the object of dislike, or it may even be of furious hate and denunciation. This need not surprise or dismay us; there has never been an epoch when the Church, if it has remained true to itself, has been able to square its doctrine with the ideals and the practices of the world around it. Dislike and disapproval will not come as a surprise except to those who live in the illusion that men will necessarily love the highest when they see it. The only thing to be sure of is that dislike when it comes is directed against things of which we have no need to be ashamed, of which rather we should be proud as representing in a measure at least the Spirit and the commands of Christ, and not against our Pharisaism, our sourness or moroseness, or our failure to carry into the practical affairs of life that charity of which we speak so readily in the language of devotion.

VI.

There is one other feature of the modern world in relation to which it seems to me most important of all that the Church should prove its other-worldliness, its capacity to live and judge all things by standards of its own. The worst evil of modern civilisation is its threat to the *individual*. That was not only so in Germany, where the Nazi leaders showed themselves superbly able in the base art of training men to think and act and feel in the mass and not as individuals. The tendency is the same everywhere throughout the western world. Mass production is the order of the day. The radio, the daily papers, advertisements, all try to plan our lives for us and settle what we should eat and wear and think and be. Propaganda is organised to a fine art. The educational authorities are well aware of the danger of education being turned into a mere machine for mass production of standard articles, and are doing their best to guard against it; yet as the machine grows more complex, and results are demanded, it becomes increasingly difficult for the school of separate and individual character to hold its own. As schools get larger and larger, the personal influence of the teacher grows less and less. The human individual is in danger of being deprived of those lovable oddities and personal idiosyncrasies which make us all different from one another. Is not this danger acutely felt by the most sensitive spirits of our time? Is not this one of the reasons for the cult of the bizarre and the outlandish in art and literature? The balanced man, sure of himself, does not have to attempt to be an individual; he is one. The man who is uncertain of himself and of his own personality has to try and persuade himself and all others that he is an original genius by that straining after originality, which in the end is certain to destroy it, if it ever was there at all.

Here, we of the Body of Christ have a message to proclaim, which we neglect at our peril. The concern of God is always with the individual. After all that I have said, you will not suppose that I am denying the immense importance of the Body of Christ as the medium and preserver of the redemption that is in Him. But, as we look back to the ministry of the Master, who is our only teacher in this matter, we find that it is in the end always the individual to whom He looks, about whom He is concerned, for whom He prays. I suppose

He might have passed under that sycamore tree without looking up, and salvation would not have come that day to the house of Zacchaeus; I suppose that He might have been so pre-occupied with His own sufferings as not to be concerned about that other sufferer on the Cross. But He was not. In the sight of God, each individual is irreplaceable; if his note is missing in the harmony of the heavens, the conductor will miss it, and to him the harmony will be imperfect.

VII.

Kierkegaard surely was right when he taught that a man never realises to the full what it means to be an individual, until he stands in the presence of God. There no man can answer for him. There nothing that he has inherited or acquired—nationality, rank, education, even piety—counts for anything. That all falls away from him, and he stands as he is, in his infinite insignificance, in his sin and alienation, but also in the supreme dignity of his manhood, as a member of that species which the Son of God was pleased to honour by taking its nature upon Him and being found in fashion as a man, as that individual for whom, if there had been no other in the world, the Son of God would have thought it worth while to die and so to redeem him. It is this standing in the sight of God which alone gives man the right dimension, the right idea about himself, which assures him of his importance in the universe without leading him astray into self-importance, and gives him dignity without arrogance. In these days, the Church may ere long find itself alone in maintaining this conception of man and the honour due to him as an inheritor of the kingdom of heaven; it is already plain that alternate or opposing views are very much in the field.

The basis of all totalitarian systems is the principle that the individual exists not for himself but for the state—a plausible parody of the Christian conception that man does not live unto himself, which has proved its demoniac effectiveness and drive in the experience of Europe in the last twelve years. All states are becoming increasingly totalitarian; regimentation is of the order of the day. The ideal of a strong government is a docile and orderly people, in which aberrations of conduct or outlook are permitted only within very narrow limits. The individual can be allowed to be an individual only within strict limits, as long as he does not exert his individuality in any fields which government has marked as its own and in which it claims the right to decide on what is the best life, for man. It is clear that this type of state can produce a closely integrated and successful society, and can produce a tolerable, even happy life, for those who can adapt themselves to the life of the bee-hive or the ant-heap. But this can be achieved only by reckless sacrifice of the individual, only by the ironing out of individual difference and variety, by the successful application of education, propaganda and, if necessary, coercion. This individual is fitted into the mass by making him smooth in all directions, and removing the roughnesses and angles, which might make him difficult to fit into the pattern.

Nothing could be more alien than this to the whole Christian conception. The indwelling of Christ in the soul of men does not

make men all of a type; it does not override individual personality by imposing upon it a single Christian norm. Quite the contrary. The indwelling of Christ is the very thing that sets men free to be themselves and to develop to the full their various capacities. In Him, though all are impressed with a certain unmistakable likeness, they yet become more different from one another than they were before. Of all the works of Christ this is perhaps the most mysterious, and the least explicable on any other ground than that He is very God Himself, with all the infinite range of the power of God to work on human material. This is the point so clearly seen and so penetratingly expressed by Browning in *A Death in the Desert*:

> Christ's word
> That He will grow incorporate with all,
> With me as Pamphylax, with him as John,
> Groom for each bride! Can a mere man do this?
> Yet Christ saith, this He lived and died to do.
> Call Christ, then, the illimitable God
> Or lost.

The earthly state may prosper by suppressing or limiting the individuality of those of whom it is composed. The kingdom of heaven can be populated only by those in whom individual character has been developed to its full potency and in its infinite diversity. The work of the Holy Spirit is to make of every Christian a witness. But a witness is not an echo; he has to give an individual, personal testimony, different from that of anyone else, and for which the testimony of another cannot be substituted without loss to the whole. To form a community of this kind is very much harder than to form the secular community with its limited objectives and its qualified regard for the sacredness of human personality. Yet it is to nothing less than this that we are called. It goes without saying that the Church has both to realise its vocation and to live up to it. It is all too often content with a Christianity which is mere repetition of old formulae and conformity to old established standards of respectability; it is content with preaching which is no more than the restatement of old orthodoxies, not the exhilarating discovery of what the Spirit is saying to the Churches to-day.

It is good that Scripture calls us back constantly to a vision higher and nobler than that of our everyday conceiving, and challenges our daily work with its own incomparable ideal. It is a living Church, the Church of the living God, in which we are called to live and witness. That Church must be builded, not of inert material, but of living stones. Of those living stones, no one can take the place of any other, because in God's plan each is irreplaceable and necessary. Our part is to wonder at, and to co-operate in, the patient miracle by which God shapes His raw material, and makes it fit for its eternal place in that habitation of God after the Spirit which day by day is being fashioned before our eyes.

The Mission of the Church.

By Kenneth G. Grubb, C.M.G.

IF we are to deepen our insight into the meaning of redemption we must presumably consider what light it throws on the alternative salvations of our time. Of these there are only two that we can concern ourselves with here, salvation by progress and salvation by collective community action. After a few brief remarks about each of these, I shall conclude with some general thoughts on the difficulties of interpretation and relevance which the mission of the Church has to face, and the significance of its world-wide extension.

The jolt given to the general conscience by the dropping of the Atom bomb has been very considerable. This thunder-flash has suddenly and tragically lit up the dark night of men's uncertainties and fears. Issues which have long been discussed in arm-chairs have appeared in the pub. and the local brains trust. But no-one seems quite certain what to think. We dimly perceive that there is no short cut to security; to achieve our goal we may first have to retrace our steps. The usual conclusion is that progress has been altogether too one-sided, and our natural achievements have far outrun our spiritual discretion. This rather obvious reflection is the theme of frequent statements by public men of influence and distinction. No one questions their sincerity; there is no room for mud-slinging between the condemned working for a stay of execution. But the sincerity of our views is, in such a question as this, perhaps not so important as the adequacy of our diagnosis, and it is difficult to perceive just how a comparison between material and spiritual progress lies. We live, as has been frequently emphasised, in an age when much that is best and worst in man is equally manifest and inextricably intermingled. It is our highest aspirations that prevent us from achieving satisfaction, and our most disinterested intellectual endeavours that discover the instruments of our destruction.

The idea of curing the diseases of civilisation by accelerating our moral and spiritual progress is congenial to the modern mind. "Progress" and "planning" are two very characteristic modern conceptions, and "planning for progress" is offered as a formula which will satisfy human needs and provide the technique for its own accomplishment. The mastery of both environment and conduct through knowledge will provide the plan and secure the progress. It is true that the idea of salvation through knowledge has received some rude shocks and most men are uneasily conscious that they are just as liable to be destroyed by it. But these "blank misgivings of the creature" are not admitted into the forefront of consciousness: they hover in the cavernous darkness of our hesitancies and fears. Perhaps this is just as well up to a point: if men were too despairingly seized of the real gravity of their predicament the moral and psychological consequences might be serious. Meanwhile we cannot step backwards into a pre-scientific age. Science is anxious, as ever, to

supply the tools of material prosperity, and, indeed, to create the form and temper of moderate and harmonious behaviour. Birth-control and artificial insemination, the adjustment by physical means of the temperament and the basic mental structure, are all within reach. It is the faith of science that by directing and regulating human enterprise and relationships, it can itself meet the challenge which it has created by the abundance and the ambiguity of its instruments.

It would be easy to digress here and enter upon a general discussion of the idea of progress. But that is not necessary for the purpose of this paper. The theological insufficiency and the historical instability of this idea have been critically handled by many writers of different schools. It is sufficient to mention such different approaches as those of Nicholas Berdyaev and Christopher Dawson, or of Dr. Reinhold Niebuhr. It is significant that the idea of progress has been more sceptically treated by the historians than by the scientists, although among the latter there are not lacking many who have given voice to their misgivings. But the fascination of this idea is like the fascination of roulette for the gambler; it affords a last chance for a final throw by which the squandered treasurers of civilisation will be recovered for ever—for ever because *this time* man, the gambler, will once and for all abandon more hazardous risks. But we may admit the popular appeal, the real achievements of progress, and pursue our examination of the relation of material progress to spiritual reality.

I.

The faith of science is essentially progressive rather than teleological. It does not envisage a definite goal to history so much as an indefinitely expanding horizon. The Christian faith is teleological: history moves towards a definite term. History, indeed, allows full play to the idea of progress as a legitimate norm for the self-sufficiency of a culture. But the end which is beyond history alone will give complete meaning to the historical process, and it is a meaning which cannot be wrested by a contemporary insight or secured by the energy of struggle. No expansion of material progress, however genuinely happy or useful, can supply that final standard of judgment without which life fails of its final meaning. If the great disasters are indeed avoided—and God grant that they may be—the deep problems will still be unanswered.

But a warning must be uttered against the light-hearted way in which Christians sometimes dismiss the idea of progress. It is not necessary to "debunk" its legitimate achievements but to realize its limitations and relate its true possibilities to the insights of redemption. If the idea of progress finally lapses from man's consciousness, it may mean that the only hope of dawn has, for many millions of anxious watchers, fled from the midnight. It is easy to say that this is the Church's opportunity, but not unreasonable to question it. Before we assume this confidence we must be clear that what we as Christians expect in and beyond history is intelligible in the tragic moments of man's failure. Otherwise in destroying an inadequate hope we shall only admit a final despair.

But if, in the Christian view, the ultimate worth of progress can only be evaluated in the light of the end, and the end is still hidden from us, it is difficult to find an exact basis for relating the problem of material progress, in any sense except a useful day-to-day approximation, to man's capacity for spiritual progress. The popularity of this fallacy has largely come about through the pre-occupation of much modern thought with the prospects of generally improved conditions, and much modern philosophy with the conception of values. This is inevitable in time of war and of the wholesale change of institutions and relationships. For, in such times, we tend to fix our minds on the objects of the revolution; the means by which we achieve it must be as good as we expediently make them; the original motives are easily lost to view.

Moreover, the hazards of the future are very great. We may see at any time an epidemic of moral and psychological depression sweep over us. If this appears an imprudent speculation, we have only to cast our minds back to 1938 and 1939, when we lived under a psychological strain to which even the declaration of war in a manifestly unprepared state was a relief. What this may mean in the presence of the Atom Bomb, if the international clouds begin to gather, may be imagined. It is, therefore, urgently necessary not to link man's present lot so much to his uncertain prospects as to a principle of permanent confidence.

Now a man can only stand firm in the immediate present and endeavour to do the Will of God in faith and understanding if he knows himself to be the bearer of eternal values, not in virtue of the goal to which he is progressing but because of the fundamental experience from which he derives divine support. Christian was moving, in a sense, towards the Celestial City from the moment he turned from his home, but he was unable to equip himself for the journey or to qualify for the gate of the City until he had left his burden at the Cross. In this sense Christ has redeemed us from the uncertainties of moral progress. Man can stand, in the words of Carlyle, "in the centre of immensities in the conflux of eternities, yet manlike towards God and man," because he knows where his true treasure is laid up. He can move surely along his road aware that he can only see darkly the ultimate meaning of life: that will only be revealed to him at the end. Meanwhile it is sufficient that he should travel on to God and significantly in the knowledge that he has been redeemed and his life is "hid with Christ in God".

This criticism of progress as a goal insufficient in itself to bestow adequate meaning on man's life does not in any sense minimise its due importance, but it implies that it is fundamentally the systematisation of the self-contained drive of a culture. As such, it is constantly apt to acquire exaggerated importance, to exclude more enduring if less glittering purposes and to fail in relating its objectives to its limitations. The Christian presses towards the mark of the prize, but he knows both the source from which he derives his true life and the value of the moment in which he is given truly to live. He redeems the time, knowing that the days are evil.

The real answer to the challenge to produce a spiritual progress to match material progress is that the question is wrongly put. There are no such comparable categories. It is not by pursuing spiritual ideals or moral goals that we can acquire control of our destiny. It is not by elaborate planning that we can guarantee ourselves against insecurity. These are the solutions which a mixed civilisation with secular and religious motivations cannot but pursue. But those who know their heritage are the more blameworthy if they fail to draw on its resources rather than entrust themselves to unknown future hopes and the uncertain struggle, noble enough in itself, to control destiny. The Christian looks back to the redemptive moment when God entered history before he can look forward to the end beyond history itself.

II.

If our understanding of the redemptive mission of the Church leads to a necessary criticism of the idea of progress it also leads to a re-examination of the place and worth of the individual. At this point, too, we find ourselves at variance with the popular outlook, for, however selfish men are, they do not admit that their outlook is individualistic. Planning for mass welfare and emphasis on community render individualism out-of-date. This would be admirable if it were sensible, but it merely disposes of the problem of individuality by ignoring it. At least, it is as an individual sinner that I apprehend my redemption; there is a point beyond which we cannot communalise the experience of faith, nor can we provide for salvation by planning. It is, of course, said that this is pure selfishness. Mankind is engaged in great collective enterprises. The efforts of the nations are devoted to averting famine and creating plenty. The aspirations of peoples find effective voice only through unions and parties. The collapse of the family and of the neighbourhood has indeed left a void, but it can readily be filled by the idea of community and by the mass amusements which, however, are tragically unable to form a social group. In the face of this, what is the purpose of asserting the position of the individual, selfish and alone, preoccupied to be assured of the salvation of his soul?

If this were as true as it is plausible, it would be as serious as it is false. Let us look at the accusation a little more closely. There is no doubt that a perverted individualism can bring the whole structure of civilisation crashing about our ears. The nature of the individual personality has been illumined by the researches of the psychologists. They have diagnosed its main lesions not merely in terms of frustration, repression and inferiority, but in the equally serious social defects of divided purposes and wasted energies. Such personalities, it is said, must be unified through the pursuit of dominant aims. It would be idle to deny that many persons have found satisfaction in the sense of over-riding purpose that accompanies the effort to achievement. They are free from the "sick fatigue, the languid doubt". But it is also true that this type of character is capable of much mischief. The pursuit of aims, untempered by other restraints, soon hardens into intolerant fanaticism. Of such are the men who

have created havoc in Europe. They are entranced by the great objective, and, once under this fascination, they are whole-hearted enough, they are so whole-hearted that they will remove a world of obstacles by the mere decision that they will have none but those of brute matter and force. Such personalities have no respect for community; they despise any fellowship existing for the sake of the development of its members, and acclaim it only when it furthers their lust of dominion.

An individualism which thus depends for its strength on the energy of its zeal can easily take control and degenerate into a desperate fanaticism. The individual is only defended from his own unbalanced selfishness if his character is moulded not so much by his aims as by his heritage, by the key experience in which he believes, by the Spirit which has entered his mind and soul, and by the type of life in which he seeks to participate. This means that we can only claim an inner unity and discipline for the Christian personality which consciously derives its assurance from its experience of divine redemption. Thus assured, the Christian can expose himself with confidence to the demands of circumstances and of his fellows. He can understand and cope, without misgivings, with a world where all decisions are too often a compromise with relative circumstances, and where a satisfying finality answering to an explicit principle is far rarer than we care to suppose.

This emphasis on individualism does not exempt the Christian from his social obligations as a Christian person. Personality, we are told, is developed by contact with other personalities, and, what is more important, in the conscious effort to understand the riddle of other personalities and the contribution which their peculiar experience has enabled them to offer. The challenge of all this is obvious, and no Christian will hold back from making his contribution to the community. But he will always have a reasonable reservation. He cannot regard a community as being the same as a mechanical juxtaposition of individuals. The first step to a true community is the liberation of the personality from the narrow confines of the unawakened individual, a liberation which takes place as we enter into the awareness of redemption. This greater enrichment is urgently needed in the community movement today. There is a significant measure of difference between a community thus enriched by a prior personal experience of God in its members and an assemblage of individuals pursuing, even with vigour, a common aim.

Where redeemed men and women meet together in the light and through the knowledge of their redemption, is the Christian community or the Church. But here—indeed here, more than elsewhere the same principle must apply. Christians may meet for the pursuit of a specific aim. They do so, for example, in the work of the great missionary societies and home missions. They work to extend the preaching of the Gospel. But if they meet by virtue of their aim, however explicit and useful it may be, they meet on insufficient ground. Their space for breathing, for opening themselves to the winds of God that blow from the dawn of His presence, steady, cool and pure, is so-to-say, cramped and confined. Christians meet in the

Church, in the Christian community, primarily because they have known the reality of redemption; their life and fellowship "date" from there.

We may conclude that there is no certainty of hope in the idea of progress and no assurance of satisfaction in the pursuit of community. Nothing in history has so far occurred to eliminate the need for personal apprehension of redemption. We have now to ask what action the Christian as an indivdual, or the Church as the church can take to advance the redemptive mission entrusted to them. Here there is a formidable difficulty to be faced. The world of redemption by the Cross and the world of salvation through progress no longer rub shoulders; the attitude of confidence in ends and the attitude of despair of self-achievement are two different things. They have always been sundered by a gulf, but so long as there was some inherence of Christian understanding in society as a whole, there was also some intelligibility of language which, for the rest, mainly required a dictionary of misunderstandings; what is wanted to-day is more akin to a lexicon for translators.

What has happened is fairly clear. The tide of faith has receded and Christians find themselves isolated. It is not only that less lip-service is paid to the externals of Christianity, or even that instructed and practising Christians are fewer, although they probably are. It is rather that a change has come over the western world, and the fading-away of such Christian instinct as our civilisation possessed has been followed by strange consequences. All this has coincided with a situation which is the result of well-recognized movements, the growth of industrialism, the popular press, the spread of education, the extension of communication and the like. If a Christian witness is to be effective in such a world, it has first got to understand it and then the particular meaning of its message in it and for it.

III.

To rediscover this relevance of meaning is essentially a task of co-operation between the clergy and the laity. It cannot be successfully achieved on the basis of spiritual direction given by the clergy to the laity. The clergy must continue the effort to state the faith in terms of significance to the modern mind. But the layman can help to diagnose the situations in the midst of which he lives. The task of interpretation is beset with particular difficulties in industrialised communities. Many a suburban worker spends all his working hours outside his parish. His framework is not the neighbourhood, but the office or the works, and it is there that he confronts most of his perplexities of human relationships, and most of the challenges to his integrity and judgment.

This is perhaps the place for a comment on the report "Towards the Conversion of England." The chapter dealing with the use of modern methods of publicity has attracted attention, and its findings are the subject of special consideration by a Commission of the Church Assembly. But publicity is not in itself a remedy for the graver diseases. It is not a panacea administered by a universal aunt. It will not create a policy, or repair a situation which needs expert

treatment and the prescription of fundamental remedies. It will explain a difficult, but true, case. It will illustrate an emotional appeal. It will popularise names and features. It will counter and dispel misunderstandings. But it will not of itself reverse a stream of tendency, and there are tensions in the modern mind which it may deepen rather than dissipate. I do not know whether at present the necessary conditions exist for a widespread publicity of evangelism. There is, I think, room for the larger use of the apparatus of explanation, but even this, indeed this above all, must depend on the skill and care brought to bear upon the task of language and interpretation.

To return to the main theme. One important deduction from our analysis of the relation of the Christian faith to the idea of progress must be mentioned here. The mission of the Church among the nations is often defended on the grounds that it has brought enlightenment and progress to backward peoples. It is, indeed, a legitimate cause for rejoicing that it has done so. But the Christian community, living as it does by virtue of faith in the Rock from whence it was hewn, in redemption, is not finally dependent upon the progressiveness of its members. Christian communities must exist among people of vastly different cultures and material standards of living. All who have experience of Jesus Christ stand together in His redemption. The creation of the world-wide Church is one of the really significant developments of the last 100 years, but not, fundamentally, for its contribution to progress, but for its witness to redemption. Here is a movement rooted in the greatest reality of history, but not dependent for its vitality on its immediate framework of place and time, which transcends the bounds of nations and supplies a loyalty stronger than that of national lore or local tradition.

The building-up of this redeemed community has been the great object of endeavour by our missionary societies, and is a genuine justification of their efforts. Other movements are international; a recent example is the World Federation of Trade Unions which has received recognition from the " United Nations ". These movements have their constitution and laws, but it would not be inapt to say that they are held together by their progressive aims. The Christian community among the nations maintains its fellowship through the common experience of its members in Christ; its will to progress arises in the first instance from this. It, therefore, claims to refer its existence and message to the appearance amid the nations of God-in-Christ who is above them. In this sense it claims to be something more than merely international.

But the Christian community is moulded by the culture in which it has developed. Christians have not felt attracted by a rootless internationalism, the cosmopolitanism of the *deraciné*. The mere fact that Christianity is a faith for the whole of life means that the Christian is concerned with culture and environment. Indeed, before oecumenism (if that is the word) can contribute decisively to a potent internationalism, which is what many persons earnestly desire, it is arguable that there must be not less, but more, integration between the Church and national cultures. Otherwise the Church will become

the instrument of internationalism at the cost of being torn up from its own soil. It is important for the redemptive mission of the Church to estimate with care its adjustment to local culture. It cannot be done by *a priori* principles, but only on the basis of an assurance of standing in Christ which is really strong and triumphant. It is then possible that the redeemed community can take deep root in any local culture and yet maintain its separation from all that would menace its essential faith.

IV.

Much of this paper may be common ground to all sections of the Church. But there are insights into the redemptive mission of the Church that have a special meaning for evangelicals. First among them, to recapitulate, is the significance of the individual. Amid all the talk of community it may well be that we forget the supreme importance of the individual for whom Christ died. To say this is no plea for an exaggerated individualism; it is simply a recognition that no society which ignores the worth of Christian individualism can lay a sound foundation for Christian culture. Man must be brought to realise that the doctrine of progress has to face the stubborn reality of individualism. Collective experience does indeed accumulate; each generation inherits the tools of its fathers and creates its own machines for its sons to improve; each discovery starts from the advanced point of previous enquiry and penetrates further into the mysteries of matter. But individual experience, in the strict sense, dies with the individual and no man can claim better judgment or deeper wisdom, a nobler firmness or a more penetrating subtlety than his remote ancestors. This unique limitation of individualism defies every collective influence which seeks to overcome it. It is the self-limitation which our Lord accepted in accomplishing our redemption. Christians may be pardoned for thinking that unless the conflict between individualism and the community is resolved by bringing both into the obedience of Christ, it will prove insoluble, and civilisation will again collapse under the strain.

Secondly, the evangelical emphasis on the meaning of redemption for the individual is especially relevant to the suffering which recent years have made an almost universal experience. Suffering is above all the tragedy of the individual. The cheer and happiness of life, as many understand them, are enjoyed in community, in the sense that the things that make life tolerable to many are the fruit of collective effort and the labour of generations. But all the embellishments of our existence have abated nothing of the poignancy of bereavement and loneliness of suffering. Man is still compelled to-day to lose his dearest, tomorrow to witness his dreams destroyed by his destiny. That the prizes of collective progress accumulate only renders his inner isolation more intense. The individual can sustain himself against pressure and persecution by the fellowship of his community, but in the actual passage of suffering he is alone. So it is that there are the persons whom all of us know and respect, who go through life with a smile on their lips, but are gnawed by an inner isolation.

It is clear from this paper that I can see no *immediate* relief to the predicament of our day in the redemptive mission of the Church. This mission must ever be pursued, both because it is the manifest privilege and duty of all Christians, and because its message is the open secret which the world sorely needs to apprehend. But, if it is true that we are witnessing the dissolution of our civilisation, it is also true that the religion of redemption which has underlain its noblest endeavours, has ceased to grip the hearts of men. If that is so, it is no weary pessimism, but a reasonable historical estimate, to say that it will be difficult to restore its appeal until the process of dissolution has proceeded further. But we need not suppose that because our civilisation is apparently in decay, the culture that has created and sustained it will be wholly obliterated. It is more likely to survive and revive in whatever civilisation, if any, may succeed ours. Then will be evident the real fruit of the redemptive mission maintained in a day of destruction of faith and dissolution of social bonds. For in that endeavour will be sown the hope of the new dawn. "Long sleeps the summer in the seed," but when at last it brings forth fruit, the hearts of God's people are rejoiced with the joy of harvest.

The Nation and the Church.

By F. W. Gilpin.
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I.

A SUBJECT embracing both the Nation and the Church is very wide indeed : it is world-wide and can even extend beyond the present world. Both the Scotch and English sections of the British nation have national churches with their roots deep in the history of the Scots and English peoples. The Church of England dates back beyond that June day in A.D. 1215 when in Magna Carta it was royally declared to be free ; beyond even the Synod of Whitby in A.D. 664 when certain religious customs and ceremonies which had been variously observed in the churches established by the northern and southern missions were brought into alignment. The Church of England was one long before the nation came under one ruler. No doubt because the clergy and their ecclesiastical leaders were the only educated people in the land the Church almost entirely dominated the State and, with certain exceptions, it had no great difficulty in persuading kings to do its will. "One State, one Church" was the natural outcome of this process of integration. Variations in forms of service which were the "use" in particular churches were discouraged until nation-wide identity of use was achieved in the Book of Common Prayer and "now from henceforth all the Whole Realm shall have but one Use." Outwardly at any rate, the Nation and the Church were both united and unified, and uniformity in forms of worship was secured.

Much has, however, happened since those days to disturb this identity and unity. Puritanism and Congregationalism challenged the authority of the Church of England and the growth of non-conformity was the result of their dissent. But these developments, like Methodism at a later date, were religious movements. The people still practised religious observance and filled the churches and chapels on the Lord's Day, although their religion was largely of a superficial character. Nor is it surprising that church attendance was customary among all classes of the community. Apart from their daily toil there was little else to do. Not many could read, concerts and other forms of entertainment were rare, and books, including the English Bible, were scarce. Ale houses provided the principal form of relaxation, but these were not regarded as rivals of places of worship, for men were often frequent patrons of both.

It was not until the industrial revolution at the beginning of last century that the drift from the Church really began. This was due to the rapid growth of new towns. Villages became large cities in a very short time, and people moved away from the sequestered countryside, where they were known intimately by all their neighbours, to the crowded large new towns where they were quite unknown. The change was complete. Not only was the quiet slow movement of the

countryside abandoned for the bustle and noise of factory and workshop, but the long hours of labour, as well as its soul-less nature, provided but little time for thought or religious feeling. Moreover, instead of working within sight and sound of the village church, which for so long had been the centre of their religious and social life, great numbers of people now lived in huge centres of population without a church. Instead of the familiar daily exchange of courtesies with the parson, they now very seldom saw one except on occasions of births, deaths and marriages.

It was conditions such as these that brought the Church Pastoral-Aid Society into being, and one trembles to think what would have been the state of religion in England to-day had that Society not been formed "for the purpose of benefiting the population of our own country by increasing the number of working clergymen in the Church of England." Since its foundation in 1836, the C.P.A.S. has been responsible for the formation of many new parishes and the provision and maintenance of a large number of clerical and lay workers.

In the meantime, however, other counter-attractions have created a disposition against church going. Increased means of transport, the cinema and Sunday games, have provided other ways of spending the week-end. Sunday, too, during two great wars has been used for munition making and for drilling of home guard and pre-service organisations. In many cases the habit of church going has not been recovered after disbandment. The growth of secular education has led to a reduction in religious instruction in schools and to a lamentable ignorance of the Bible and the services of the Church. Thus the source of Sunday School teachers has dried up and many one-time flourishing Sunday Schools have either been abandoned or are in a languishing condition. The falling birthrate has also had its effect upon the numbers of Sunday School scholars. Many of the clergy are disheartened by reason of their empty pews and have lost both vision and message, and congregations are in consequence listless and unresponsive. Thus the vicious circle is completely rounded.

II.

The present condition of the nation has been described as "pagan"; but, notwithstanding what has been said above, this would seem to be an exaggeration. Victory in the recent war could not have been achieved had this been a true description of our people, for in times of crisis they have repeatedly flocked to our churches. Following the example of His Majesty the King, they have joined in Days of Intercession, in a belief, however lightly held, that God is real, God is merciful and answers prayer. It may be that they "ignorantly worship" an "Unknown God": but they are prepared to recognise that God rightfully has a place in the life of the nation. There is no demand now on the part of "the man in the street" for disestablishment. The Church is one of those national institutions, like the monarchy, which all sections of the community agree in respecting. Unlike Lord Morley, they still spell "God" with a capital "G."

Some time ago a popular London daily newspaper humorously described a session of the Church Assembly and accompanied its

article by a picture which shewed several members of the senior House apparently asleep. The reporter, however, ended on a serious note by saying " this is not only the Church of England, but it is the Church of the English people." The people may not be enthusiastic in their churchmanship, but there can be no doubt that they value the Church and desire its preservation. It may be true to say, as one Bishop did when preaching at a recent institution service, that " England has once more become a mission field " ; but the home missionary does not have to minister to a hostile people. Indeed, the people like to think that near the parish church there is a parsonage house where they can call in time of trouble and be sure of sympathy and some measure of practical help. The parochial system gives all parishioners a claim upon the parson and, as every incumbent knows, the parishioners do avail themselves of his help. There are many in England to-day who would echo the words of George Borrow in his preface to *Lavengro*, in which he gives the chief reason for belonging to the Church of England " because of all churches calling themselves Christian ones I believe there is none so good, so well founded upon Scripture, or whose ministers are, upon the whole, so well read in the Book from which they preach, or so versed in general learning, so useful in their immediate neighbourhoods, or so unwilling to persuade people of other denominations for matters of doctrine." Borrow adds : " In the communion of this Church, and with the religious consolation of its ministers, I wish and hope to live and die, and in its and their defence will at all times be ready, if required, to speak, though humbly, and to fight, though feebly, against enemies, whether carnal or spiritual."

There are thousands of laymen today who would unhesitatingly identify themselves with Borrow in this matter. Without the support of the laity the clergy become but a small select body of people with but little influence upon the nation. Yet in a number of parishes the Parochial Church Councils, set up by Statute, are regarded at the best as a necessary nuisance, and the assistance of laymen in the conduct of services is unwelcome. A wrong impression is given of the position of the laity by the loose way in which men are stated to be " going into the Church " at ordination. Even in the Church Assembly speakers have been known to refer to ordinands in this way.

In speaking of the Nation and the Church we must be clear what we mean by the Church. I imagine that all present at this Conference would agree that the Church is the whole body of believers in Christ Jesus, the Son of God, who came into the world to save sinners. In the Church of England we recognise the three-fold order of the Ministry, bishops, priests and deacons, who have their proper functions assigned to them, and we look to those ministers for leadership in matters of religion, faith and morals. It is not sufficient, however, for these ministers merely to perform certain ceremonies or to go through the motions of conducting certain services. Just as a service of Holy Communion is invalid unless there be some to communicate with the minister, so other services are of little value unless they are rendered with the co-operation of the people. The Book of Common Prayer gives the congregation ample opportunity of sharing in liturgical

worship; just as it was for the Nation at large that Henry VIII ordered Archbishop Cranmer to prepare the Litany, so that all the people, in their own language, could take vocal part in praying for deliverance from the Nation's enemies as well as from pestilence and famine. That noble example has been followed on several occasions by our good King George VI: when the nation was in dire straits, he called upon the people to join him in public prayer and dedication. And the Nation followed the King to church as the Christian Norsemen, in Bjornsön's epic, followed Olaf Haroldsön, the first Christian King of Norway.

III.

During the present century there has been noticeable a growing cleavage between the clergy (as representing the Church) and the general public. This cleavage has been due to several causes.

(1) In mining areas, particularly, a form of communism is strongly and loudly opposed to all sections of society which do not accept its dogmas. The clergy, who by training, as well as by their daily lives of devotion and association, are as a class of a very different outlook, are regarded with undisguised hostility. But such hostility is not marked in other sections of the community.

(2) Business people for the most part regard the clergy with good humoured toleration. The general feeling among them is that the clergy are running a type of business which has nothing to do with their own. So they leave the clergy and their churches to those who feel a need for their services. There is no real point of contact. On such occasions as baptisms, burials and marriages they unhesitatingly utilise the church's ministrations as they would resort to a doctor in time of sickness or call upon the assistance of a plumber to repair a burst pipe.

(3) Professional people have much in common with the clergy. Their education has been to a great extent on the same lines and they have many mutual friends and interests. It is not surprising, therefore, that the professional classes are largely represented in the Church Assembly and other representative church organisations. They also are found, though to a smaller degree, in the ranks of Diocesan Readers. It would indubitably make for greater appreciation of the work of Readers if more men of this class were licensed. Men with a message, qualified to present it effectively, will be listened to, whether they be from the ranks of the clergy or of the laity. Dr. Winnington-Ingram, late Bishop of London, once said that he looked forward to the day when he could walk up the aisle of St. Paul's Cathedral in company with Readers including an admiral, a general, a doctor and a lawyer.

It is well that those in charge of the Church's worship and doctrine should be those specially set apart and prepared for the purpose, but it is important to remove the impression in the minds of many people that the clergy regard themselves as a superior race and that behind the barrier of "the parson's freehold" they can entrench themselves under the modern version of the plea known as "benefit of clergy."

The clergy, however, had a great opportunity during the recent war to shew that they were good citizens, and splendidly they used that opportunity. Apart from active service with A.R.P., a great many found themselves sharing with their parishioners the deadly peril of air raids, and rendering practical help as well as giving sympathy to the sufferers and confidence to the timid. Undoubtedly the prestige and influence of the clergy were appreciably advanced by such heroic examples in particularly vulnerable areas and in times of national disaster and anxiety.

The nation needs as ministers of its National Church not only those who hold the Christian Faith in all sincerity and are able to preach that faith acceptably and effectively, but it needs as its spiritual leaders and mentors men who, having had experience in other walks of life—with all their particular cares and claims—know the difficulties of the parishioners and are able to help them to find peace and comfort.

In the Manchester Art Gallery was to be seen a few years ago a picture by Geraldine Hodgson entitled "The search for peace." It depicted, in a series of panels, various ways in which men sought peace. One panel revealed a boy awakened from his slumbers by an alarm clock, another shewed a man in his study disturbed by a noisy son; but the central panel portrayed a group of clergymen being addressed by a man dressed as a layman. The active co-operation of the laity is essential to a revival of true religion throughout the country. "Power," said Lord Acton, "corrupts and absolute power absolutely corrupts": and the clergy must be prepared for an extension of lay influence in all that makes for the good of the parish.

IV.

For many centuries the laity have been associated with the clergy in the oversight of the material affairs of parishes; for churchwardens and sidesmen (or bedesmen) have had considerable responsibility of a statutory character in the administration of church finance and charitable gifts, as well as the care of the fabric of church buildings. The passing of the Parochial Church Councils Powers Measure, with the approval of Parliament and the Crown, went a great deal further. It set up in practically every parish in the country a Church Council whose primary duty was

> "to co-operate with the incumbent in the initiation, conduct and development of church work, both within the parish and outside."

It was a long time before the powers of these Councils were realised, and it is doubtful whether it is yet appreciated generally how great are the responsibilities and influence which membership of them involves. Nevertheless these bodies exist and their interest and usefulness are developing.

It was said of the earlier followers of Our Lord that they "turned the world upside down"; and it might well be that the thousands of parochial church councils throughout the land will have a great part in the re-conversion of England. For the call to evangelism comes from the laity. It was in the House of Laity that the matter

was first considered and it was as the result of the discussions in the Lay House that it was brought before the full Church Assembly.

After the war of 1914-18 there was a widespread feeling that the Church had failed to maintain its position and influence, and a Mission of Repentance and Hope was inaugurated to recover the lost ground. That Mission did not appear to have been very successful, and its want of success may have been due to its having been engineered from the top. The hope arising from the present campaign lies in its having been prompted by the expressed needs of the laity. In the city of Birmingham, for instance, large gatherings of lay people have been held, week after week, to consider this important subject. They have been organised by an influential committee of laymen under the chairmanship of a City Councillor and the secretaryship of a prominent businessman who is a member of the Church Assembly. These gatherings have received considerable attention in the Press. Each meeting has been preceded by a well attended gathering for prayer. In the diocese of Gloucester all the six representatives in the House of Laity have issued a circular letter to church councils throughout the diocese urging consideration of the matter, and there is evidence of the keen interest which has thus been engendered. Several special meetings are being held every week in various parts of the diocese to discuss ways and means of putting into operation at least some of the proposals outlined in the Report of the Archbishops' Commission. These discussions are usually preceded by an address from one of the six representatives. In a number of parishes further meetings are being arranged and discussion groups are being formed.

One of the recommendations submitted by the signatories of the letter is that members should "exercise individual witness in daily lives and contacts as God may lead them to do in answer to prayer." In one parish, presided over by a Canon of the Cathedral, two young couples undertook to pray regularly for every other young couple in that parish.

The Nation consists overwhelmingly of lay people—people who are nominally, at any rate, lay members of the Church of England. If those people could catch something of the enthusiasm of the early Church, and in the Spirit of Pentecost seek to inspire others with a like enthusiasm the churches of the land would once more be regularly filled with a devout body of worshippers.

We must no longer be satisfied with a nominal adherence to the Christian Faith or with clergy who are so fully occupied with pastoral duties and the routine conduct of services that they have no time to evangelise the masses. We need to-day thousands of clergy and laity who are enthusiastic evangelists, able to point men to Christ and to persuade them that Christ alone can satisfy the deepest needs of mankind. Members of Christ's Church must be His ambassadors, completely loyal to Him and fully able to represent Him effectively to those outside and to draw them into His Kingdom.

In a Middlesex church there is a monument to a certain duchess testifying to her many virtues. Side by side with her numerous virtuous characteristics it sets down the limits beyond which she was careful not to go. In the list appears the inscription: "She was

religious, but not enthusiastic." The Church comprises too many such people to-day and, in consequence, its message is uncertain and its witness feeble.

The following utterance of Archbishop William Temple in this connection should prove of particular interest :

> " The evangelization of England is a work that cannot be done by the clergy alone, it can only be done to a very small extent by the clergy at all. There can be no widespread evangelisation of England unless the work is undertaken by the lay people of the Church."

V.

National disaster as well as crisis in private life has more than once produced a call to evangelism. In the Old Testament we read of the prophet Isaiah hearing the call in such circumstances. His well known response was " Here am I, send me." In the New Testament we read of the remarkable conversion of Saul of Tarsus on the Damascus road. His immediate response to the challenge of Christ Himself was " Lord, what wilt Thou have me do ? " And it resulted in his becoming a chosen vessel and missionary to the Gentile World. What magnificent and far-reaching results proceeded from an individual response in each of those two cases !

Is it too much to hope that the crisis through which our country has not yet fully emerged may yet produce religious leaders of the type of Isaiah and St. Paul ? Surely it is within the power of the Holy Spirit to enthuse hundreds of such men,—men who have " seen visions " and are prepared to spend and be spent in Christ's service. " Make religion the business of your everyday life," were the last words of Livingstone's old Sunday School teacher, David Hogg.

Readers of *The Reproach of Islam* will remember that the phenominal growth of Mahommedanism is said to have been due to the fact that " every Moslem is a missionary." If but one in ten of the nearly 200,000 young persons confirmed every year were truly converted and keen for evangelism, the Church would soon rejoice in a glorious " come-back " and regain its influence in the Nation.

The English Bible and the Book of Common Prayer, with their witness to the universal love of God and to the way of approach to Him, are the immeasurable gifts of the Church to the Nation. The cleansing and saving power of the Blood of our Blessed Redeemer to which they testify are as effective to-day as when they were first produced.

Many things are being planned by secular authority for the reconstruction of the country after the devastation and disturbance wrought by the war. But true prosperity and real happiness can never be achieved unless the Nation, as a whole, is brought back to a conscious need of God and a willingness to serve Him. That is the task of the Christian Church in our land. That is a tremendous task, indeed, but the true follower of Christ dare not be pessimistic as to its achievement.

St. John, notwithstanding the terrible state of the world towards the end of the first century of the Christian era, was inspired to write :

"This is the Victory that overcometh the World, even our faith" (1 John v. 4). Since his day empires and kingdoms have come and gone, social systems have had their day and ceased to be; but the Faith which St. John and his fellow believers held is the Faith which inspires us to-day. Let the Church in complete confidence in its Leader raise aloft its Victory V with courage and hope.

When the Goths descended upon Rome and destroyed it, leaving it a flaming and smoking ruin, crowds of people assembled on the surrounding hills to view the work of devastation. Among them was an old man who stood silently looking upon the scene. After a while he turned himself and went away to devote the remaining fifteen years of his life to writing a book. What was the title of his book? The story of a great disaster? Or the end of a noble city? No! The title of the book was *Concerning the City of God*, and the writer was St. Augustine. The duty of the Church to-day is not to stand silently looking upon a naughty and ruined world, but to pray and plan with a purpose for the rebuilding of the new Jerusalem in England's fair and pleasant land, until England is in a real sense a Christian country and the English Nation once more a people of God.

Book Reviews.

CHRISTIAN HISTORY IN THE MAKING.

By J. McLeod Campbell. 368 *pp. Press and Publications Board, Church Assembly.* 10/6 (*paper boards*) ; 15/6 (*cloth*).

In this book an authoritative and comprehensive account of the expansion of the Church of England into the world-wide Anglican Communion is published for the first time. The author, Canon J. McLeod Campbell, formerly Principal of Trinity College, Kandy, Ceylon, is General Secretary of the Missionary Council of the Church Assembly and has unrivalled knowledge of missionary work and problems.

The Archbishop of York contributes a brief Introduction, in which he writes : " This book may easily prove to be the most important which has yet been written on the missionary work of the Anglican Communion. . . This book is not only a history of the past. It faces also some of the perplexing problems which have arisen through expansion. . . For many years to come it will be a comprehensive introduction to the work of the Church overseas."

The book traces the beginnings of the missionary movement which led to the Christianization of England and the early expansion of the Christian Faith from England to the Continent. After an intriguing section on the " Centuries of Abeyance," when the Church of England, both before and after the Reformation, was preoccupied with internal affairs, the story of Christian expansion is taken up again in the story of national expansion that preceded the modern missionary movement.

After an account of the foundation and building of the overseas dioceses and Provinces, particularly in the past 150 years, a bold challenge is presented to the leaders of the Church of England and of the Anglican Communion. It is urged that the magnificent expansion of the Church demands a new and co-ordinated strategy in missionary planning and statesmanship.

Canon Campbell portrays the early life of those overseas Churches which have so courageously faced the devastation and persecution of the recent war. The epic stories now being told of the devotion of the Church in Burma, Malaya, China and Japan during the past seven years are the result of the sound beginnings made in previous generations. Indeed, this book gives the clue to the amazing tenacity on the part of native peoples in the Far East and in Africa of the principles of truth, freedom and justice which have recently been in such grave peril.

Clergy, historians and educationalists throughout the world will eagerly welcome this book, for here is the one answer to spiritual apathy and religious defeatism. The volume should be in every parish church library. Its value is enhanced by eight maps of different Provinces or groups of dioceses, and other maps which contrast the spread of the Anglican Communion in 1845, with its expansion in 1945.

This short review is intended merely to introduce the book to the notice of our readers. A volume of such importance obviously demands fuller treatment, and in the next issue of *The Churchman* a full-length article will be contributed by the Rev. A. T. Houghton (General Secretary, B.C.M.S.) dealing with the message and implications of the book, more particularly as they affect Evangelical Churchmen.

TOWARDS AN INDIAN CHURCH.

By C. V. Grimes. S.P.C.K. 15/-.

This is a valuable addition to the literature of the India Church. The Archdeacon of Northampton, formerly Archdeacon of Calcutta, has traced in outline the history of the Anglican Communion from its earliest days till the setting up, by the Indian Church Act of 1927, of an independent Province of India, Burma and Ceylon within the Anglican Communion.

The story does not reflect unalloyed credit on the Church of England. From 1607 onwards, Chaplains have been ministering to our own fellow-

countrymen in the East; but they have always been inadequate in numbers, and have not always been spiritually effective. Nearly two hundred years passed from the foundation of the East India Company before the first English missionary landed on Indian shores, though for nearly a century before that English missionary societies had been subsidising the work of Danes and Germans in South India. More than two hundred years had passed before the first Bishop was consecrated for service in India.

Dr. Grimes has no difficulty in showing that the Establishment has always hindered and hampered the growth and development of the Indian Church. The Act of 1835, which set up the dioceses of Madras and Bombay, made the creation of further dioceses almost impossible; until the freedom of the Church was obtained in 1930, new dioceses were erected only by a series of remarkable and ingenious subterfuges. English customs, appropriate or inappropriate, were forced on the Indian Church. To this day, its Prayer Books contain unmodified the rubric which requires a Bishop before granting ordination to satisfy himself that the candidate is *learned in the Latin tongue*. Many Indian theological students learn a certain amount of Greek; scarcely any, except in the Roman Church, learn Latin. But of course the same rubric still stands in the only legal Prayer Book in England; Evangelicals have stoutly resisted any modification in that book; they have not perhaps sufficiently considered what effects the enforcement of that rubric (and every Bishop has an undoubted right to enforce it) would have on the manpower of the Church of England.

The movement for constitutional reform in the Indian Church is of long standing. The Bishops began to feel the need of it as long ago as 1877; in 1883, they issued a most important Pastoral, in which they stated:

> We do not aim at imposing upon an Indian Church anything which is distinctively English or even European. . . In regard to the conditions under which these are presented, the Church adapts herself, and we desire to see her adapt herself more and more, to the circumstances and to the tempers of every race of men; and from these, under the guidance of the Holy Spirit, her forms of service, her customs and rules and institutions will take an impress.

It was not till 1908 that any further action was possible, and even then twenty years of steady unremitting work were needed, before the Indian Church could take independent form and status. Dr. Grimes has set out very clearly the various stages in the process, and brings out the absolute fairmindedness, rectitude and honesty with which all issues were faced and all interests considered. As a result, the Indian Church of to-day has a constitution which is almost a model of what such things should be. In actual working, it has been found to suffer from certain defects, as when the General Council brought into being the new diocese of Bhagalpur as a fully organised diocese, and then found that there was no possible means under the constitution by which it could get a Bishop. (The steps by which the consecration of Archdeacon Lenman as the first Bishop were made possible form an interesting and up-to-date study in ecclesiastical management.) But such flaws lurk in all human workmanship, and the constitution contains within itself the means for its own improvement. On the whole, the administration of the Church in India is simple, practical and representative, and the laity have a full share in all the work both of the dioceses and of the province.

Synodical government in one form or another had been going on for a long time before the Indian Church Act was passed, and therefore the subsequent changes were less rapid and striking than they might otherwise have been. But there is no question that the liberation of the Indian Church had a very marked effect on the attitude of the Indian section of the Church towards it; Indian Christians could not but have a rather languid interest in a Church which was only a branch of the Church of England. When it came home to them that this was their own Church, for which they must take responsibility, and in which they now had a position of full privilege, enthusiasm for the Church, and the sense of obligation to care for its welfare grew rapidly, and are still on the increase. In view of the political tensions in India, the emancipation of the Church came none too soon. The rights of European congregations were safeguarded, but it was realised that an Indian Government could not take

responsibility for religious ministrations to Europeans, and that sooner or later the Indian Ecclesiastical Establishment was bound to come to an end. It has just been announced that all government chaplaincy grants will cease on March 1st, 1948. This gives topicality to the section of Dr. Grimes' book which deals with Chaplains and maintained Churches, and their position under the Act. The abolition of the grants will throw a heavy additional burden on the Indian Church, but the feeling of those who care for it most deeply seems to be that it will be a great advantage for it to be entirely separated from the government and from dependence on it.

I have been asked to make clear what effects, if any, the change in the organisation of the Church of India has had upon the interests of Evangelical societies at work in that country. The answer is, directly, none whatsoever. There have in the past been incidental difficulties between individual Bishops and the societies in their dioceses; but the Church in India has never been organised upon party lines, as is shewn by the facts that of the last five Bishops of Tinnevelly, a diocese which is strongly supported by the S.P.G., four have been C.M.S. missionaries, and that, when the B.C.M.S. entered India, its missionaries were readily accepted as valuable auxiliaries, and have found themselves able to work very happily in fellowship with Anglican colleagues of a different ecclesiastical colour.

Nevertheless, the situation of the evangelical wing of the Church in India is paradoxical. Of Indian Anglican Christians, perhaps two thirds have been brought to Christ through the wonderful blessing granted by God to the great missions of the C.M.S. Yet on the whole Evangelical influence is very little felt in the Church. This is in the main due to lack of vision and of wise distribution of forces on the part of those interested in the evangelical cause. There are four main channels of influence and Christian service in India: the chaplaincies to Europeans, the European and Anglo-Indian schools, the great united institutions, such as Bishop's College, Calcutta, and direct missionary work among Indians. Of these the first three have been largely neglected by Evangelicals. The foundations of the modern Church of India were laid by Simeon's men, that great succession which included Henry Martyn and Daniel Corrie. As time went on, the number of definite evangelicals seeking service in the Ecclesiastical Establishment declined and died away to almost nothing. The C.M.S. has supported the Christian College, Madras, for a great many years, but has never sent a missionary to serve on the staff. In the new college at Tambaram, the S.P.G. has a hostel, in which most Anglican students reside; there they are admirably cared for by able representatives, European and Indian, of the Anglo-Catholic tradition; but boys from the enormous C.M.S. areas in Tinnevelly and Dornakal find little to remind them of the ecclesiastical tradition in which they have been brought up. Bishop's College is the only Anglican Theological College for graduates in India. It has an able and devoted staff, but at the moment Evangelical influence in it is precisely nil.

It may be said that the Evangelical wing of the Church has been right in concentrating on missionary work among non-Christians. But even in this field the overwhelming increase, for example in the diocese of Dornakal, has tended to draw the minds of supporters away from the fact that here, too, success has been matched with manifold failures. From a comparatively early date, C.M.S. work in India has been undermanned and financially weak. The Central Indian Mission has been abandoned altogether, the Gondwana Mission carries on a precarious existence under Indian missionaries from S. India; the C.M.S. work in Tinnevelly survived the war without disaster only through the astonishing generosity of the S.P.G. in allowing its funds to be used for the support of key institutions which had been brought into existence by the C.M.S. and were its primary responsibility.

Evangelicals of the Church of England are right in thinking that their peculiar witness is indispensable and must be maintained in all parts of the Anglican Communion. But it will not be maintained automatically and of itself. If Evangelicals go to sleep, or waste their strength on controversy about things of secondary importance, or forget their task of seeing to it that the Gospel is proclaimed to every creature, it is certain that their candlestick will be removed. In the next few years the Church of India will be subjected to far greater strains than ever in the past. The splendid work of the last thirty years in emancipating

the Church from bondage and in preparing Indian leadership has made its prospects of survival and growth far greater than they would have been a generation ago. Still the ordeal will be severe; the Indian Church is very conscious of its own weakness; the appeal for greater help in man power and in money is urgent and insistent. The time is short. It is earnestly to be hoped that the appeal will not fall on deaf ears, and that Christians of the Church of England will honour their obligations to the great Indian Church which they have been privileged to call into existence.

STEPHEN NEILL, *Bishop.*

THE OLD TESTAMENT IN THE NEW TESTAMENT.

By R. V. G. Tasker. S.C.M. Press. 151*pp.* 6/-.

One of the happier and healthier signs of modern Biblical studies is the increased emphasis which is being laid upon the essential unity of the Bible and the fundamental importance of the Old Testament in relation to the New. The best scholarship of our day has, as the writer of this book states, " restored the Old Testament to its proper position as an essential part of the Book of the Covenant; and not, as critical studies have in recent years tended sometimes to do, to regard it merely as a collection of documents of varying historical importance and religious interest, which became largely superseded when the Canon of the New Testament was formed " (p.9).

In his preface Prof. Tasker explains that it had been the intention of the late Sir Edwyn Hoskyns to deliver a series of lectures in the University of London on the subject of this book, but that owing to his lamented death in 1937 those lectures were never written. It is as a devout and grateful disciple of Hoskyns that the author takes up and expounds his theme, and in doing so he acknowledges the debt he owes to his master. He quotes Hoskyns' words to the effect, " No further progress in the understanding of primitive Christianity is possible, unless the ark of the New Testament exegesis be recovered from its wanderings in the land of the Philistines and be led back to its home in the midst of the classical Old Testament Scriptures, to the Law and the Prophets."

The work in this volume has been excellently done. Those who have read Tasker's previous book, *The Nature and Purpose of the Gospels*—to which this is in some ways a sequel—will expect a high standard of scholarship, blended with keen spiritual discernment and expressed in a thoroughly readable style; nor will they be disappointed. There are, indeed, certain critical points upon which we shall not all agree with our author; but his criticism is always constructive, not destructive, and is marked by a wise caution and restraint. He shows no tendency to create difficulties or discrepancies where they do not exist, or to introduce fanciful solutions where quite ordinary considerations are sufficient to explain the narrative.

Prof. Tasker's method is to work his way systematically through the books of the New Testament and, within the limits of his 150 pages, to make a careful examination of the Old Testament references and quotations as they arise. Perhaps the outstanding chapter of the book is that dealing with the Pauline epistles. This valuable chapter might well be reprinted as a pamphlet under the title of " St. Paul's Use of the Old Testament." The writer shows how, in case after case, the exegesis of St. Paul is not fanciful or arbitrary " when once it is recognised that the Old Testament is not just history, but *sacred* history, in which the ultimate end, which God had in view during the long period of self-revelation to a particular race of people, is foreshadowed in the circumstances and events which preceded its final realization. In the old Covenant, in other words, was prefigured the shape of things to come " (p.86). Again, he says that " the Old Testament to St. Paul was true as far as it went, but imperfect. The moral laws of Moses had educated man's moral sense, but left the springs of conduct still impotent; the sacrifices had shown that sin must be atoned for, but had failed to make final atonement; the Tabernacle and the Temple had set forth the truth that without the presence of God men can never fulfil their true and proper destiny, but the Temple had become a symbol of national and religious exclusiveness. So the old dispensation was incomplete; unsatisfactory because unsatisfying. It all pointed to some thing better to come, when shadows would become reality, and prophecy would vanish away because the hour of fulfilment had come " (pp.95, 96).

That the reality and the fulfilment had indeed come in Christ is further and more fully revealed in the Epistle to the Hebrews, to which Prof. Tasker devotes a separate chapter. Here the priesthood and the sacrifice of the Lord Jesus are dealt with in the light of the Jewish ceremonial system. In the excellent chapter on the First Epistle of St. Peter particular attention is paid to the Suffering Servant passages in Isaiah, and to the fundamental conception of " redemption by blood " which runs through the whole of Scripture. " Redemption in Biblical thought is always redemption from slavery, either the slavery in Egypt, from which the Israelites were redeemed by the blood of the Passover lamb, or the slavery of sin, from which the Christian is redeemed by the blood of the Messiah, the true Paschal Lamb. . . Our author, like all the great preachers of early Christianity, is in full agreement with the dictum stated by the author of the Epistle to the Hebrews, ' that without the shedding of blood there is no redemption ' ; and without the shedding of blood there can be no covenant-relationship between God and man " (pp.115, 116).

This is a refreshing and stimulating book. It is marked by sanity as well as scholarship and has a healthy evangelical ring about it. We cordially commend it to the notice of all our readers who are interested in the accurate exposition of the New Testament.

FRANK COLQUHOUN.

THE RUSSIANS AND THEIR CHURCH.

By Nicolas Zernov, D.Phil. S.P.C.K. 7/6.

Dr. Zernov presents an outline of Russian history with an amplitude of detail, and yet with a clearness of perspective, which makes his story as readable as it is valuable.

Holy Russia cannot be understood apart from the Christianity which was first introduced in the 10th Century, and has ever since exercised a powerful influence upon the people. The type of Christianity embraced by the Russians is simple, mystical and personal. To Christians of a different culture it seems in many respects defective. And yet the character and witness of the outstanding Christians of Russia (of whom vivid sketches are given in these pages), and the response to their teaching, show how deeply the spirit of religion has entered into the corporate life of the nation.

The failures and achievements of the Russian Church are clearly seen as we pass through the centuries under Dr. Zernov's guidance. When he comes to modern times sorrowful indignation underlines the narrative. Peter the Great destroyed the unity of the Russian people. " He interrupted the organic growth of the country. He deeply wounded the most sensitive and sacred feelings of the people and inadvertently gave away the Russian Throne to greedy and unscrupulous foreign adventurers " (p.120). A closer connection with the West was followed by the Germanization of the country. This led on to the collapse of the Empire and the advent to power of the present rulers of Russia. These are consistently styled " the Godless " and at this present time a life and death struggle is in progress between them and the Christians.

There is much to ponder in all this. The Godless have been compelled to restore limited liberty to the Russian Church. The Roman Church has tried to creep in, but has met with little sympathy, for her terms, as always, are submission. Moreover, the ethos of the two Churches is totally different. Some contacts with other Christians have been made in recent years, and it is hoped that a sympathetic understanding of the Russian Church by the Protestant Churches may lead to a closer unity. Purified by persecution, the Church of Russia has emerged from a dreadful ordeal. Dr. Zernov says : " Only a free and united community of Christians, obeying the voice of the Holy Spirit, can lead men towards the fulfilment of their true task of eradicating disease, disunity and eventually death from the life of Creation. The call to follow the lead of the Holy Ghost . . . is the message of the Russian Church to the modern world."

HAROLD DROWN.

TOWARDS CHRISTIAN DEMOCRACY.

By Stafford Cripps. George Allen and Unwin, Ltd. 5/-.

Those who have read the Autobiography of Stafford Cripps will have no doubt about his strength of character and single-mindedness. He has never hesitated to give much of his time and talents and money to the political cause which he

has adopted, but he has never first sought the approval of his Party on any action to which his conscience urged him. In his childhood and youth he had the good fortune to enjoy the advantages of a wealthy and cultured home in which the Christian Faith was taught and practised. He stands out to-day as one of the really great leaders in the political world and it is easy to prophecy a still more distinguished career in the not too distant future.

Towards Christian Democracy is a book of outstanding merit which should be carefully studied by the clergy. The first reading will bring to mind many of the utterances of the late Archbishop of Canterbury, but the industrial problems are dealt with in a much more realistic way. Sir Stafford writes as one who is in constant contact with the man in the street and it is from this angle that he makes his suggestions for building a new world. The book is divided into eleven chapters dealing with the following subjects : The Task of the Church ; Our Individual Responsibility ; The Church as Leader ; Youth and the Future ; Christian Acts ; Industry and Christianity ; The Army of Christ ; Practical Christianity ; Positive Forces ; A Creed for the Times ; and God is my Co-Pilot.

Perhaps the most interesting chapter is the one dealing with Industry and Christianity. Is there any relation between our Christian religion and our industrial effort ? He urges most strongly that " there is no part of our life that can be unrelated to our religion if our religion is a living reality." He quotes with approval the findings of a group of investigators in Chatham working under the direction of the Rector : " We all want jobs. We all want political freedom. . . These are good desires implanted by God in the people." . . .

Sir Stafford has no doubt that industrial efficiency and our national welfare and prosperity depend on the solving of the problems of human relationship. He believes that under the leadership of the clergy all these problems can be solved amicably and we shall be able to achieve a very high standard of living for all the people. From the Christian standpoint the most important and the most general principle to stress is the equality of all men before God. Secondly, we must apply to industry in general the Christian principle of service ; and lastly it is our Christian duty to care for the weak and helpless. These three principles are worked out carefully with many excellent illustrations of the tragic consequences which come from neglecting them. He anticipates an obvious criticism by urging that " the democracy controlling the State's actions must be imbued with the Christian Spirit."

Sir Stafford's personal belief in regard to religion is summed up as follows : " It is my firm belief that religion should be very much of an everyday affair, and should form the background against which we set all our daily actions. . . Human life is neither wholly material nor wholly spiritual—it is a mixture of the two and a mixture which must be properly balanced. . . Just as we set aside regular times to nourish and exercise the body in order that we may be physically fit, so we must exercise the soul if we are to be spiritually fit for living our ordinary life." Very few in England will disagree with this Credo, but not a few foreigners find it difficult to understand how it is possible for a British statesman to be both a deeply religious man and at the same time to hold political views which are decidedly " leftish " in character. Such a man is often quoted merely as an example of the smug hypocrisy which is associated with the English character. If Sir Stafford is thus described, the leaders in every Christian denomination will thank God that the whirligig of the political world has thrown up (not for the first time in our national history) a man of clear vision and steadfast purpose whose political aims are subordinated to the guidance of a truly Christian spirit.

J. W. AUGUR.

LETTERS TO A CONFIRMAND.

By George Snow. Bles. 5/-.

There is a great deal of thinking and discussion in the Church to-day on the subject of confirmation. There is general agreement on the necessity of a more thorough preparation, which shall not include a simple exposition of the fundamentals of Christian doctrine, but also training in habits of worship and devotion. The preparation must be more thorough to-day because the candidates have often so poor a background, so little knowledge of the faith and practice of the Christian religion.

Mr. Snow, the Chaplain of Charterhouse School, who is well versed in preparing boys for confirmation, has written a series of letters to a Confirmand. They are not primarily concerned with doctrine, for that can best be given in the confirmation talks. They deal, in a practical and straightforward manner with such matters as the meaning of the Church, the right age for confirmation, Bible reading, private prayer, preparation for Holy Communion, and so on. They are obviously the work of one who understands the mind of the young. Here is what he says about feelings: "I think it's worth remembering that feelings aren't at all a good test of the really deep things of life. Often it's the shallow things that make us feel most—like a good strawberry ice, or an extra half-holiday, or an exciting film, or a bathe in the moonlight; often the really deep things don't feel at all; and it's only by looking back, and seeing the difference a thing makes in the long run, that you can tell how deep it was. I think that's awfully true of confirmation. The gift of the Spirit isn't just a thing of feeling; it's far too deep for that—it's something that happens between yourself and God, right in your inmost being." This is a book that may confidently be placed in the hands of the intelligent and inquiring confirmation candidate. O.R.C.

THE STATE AS A SERVANT OF GOD.

By Philip S. Watson. S.P.C.K. 106 pp. 4/-.

Few problems confronting the present generation are of such an urgent character as that relating to the power and activities of the State, as current history bears witness. It is, therefore, of the utmost importance that Christian people should study the subject with every care, seeking to obtain a sane, balanced and scriptural view of the respective rights of God and Caesar.

The present book will certainly help in that direction. Although several larger and more important works along the same line have appeared in recent times, we welcome this simple and straightforward study of the nature and tasks of the State from the viewpoint of Christian faith. Mr. Watson writes as an unashamed exponent of the views of Martin Luther, quotations from whose works are numerous in the form of footnotes. He also writes as one who has been led as the result of prolonged mental debate from the position of a Christian pacifist to that of a non-pacifist Christian. These two facts lend special interest to the book and add force to the argument.

In the early chapters the writer examines the constitution and authority of the State, and shows the necessity of its existence for the well-being of human society in order to maintain an ordered system of government and an established centre of authority. Thus we may claim, he says, that the State, as an effort to promote the common good and as the guarantor of some real measure of community, is in harmony with the will of God. But this does not mean that the authority of the State is absolute. As the servant of God it is definitely limited in the powers it may exercise, and there are occasions when the individual may best serve its interests by refusing its demands, for such refusal constitutes a challenge to the powers that be to recognise their true position and task. The State is the guardian and agent of Justice, which is itself a subordinate instrument of love in an evil world. It is at this point that the State makes common cause with the Church, as Bishop Berggrav so forcibly pointed out in his recent Burge Lecture in reference to the historic Norwegian Church struggle. The Church, equally with the State, is called upon to maintain the Right, and in this sense it must bear unfaltering witness to the Law as well as to the Gospel.

Mr. Watson devotes three chapters to the relation of Church and State: the State's obligation to the Church, and the Church's service to the State. Here his clear grasp of essential principles is especially helpful. He expounds the character and function of the Church which, called into being by the Word of God, exists to proclaim that same Word to mankind. Hence the supreme service which the Church can render the nation is to be faithful in its ministry of the Word and to build up within it the divine community. On the other hand, the duty of the State is to maintain that condition of peace and freedom in which the Church can effectively fulfil its task. As the writer says, if it fails in this duty, the Church has the right to protest and, where necessary, refuse obedience to its decrees. "As servants of God, both Church and State are responsible to God, and not to each other, for the fulfilment of their tasks; and

either has a right to resist the other, if it trespasses outside the proper sphere of its service. This means, on the one hand, that there must be no State control of the Church; and, on the other, that there must be no ecclesiastical domination of the State." Yet "there is no necessary conflict between Church and State so long as they both fulfil the functions for which they are ordained of God."

The chapter on pacifism at the end of the book is of particular value in view of the author's own experience. He argues—convincingly, as we think—that the very law of love which pacifism so loudly invokes renders its principles invalid once the real nature of Christian love is grasped. Christian love is not mere sentimentality. Christ never taught that love means unfailing compliance with the wishes of other people, whether friends or foes. His injunction to love our enemies does not cancel out the command to love our neighbour; and since justice is one of the most elementary requirements of love, this means that we must take adequate measures against those who violate justice. "I do not show love to my neighbour if I merely express regret when the cut-throat attacks him, and wait until his throat is cut and his assailant gone before attempting to assist him. Nor do I really show love to the criminal, since it is not good for him to do evil with impunity and to be left unaware of the gravity of his crime. I ought not to show love to the enemies of justice in the same way in which I show love to my own personal enemies. I must do all I can to prevent their work, or, if I fail in this, to intervene while they are at it. When the criminals are sovereign States, I then ought to support my own government in making war upon them, if war is the only effective action that can be taken."

FRANK COLQUHOUN.

THE CHURCH OF ENGLAND AND THE EASTERN ORTHODOX CHURCH.

By Michael Ramsey. S.P.C.K. 4d.

This little pamphlet springs out of a belief in the great urgency of reunion at the present time, and that the solution of this problem is to be sought in a greater unity with the Eastern Church.

The writer propounds the now familiar view that all Christian bodies since 1054 have lacked real unity, and, therefore, developed in a lop-sided way. The lop-sidedness of medieval Rome inevitably produced, so it is argued, the lop-sidedness of the Reformation. The only way to get free from this distortion is to return to the fuller unity of early centuries. The pamphlet points out the contribution which Eastern churches have to give to a fuller understanding of the Christian faith. That contribution includes a greater emphasis on the centrality of the Resurrection for Christian life and faith, a more vivid awareness of the Church as a mystical body of the living and the departed, and a richer development of the mysteries of worship.

We should all agree that Eastern churches, like any other church, have their especial treasures of thought and devotion to contribute to the "great Church," but it is doubtful whether the author of this pamphlet sufficiently appreciates the need for these same Eastern churches to be brought more closely under the discipline of the Word. It is very easy to speak of the impoverishment which has fallen upon us all through our divisions, and thereby unconsciously idealize a remoter past. As a matter of fact, there was very little effective communication in the ways that matter most of all, between East and West before 1054. In the early centuries different types of Christian devotion soon began to appear, and without some central organization, such as the Papacy, it is difficult to see how these varied types could, in practise, enrich each other. It is, of course, possible, and no doubt happens, that the theologian makes a study of a tradition not his own, and so helps to enrich, in a measure, both his own thinking and the thinking of those influenced by him. It may be, in our modern epoch, that greater ease of communication will make it possible for ordinary Christians of different traditions to become more familiar with each other's characteristic disciplines; but we ought to recognize that if this happens it will inaugurate a new era in Christian relationships based largely upon new technical possibilities in the world. Further, it will be necessary for the ordinary Christian to be given some criterion by which he can distinguish between what is good and what is bad in the traditions of other Christians. Without such a criterion, which the

reformers attempted to give us in the Prayer Book and Articles, there is a great danger that every development will be regarded as a legitimate variety of Christian devotion to be added to the sum total.

The pamphlet includes a useful annotated bibliography for those who wish to follow up its suggestions and get a fuller knowledge of the Eastern Church.

F. J. TAYLOR.

AZARIAH OF DORNAKAL.

By Carol Graham. S.C.M. Press. 6/-.

Here is a very condensed account of one of the most interesting figures who has appeared in the Church overseas. South India is one of the most thickly populated areas of that great country. Azariah, a true son of India, converted in early life through his mother's influence, became probably the leading figure in the Indian Church. The book brings out clearly the outstanding features of Bishop Azariah's life-work. Perhaps three points stand out most clearly as his life unfolded.

He had an untiring zeal to win the *village* folk of South India. Most church leaders have concentrated on the cities. He concentrated on the villages. The work he did is its own vindication of his wisdom in this. Again, he felt (and felt strongly) that the Indian Church should stand on its own feet. Deeply thankful for all that missionaries had done, he saw—and saw rightly—that the missionary should be the scaffolding, but not the building. He worked to build permanently—that is, to build up a really *Indian* Church. For this purpose he set the training of an Indian ministry as first priority, and, too, in an Indian rather than a western atmosphere. Another venture, but a very wise one, was the training of the wives as well as the pastors, a step which had great consequences. Lastly, his vision was not a denominational one, but the true vision of a living Church which should include as brothers all who loved the Lord in truth. The result was the South India Scheme. This was the great object on which his heart was set. He felt it was not a luxury, but a necessity.

Naturally the book cannot give an adequate picture in little more than one hundred pages, but it gives an outline. We hope a fuller life will appear later on. His work would merit it. We thank God for one who put first things first.

W. STOTT.

COLLECTED PAPERS.

By Evelyn Underhill. Longmans. 6/-.

There must be thousands of people who have been helped by the writings of Evelyn Underhill. She had the great gift of being able to talk about high and holy things, and do so in a homely, humble manner, with homely illustrations that could be understood by the simplest. A number of papers, delivered at different times to various Guilds and Societies, have been reprinted here, with an introduction entitled "Evelyn Underhill in her writings," by the Bishop of St. Andrew's. They deal with such subjects as prayer, worship, the spiritual life of the teacher, mysticism, and the parish priest and the life of prayer.

In all her devotional writings Evelyn Underhill stresses the primacy of God. "We will put first," writes Miss Underhill, "what is so often put last in discussions of religious experience—God, who is the object of worship; not man, the subject who worships Him." The great place of adoration in prayer and worship is continually stressed. It is this note of praise and thanksgiving which is so prominent in our Prayer Book services. The Christian who knows the power of God in Christ to save to the uttermost, must have a heart brimful of love, which overflows in thankfulness and worship. He is "lost in wonder, love, and praise."

In her paper on mysticism, Miss Underhill rightly stresses the fact that the Christian experience is not "a flight of the alone to the alone." The Christian religion is incarnational, centred in the Incarnation. The Christian does not contract out of the world; his religion is worked out in the world. Writing of the Christian mystic, Miss Underhill says: "His experience of eternal life includes the Incarnation, with its voluntary acceptance of all the circumstances of our common situation, its ministry of healing and enlightenment, its redemptive suffering. . . . The Christian mystic tries to continue in his own life Christ's

balanced life of ceaseless communion with the Father and homely service to the crowd." There is a valuable paper on the prayer of the parish priest, and the life of prayer in the parish. It is what the teacher is that counts in the end. His life " must be hid with Christ in God." O.R.C.

THE PROBLEM OF AUTHORITY IN THE CONTINENTAL REFORMERS.

By Rupert E. Davies. Epworth Press. 12/6.

We have seen in our own age the rise of vast totalitarian states claiming absolute authority over their peoples. In theology the question of authority, its nature and source, is always an outstanding one. The Roman Church never ceases to proclaim that she has the answer, that she can claim an absolute authority, a claim which we reject as specious and false. Mr. Rupert Davies, in this book, examines the attitudes of the three great Continental reformers, Luther, Zwingli, and Calvin. " It is reasonable," he writes, " to expect from the age of the Reformation some help in the discovery of the desired answer, for the question of authority came to the front more prominently in that age than at any other, before or since. It is not too much to say that it was the fundamental issue of the Reformation."

The Reformers declared the Scriptures were the source of authority. But what happens where there are disputed cases of interpretation? Luther's attitude was determined by the conviction that came to him as a result of his experience of justification by faith. The Word of God was that which tallied with his experience of Christ. The Word of God was that which proclaimed the Gospel. The preacher, when he preaches the true Gospel, preaches the Word of God, but that Word is always there to test and judge the validity of his teaching. For Calvin likewise the Scriptures are the supreme authority. " They are," writes Mr. Davies, speaking of Calvin's attitude, " the source, and the only source, of Christian truth; they contain everything that it is necessary to know, and nothing which it is not advantageous to know. . . . " Calvin insisted that it is the coercive power of the truth with the inner testimony of the Spirit that provides true knowledge.

Mr. Rupert Davies' solution is that the three reformers failed to find a completely satisfying solution because their thinking was vitiated by the error " that the source of authority is necessarily to be found in some place wholly outside the individual." O.R.C.

EVANGELISM TO-DAY.

By Samuel M. Zwemer. Revell (New York). $1.50.

The sub-title of this book is " Message, not Method," and its main emphasis is thus expressed in the Foreword: " This is not a book on the technique of evangelism but on the essential character of its message. The message is of far more importance than the method or the messenger. There are many books on evangelism and on evangelistic work. This deals primarily not with technique but with dynamic."

These words of Dr. Zwemer will strike a responsive chord in many hearts. In our own country at the present time a great deal is being said about evangelism, but all too little attention is being paid to the Evangel. Yet undoubtedly the dynamic of evangelism is the Evangel—the living Gospel of a Crucified and Risen Saviour. In the first six chapters of his book Dr. Zwemer unfolds this message: the Cross of Christ as the searchlight of man's sin and the revelation of His love for sinners, and the Resurrection as the vindication and crown of the atoning sacrifice. One of the best chapters here is that dealing with " Paul's Gospel for our Day," from which we quote the following: " The Gospel not only converts the individual, it changes society. On every mission field, from the days of William Carey, the missionaries have carried a real social Gospel. They promoted temperance, opposed the opium traffic, checked gambling, established standards of hygiene and purity, promoted industry, elevated womanhood, restrained anti-social customs, abolished cannibalism, human sacrifice and cruelty, organized famine relief, checked tribal wars, and changed the social

structure of society. Paul's Gospel did the same in the first century for those who became the Early Church."

In the later chapters there is an interesting section on "Itinerant Evangelism," stressing the importance of house-to-house visitation, and this is followed by two chapters dealing with the evangelistic value of the printed page and the radio. The two concluding chapters treat of the messenger's resources and power in the Gospel, the Church, and the Spirit of the Living God. It is to be hoped that an English edition of this forceful and stimulating book will soon be published so as to make it available for readers in this country. F.C.

DISCERNING THE SIGNS OF THE TIMES.

By Reinhold Niebuhr. S.C.M. Press. 8/6.

Reinhold Niebuhr's name possibly occupies the premier place among living English-speaking theologians, but he has remained the property of a limited circle because of an admittedly difficult style in both thought and expression. This is nothing less than a major tragedy, for Niebuhr is more than a theologian. He is a prophet to the times; and one can write this without going all the way with such a writer as D. R. Davies, who so unblushingly worships at his shrine. It is therefore a cause for much thankfulness that Niebuhr has produced a volume that is at the same time compact, readable and reasonably comprehensive of his whole message to this year of grace. It takes the form of a series of ten sermonic essays. Happy the congregation privileged to hear them. Happy the preacher with a congregation able to appreciate them. How different are these grapplings with the Divine Word, in which the preacher is mastered by it and also masters its meaning for others, from the easy shibboleths and pretty pattern-weavings of much published sermonizing! The preacher of these sermons is confessedly "the servant of the Word," a service which is strenuous in its demands on mind and spirit, but which in turn gives a moral grandeur and power to his utterance.

Of some writers it is true that "to review is to reprint." This is true of the volume before us. To do less than reprint is to lose much that is fine gold. We can but indicate in one or two instances the wealth which is so evenly scattered over this collection of sermons. The first gives the title to the whole and is based on St. Matthew xvi. 1-3. The central message of this "sermonic essay" is that ability to discern the signs of the times is a moral quality rather than philosophical. History can only be understood properly as moral advance or retrogression. A pure heart is of greater moment than a clever mind in discerning its true values and ultimate issues. The religious leaders who opposed Christ could not discern the true Messianic hope because of their egotistical pre-suppositions—they had pre-conceived ideas of its form and of their own place in it. The Messianic hope was to serve their interests and ends. God was to become their ally. True discernment commences only when a nation or individual realizes that neither is good enough to fulfil God's purposes in history, and is willing to accept the Biblical judgment that all men and nations are involved in rebellion against the God and His Messiah whom they would patronise. Our historical judgments are false because we are hypocrites. True understanding of historical processes and history's fulfilment is born of faith and humility. The faith is a gift of grace and not the consequence of a sophisticated analysis of the signs of the times. The humility which enables the saint, on his knees, to see further than the philosopher, on his tip-toes, is born when not only the ignorance of the mind but the pride of the heart has been dispelled.

A sermon based on Psalm ii. 4 Niebuhr entitles "Humour and Faith." He points out that humour in Scripture, when associated with Jehovah or Jesus, is ironic in tone. He describes humour as a prelude to faith and laughter as the beginning of prayer. But laughter cannot enter the inner secrets of God and the soul. That is the prerogative of faith alone. In a passage of rare spiritual beauty as well as insight, he speaks of laughter and faith as our reactions to the inconsistencies of life. Laughter is our reaction to immediate and lesser experiences, whilst faith is our response to the ultimate and major incongruities of existence. It is the mistake of religious men that they call in the services of faith and compel themselves to pass through the domains of Giant Despair when

a little divinely-given humour would dispel the summer cloud. But it is the danger of his opposite that he tries to escape the overwhelming and final incongruities of life by laughing them off, only to find that they refuse to be laughed off. Serious evil must be seriously dealt with. Humour enables us to escape from a too-high estimate of our own personal importance. Faith enables us to see God and to see that the true greatness of life is achieved in relation to Him as Judge and Saviour. To summarize: Humour which recognizes incongruity in the world and in life is greater than any philosophy which would explain it away. But humour must recognize its limits. It must be content to deal with the immediate and surface irrationalities. If it transgresses it exchanges the mentor's cap for the clown's hat. It becomes a mere buffoon. It must move towards faith or sink into inconsequence. "This is the victory that overcometh the world, even our faith."

In a profound study based on I Cor. xiii. 12, to which he gives the title "Mystery and Meaning," Niebuhr exposes the error of those who claim to know too much about the mystery of life and those who claim to know too little. Some are impressed with the darkness of the glass and affirm that it is hopeless to see anything. The other type forget the darkness in their professed ability to see all. The result is an unjustified simplification of everything. Sometimes the "know-all" group is irreligious. The natural cause is for them an adequate and final explanation. Sometimes their attitude is religious. To such people the Christian revelation has no problems. Everything concerning life and death, and life after death, has been reduced to a simplified plan. "The geography of heaven and hell, and the furniture of the one and the temperature of the other," is known to them. Christian faith moves between these poles. On the one hand it declares that God has spoken—spoken sufficiently concerning the things that pertain to life and godliness. On the other hand it maintains a reverent reserve. It recognizes the greatness of God and the finiteness of the human understanding. God, in the very nature of the case, must remain Deus Absconditus. Faith discerns the meaning of existence but refrains from defining it too minutely. If the sense of mystery is withdrawn, meaning becomes too pat and calculated. God and His ways refuse to be measured by man's yard-stick. And this mystery is to be found within ourselves when we contrast the finiteness of human life with the limitless quality of the human spirit. We are an enigma to ourselves. Life ends in the frustration of death, a death whose sting is the consciousness of guilt and of accountability. The only adequate answer—adequate but not detailed—is belief in "the forgiveness of sins and the life everlasting," in which we envisage a mercy great enough to undo the past and a purpose great enough to satisfy the highest flight of human aspiration. There is a Light that shineth in darkness. Reason does not kindle that Light, but Faith is able to pierce the darkness and apprehend it.

One humble preacher has found an abundance on which to ruminate and, in good time, to reproduce, by the grace of God. He commends it to thousands better able to profit by it.

W. LEATHEM.