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THE CHURCHMAN

December, 1918.

The Month.

WITH hearts full of thankfulness to God, "the only Giver of all Victory," the people of this nation and Empire learnt on Monday morning, November 11, that Germany had accepted the terms of the Armistice proposed by the Allies and that hostilities ceased forthwith. It was glorious news. The strain of the last four years had been very great, yet there was no sign of weakening: indeed the resources and power of the Allies were getting stronger almost daily; and the Allied armies were determined to fight on until the purposes for which they drew the sword were finally accomplished. But the plain fact is that Germany could not go on. As one of the German delegates is reported to have said to Marshal Foch, "The German army is at your discretion, Marshal. Our reserves of men and munitions are completely exhausted, and it is, therefore, impossible for us to continue the war." Thus the collapse of Germany was as complete as it was sudden.

To what is this great event—one of the most momentous in the world's history—really due? There can be but one explanation: it is in answer to prayer. The turn of the tide, as Mr. Bonar Law has reminded us, set in on July 18, just one day after the Houses of Parliament had resolved that, as representing the nation, they would attend an Intercession Service at St. Margaret's, Westminster, on August 4, the Day of National Prayer, and there commend the nation's cause to Almighty God. The conjunction of the dates furnishes one of the most striking examples in all history of the truth of the divine promise, "Before they call I will answer and while they are yet speaking I will hear." Men everywhere watched the progress of affairs at the Front with feverish expectation. They

remembered the position in March when it seemed possible that the dash of the enemy for the Channel ports and for Paris might succeed; they saw with joy unspeakable the failure of the new enemy offensive and the retreat of the German armies almost day by day; and when weeks and months went by without a single reverse to the Allied armies they were compelled—even some of those least interested in religion—to admit that this was indeed a “miracle” traceable to the prayers of a united nation. The Christian explanation is the only possible one, “It is the Lord’s doing, and it is marvellous in our eyes.” This is not to disparage the splendid work of Navy or Army, rather does it emphasize the never-to-be-forgotten fact that God in working out His purposes is pleased to use and to bless material means when they are put forth in a righteous cause—a cause which may reverently and humbly be called His own. As the Bidding in the Thanksgiving Services of November 17 had it, from Him “have come the skill of captains, the valour of sailors and soldiers and airmen, the wisdom of counsellors, and the steadfast patience of the people,” and it has now pleased Him “to crown these His gifts with the blessing of a great and final victory.” “Yet,” as the Bidding added, “in the midst of our thanksgivings for these tokens of the good hand of our God upon us we do well to remember that they are given not for any merit of our own, but only of His mercy.” Indeed the moral of the events of the last few weeks is writ clear and distinct, “Seeing these things are so, what manner of men ought ye to be?” That is the whole question for the future. God in His mercy grant that nation and Empire henceforth may live for Him and seek to do Him service. This will be the true thanksgiving—the thanksgiving of our lives.

The Dissolution and the Church. The dissolution of Parliament carries with it the dissolution of the Convocations, and some interesting questions at once arise. It was expected that, if Parliament had survived and the Convocations were still in being, their next meeting would be one of vital importance to the Church. As far as we understand the position the last stages of Prayer Book Revision were to be completed and the scheme was then to be submitted as a whole to be accepted or rejected. But the best laid plans go awry sometimes, and whatever may be the ultimate effect, the coming of the Dissolution at this stage should give us

a little breathing space. New Lower Houses of Convocation will have to be elected, just as a new House of Commons has to be elected; and while we can hardly dare to hope that the work of revision will have to be begun *de novo*, it is tolerably certain that what has been done will have to be submitted for endorsement—or otherwise. We hope, of course, that the “otherwise” will prevail, but everything will depend upon the results of the proctorial elections. Clearly, therefore, it is more important than ever that every possible seat should be contested in the Evangelical interest, and a really strong effort made to break down the present over-representation of the extreme Anglican party in Convocation. It may not be possible to reverse what has been done, but the return of a strong party pledged to maintain the Reformation Settlement and to resist all innovations in a Romeward direction would do much to make difficult, even if not altogether to prevent, the legalization of Vestments, the Reservation of the Sacrament, and the contemplated changes in the Communion Office.

The opposition to the proposed changes in the Communion Service has grown to what the Convocation authorities have rightly come to regard as formidable proportions. The strong Committee appointed at the Conference called by the Bishop of Manchester in the summer got to work as soon as the holidays were over, and steps were taken to bring to the attention of Churchmen all over the country the substance and significance of the proposed changes. A Manifesto signed by nine Diocesan Bishops, issued in opposition to what Convocation has done, is a unique event in the modern history of the Church. Their Lordships of Durham, Bath and Wells (who endorsed “at the present time”), Chester, Liverpool, Manchester, Carlisle, Llandaff, Sodor and Man, and Chelmsford, united in such a Declaration and invited signatures to a Memorial to the Archbishops of Canterbury and York, protesting against the proposed changes. The Memorial called upon their Graces, “as those whom our Church has entrusted with the grave responsibility of maintaining her sound doctrine which is agreeable to the Word of God, so to use your authority as not to increase our unhappy divisions, especially since there is no evidence in the King’s letters of business that any authority was given or intended to be given to the Con-

**A Formidable
Opposition.**

vocations to tamper with the doctrinal settlement of the Prayer Books of 1559 and 1662." This Memorial has been very extensively signed, especially by lay people, and the number of influential and weighty signatures—including those of members of both Houses of Parliament, Privy Councillors, University professors, Baronets, Knights, members of the learned professions, etc.—is very remarkable, added to which upwards of two thousand clergy—many of them holding positions of distinction—have, we believe, signed the Memorial. At the time of writing no date has yet been fixed for the presentation of the Memorial, but it may be hoped that when the Archbishops receive the deputation presenting it, they will be able to offer some assurance that the changes will not be pressed. Nothing short of this will serve to re-establish the confidence of loyal Churchpeople which, it would be folly to deny, has been very rudely shaken by the action of the late Convocations.

The Bishop of Manchester, to whom the whole Church is greatly indebted for his leadership in this matter, closed the remarkable paper he read at Leeds on October 29 with a grave warning. It had been advanced in favour of the proposed changes that they are only permissive. Upon this the Bishop remarked:—

Let me impress upon you with all seriousness that while we are to suffer for a time from all the evils which alternative uses entail, it is not intended to perpetuate alternatives. The two books, the old and the new, are to be tested by experience. After a period, at present not determined, there is to be one book and only one. Which will it be? Remember the Ornaments Rubric is not to be altered. Remember that the Church will sanction an interpretation of it which the law has not sanctioned. Remember that it commands whatever it does command, and that it will now be supposed to command the Mass vestments. Remember that strenuous efforts will be made to introduce these on the ground that the Church really commands the use of them. Remember that tabernacles will certainly be erected to contain the Reserved Sacrament, and that it will be ceremonially escorted through the streets.

Churchmen who object to all these changes will live for a time on a footing of toleration, reminded constantly that they are defective, narrow-minded Churchmen. When the day of alternatives is over what will happen to them? Those who now ask for permissive use will certainly demand compulsory use of all that they have introduced. The Church will be stripped of its Protestant character, and will be so many stages nearer to conformity with Rome.

For while much is said of reunion, nothing has been done to facilitate reunion with Nonconformists, as far as the Prayer Book is concerned. The Confirmation Rubric and the Preface to the Ordinal are unchanged. I am

aware that there are other forces at work, and that interchange of pulpits is being strenuously advocated. But I am not aware of any real effort to establish intercommunion. Greater freedom to preachers will do little if our Communion Office is made less acceptable to Nonconformists. We shall become more sacerdotal at the Holy Table, while the pulpit will be more on a level with the platform. Is this a sound policy of reunion?

We have at present a Communion Office which is unique for its Scriptural purity and liturgical correctness. It is acceptable to all Protestant Churchmen, though some take offence at kneeling to receive the consecrated elements. Many of those who wish to alter it do not pretend that the contemplated changes will satisfy them. They accept them only as an instalment. By accepting them we accept the principle of a sacrifice in which the Bread and Wine are associated with the glorified Humanity of the Lord, the Table becomes an altar, and the minister a sacrificing priest. If we submit to such changes knowing what they mean, we and our children and children's children must reap the fruit of them for all time. My brethren, stand fast in the liberty wherewith Christ hath set us free, and be not again entangled in a yoke of bondage.

We could wish, indeed, that in facing the problems of natural reconstruction, in which the Church ought to be able to take a large part, we could present a united front. What the Church needs is a policy and the power to carry it out, but in this matter the Convocations give us no help at all; on the contrary, they have multiplied our difficulties. A disunited Church must ever be an impotent Church. The Convocations, by their proposals on Prayer Book Revision, have deepened the spirit of division; and if those proposals should be carried into effect in their entirety they must inevitably lead to something approaching disaster. It is sheer madness to ignore this fact, as some of the Bishops are inclined to do, although we are glad to know that some of the wisest among them, upon whom the chief burden of responsibility lies, are apprehensive of the coming storm, and it may be that by their action the position may be saved. But is it not deplorable that, at a time like this, when the Church has an opportunity of unparalleled magnitude of serving the nation, it should deliberately throw it away, and devote its best efforts to the promotion of internecine strife? We do not wish to speak too harshly, but who among us, who has read with any degree of care the debates in Convocation during the last four years, could imagine that the Church is a great spiritual institution with a spiritual mission to the people of this nation? It is time that these questions of high controversy were laid aside and that the Convocations, as representative bodies of the Church,

First Things
First.

should give themselves to dealing with the spiritual problems now urgently calling for attention. We emphasize the word "spiritual" because spiritual work is of the first importance. Questions of machinery, organization, and administration could well be dealt with later. The Church's first duty is to promote the evangelization of England. This would give strength and stability to those schemes of material reconstruction—to which the Church cannot be indifferent—while without it measures of social reform must lack that spiritual foundation which alone can make them really effective.

The Honorary Secretary of the Church Missionary Society in his Monthly Statement to the General Committee on November 12 made an impressive reference to the position in Japan which we quote as follows:—

Position
in Japan.

A startling picture is drawn in the August *Japan Evangelist* of the rapidly changing social conditions in Japan. Ancient Japan has given way to Modern Japan, and in no case is this more striking than in the growth of Industrialism. Fifty years ago the Japanese people were living the free and quiet life of agriculturists, to-day the population is flocking into factories. In the past ten years the population of Tokyo City has increased 29 per cent., while in the same period that of her industrial suburbs has leapt up by 425 per cent. A vast industrial centre is linking up to the two cities of Tokyo and Yokohama. Last year 2,000 new factories were opened in this district alone. The cities of Osaka and Kobe are being linked up in the same way. To-day Japan has 25,000 factories employing two million people.

These factories are of mushroom growth. The result is that from the standpoints of sanitation, ventilation, and everything that concerns the welfare of the employees the conditions in the majority of cases are most vicious. The crowded living conditions under which these people exist is described as appalling. The lack of sunshine and air, and the filthy surroundings furnish unparalleled opportunity for the spread of disease and the propagation of vice. Drink, gambling, and immorality are said to be the only recreations open to the majority of the young men.

In some factories the women workers, most of them mere girls, exceed the number of men employed. Throughout Japan there are 500,000 women workers, and 300,000 of these are under twenty years of age. The factory, however, is not the only aspect of the situation. The tremendous increase in the number of young women who are being forced out of the sheltered life of the home and thrust into the soulless competitive life of modern commercialism is alarming. Government Departments, the Telephone Exchange, and the Post Office are gradually exchanging women for men in their establishments. On every hand the home is being bled.

There is still a darker side of this picture when account is taken of the number of registered women and houses of ill-repute, and of the many homes even where vice has been allowed to intrude in the attempt to solve the problem of soaring prices and a small income.

But the saddest aspect of all is reached when the irreligious state of the masses of the people is examined. An investigation carried out by the

Government discloses the fact that in Tokyo 80 per cent. of the working people have absolutely no religion whatever. And in Osaka 90 per cent. of the working people make no profession whatever of having a religion. The labouring man has thrown religion overboard. He has no ideals, no standards, no moral barometer. Self-interest and dire need are the only forces of which he is conscious. The writer of the article draws a very dark picture ; but he floods it with light when he avers that a worthy presentation of Christ and His Gospel is the only dynamic that can cope with the situation.

We have quoted the above extract mainly for
 “The Only Dynamic.” the sake of the last paragraph. There is a dark side
 to English life and every now and again we get unwelcome glimpses of it. While we are firmly convinced that many of the stories of vice and wickedness circulated during the war were greatly exaggerated, if not altogether fictitious, there is only too much reason to know that all is not well with us. We are impressed, for example, by the similarity between the statements in the above quotation that “in Tokyo 80 per cent. of the working people have absolutely no religion whatever” and that “in Osaka 90 per cent. of the working people make no profession whatever of having a religion,” and the allegation often heard at home that 80 per cent. of the population stand outside all forms of organized Christianity. We do not ourselves accept responsibility for the correctness of the estimate, but one fact is so clear that all may see it, viz., that “Christianity is not in possession.” And how are the Churches dealing with the problem? It is recognized in Japan that “a worthy presentation of Christ and His Gospel is the only dynamic that can cope with the situation.” Let the Churches in England learn the same lesson and then proceed to give effect to it.



The Philosophy of Prayer.

“CONTINUING instant in prayer,” says the Apostle, but do not the words sound like a physical impossibility, if not a contradiction? Is there not something highly problematical if not almost paradoxical in making such a claim? Are not some of these Pauline precepts archaic and antiquated, very well adapted for primitive usage, but not suited for days like these? How can busy people with their multiplex duties of modern life in these tremendous war-times, observe such a precept? It might be possible in the Christian life of the first century, but will it work to-day? Under certain conditions such difficulties might appeal to one’s sympathy as both natural and reasonable, but before we dismiss the *seeming impossible* let us be fair and ask as to the *character* of the man who gave this command or what is the *nature* of the claim he makes? His character—and here lies the secret—gives extraordinary point and potency to his words, for he is not the sort of man to ask from others what he is not prepared to do himself. His life was positively one of the busiest ever lived, and his loyalty to Christ and duty unquestioned. St. Paul was no ancient ascetic or mediaeval monk fleeing from city to cloister to spend his days in isolation and introspection. Can we think of a man who crowded so much into the compass of his earthly life? What of his ceaseless activity and astounding endurance as he journeyed in perils by land and sea? Watch his burning enthusiasm for the souls of men, as from city to city and continent to continent he sped in the cause of Christ. Read his Epistles—that Divine Library—which have largely moulded and fashioned the theological ideas and ideals of the Christian world. Above all try and recollect his tender and constant love and care for all the Churches, manifested in a life of perfect surrender to God and of living sacrifice for mankind. *This* was the man who calls upon us to be *instant in prayer*—he was the man who not only preached but *prayed*, and prayer to him was the *first and greater half* of his life and work. Are we prepared to hear him: for he has a *right to be heard*? Now, in dealing with this question we shall try and discover some of the *main arteries* which circulate from the very heart of the prayer-life.

I. IS IT A NATURAL THING TO PRAY ?

Of all manly instincts there is none more natural and universal than the desire to pray. Prayer rises from the lips of the little child fresh lisping the Saviour's Name, and from the dying whispers of old age, with no longer strength to pronounce it. Among peoples renowned and obscure, civilized and otherwise, you meet with the prayer instinct. A well known writer likens the praying soul to the breathing of the body. In breathing we throw off the noxious gases from the body and draw in the fresh invigorating air to strengthen us. Might not this figuratively explain *something* (at least) of what is taking place in the act of prayer and worship? In our contact with the world we catch so much corrosive matter from things *materialistic* which endangers the condition and sensitiveness of the soul. So we need to be continually in touch with the prayer-atmosphere where the Blessed Agency of the Spirit holds correspondence with both worlds. By happy intercourse and sure conveyance He takes up the necessities of the one, and brings down the blessings of the other. Who has not *felt the joy and inspiration* which thrilled and filled the soul as he came down from the Mount of God? Prayer is not only the deeply *spiritual* thing but it is also the most *manly* thing, for the praying man recognizes his highest natural instinct and just as the birds, since they have wings, require the air in which to fly, so man with an immortal soul needs the atmosphere of prayer. In the truest sense the man who prays, who attends the "Means of Grace," who partakes Communion with his Lord, is the real man, but the undeveloped—the incomplete—the *unnatural* man is the *man who never prays*.

You may have stood by the sea-shore and watched a diver at his work, and you may have noticed the tube with which he connects himself with the upper air, while he pursues his quest below. By means of this he is kept steady amid the dangerous tidal currents in the sea beneath. In our Christian life and work we are—like that diver—constantly surrounded by deadly influences and dangerous currents, which would quickly carry us off our feet, but in the prayer-atmosphere we can receive strength and steadiness from the upper world.

The other day I was reading how *President Lincoln* in dark and difficult times met his great and solemn responsibilities. He has left us this beautiful testimony. "*I have been driven many times*

to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all around me seemed insufficient for the day."

Lincoln was one of the most *manly* men who have ever lived. His days were marked with big and burning questions as he moulded and unified the great American nation whose sons are fighting to-day for Lincoln's principles—*which are marching on*—where did he discover those great principles of freedom and right, and who gave him the right direction in the hour of national need? Lincoln tells us that "*his own wisdom and that of all around him were insufficient for the day.*" Lincoln's secret is to be found in the prayer atmosphere: for the man who is instant in prayer will see visions of God.

What is the meaning of prayer? In defining an answer let us remember that *petition is really only one province in prayer's vast Empire*. Prayer is really not the synonym of Petition: it is the soul speaking to God, whatever the language or the subject may be. Prayer may be confession of sin: or adoration and ascription, or thanksgiving or consecration. Indeed a man may pray who asks nothing from God; but who daily lives in the conscious presence of the Most High.

Prayer (says St. Basil) "should be the *salt* which is to salt everything besides"—so that the believer's life should be one great connected chain of prayer. There is a striking example of this in St. Augustine's great work—the *Confessions*—which is really a prayer from beginning to end. The book tells the writer's history and unfolds his beliefs, but unconsciously it shows that the *great thinker* did all his work in the form of intercourse with God. Now, *there exist to-day two opposite misconceptions concerning the position and personality of God in prayer*. They regard Him either in the capacity of a huge Charity Organization Society giving alms to all who come, or on the other hand not being sufficient to meet all their demands. Both are essentially and completely wrong. God's business in prayer is *not* that of Almoner and He is always equal to His responsibilities and His supply is always in advance of our needs. In amazing selfishness men and nations forget God until one day the crisis comes, and suddenly it occurs to them that they may possibly find some help in Him. In this respect they treat the Divine Being as some would treat their native land, when in

the hour of national danger they refuse to hear their country's call. The fight for right and freedom does not concern them and they accept no responsibility. Let their person or property be threatened by the enemy and these people are the very first to cry aloud for *protection*. In the same manner, men in extreme circumstances make their selfish demand on God. Prayer is not only a religious exercise at stated times but rather a *process* woven into Christian character extending throughout the whole domain of life. Like a golden thread it may sometimes disappear beneath the common surface, but it is there all the same. As a great bolt driven through the structure of some building, keeping it fitly joined together, so prayer gives strength and harmony to the building of life. Do we know this meaning of prayer and have we proved the vital fact that we are made for intercourse with God? Henry Drummond said that "even ten minutes spent every day in Christ's society would make the whole life different." If *ten* minutes make a real difference what about the golden *hours* lost? Tennyson pleads—

"Speak to Him, for spirit with spirit can meet,
Nearer is He than breathing, nearer than hands and feet."

II. IS IT REASONABLE TO PRAY?

Liddon beautifully said, "By prayer man detaches himself from the embarrassments of sense and ascends to the *true level of his destiny*." Now, if we believe in God at all, we must want to talk with Him. If we are in sympathy with Him it will be shown in intercourse. Prayer is that *intercourse*, and just as our senses put us into contact with *visible* things, so does *faith* in the things *invisible* and *prayer is the voice of faith*. Surely if any one knows the reasonableness of prayer Our Lord Jesus Christ does, for He talked of what He knew and showed us what He had seen. In nothing was His *consciousness* more fully expressed than in prayer, for this was the natural atmosphere of His life.

In the great pressure of work when men were coming and going He felt the greater need of prayer. He would rise long before day and pray in the faint morning light, and when the sunset came and "evening shuts" He loved still to pray. If any one ever knew how to release the power of God and realize the Divine blessing Jesus did, and He has not only given us His authority but *com-*

manded us to pray. *We may not be able to explain the principles or understand the conditions of how He answers prayer*, but it is enough that *He* knows. Let me illustrate. The King goes down to a midland city to open a hospital and the Mayor puts into the royal hand a little lock and key, and at his bidding the King turns the key and the doors fly open. Now the King did not *wait to understand* about the mechanical contrivance of the city engineer before he turned the key. He simply obeyed the Mayor and it was done. Jesus Christ has bidden us pray, "Ask and ye shall have: seek and ye shall find: knock—(yes—keep on knocking)—and it shall be opened unto you." Are we prepared to obey Him? Is it reasonable or not?

Does God answer our Prayers? The fact is there never was a prayer offered under right conditions which will pass unanswered. Let us gather from life and experience some of the ways in which God answers prayer. Sometimes God says *wait*, for prayer is a serious business, and in matters of great moment we must be prepared to wait. There are great questions concerning the Church and the Kingdom about which Christians of the centuries have prayed and God's time has not yet come, but we know that the answer will one day be given. Remember God's *delay* does not mean *denial*, there is a reason for it, perhaps we were not ready, or had the answer come we might not have used it for His glory. For four years we have prayed for victory, and *God said wait*, and then the fourth of August, and now the *tide of full and final victory*. Depend upon it there was a great, an Omniscient reason why victory did not come before. I know a praying mother whose two sons (all she had) were killed in this war. No mother could be more devoted to her boys, and no sons could be more proud of their mother. *How* did God answer her prayers? She will tell you. "I prayed day and night unceasingly that God *would save* my boys. If God sees it good to take them home, and keep them *safe* for me, I believe God knows *best*. His will be done." There are few of us who have reached this mountain top where that praying mother is wrapped round with the vision of "God's perfect wisdom: perfect love working for the best."

In my former parish I knew an engine driver on the Midland Railway system, who, since his conversion forty years ago, never placed his foot on the engine board without *first committing his*

train to God. He never had an accident. Was this a coincidence or did God answer his prayer? We forget how much our safety depends upon the character of the man who drives the engine.

Last summer at a certain point of the British front the enemy had planned a great "break through." Our "intelligence" knew of it and we waited wondering why it did not come. In turn the British stormed the enemy trenches, scored a *victory* with many prisoners, who revealed the secret of the enemy's failure to attack. It appears that the *enemy were convinced they saw "an exceeding great army" of reserves behind the British lines, when in fact we had no such reserves and were numerically much weaker than they.* The person who related the incident added that there *were strange atmospheric conditions over the British lines that morning and there had been much prayer.* Had prayer anything to do with this atmospheric phenomena which misled and illusioned the enemy? Was it answered prayer?

Emerson has said that the *supreme lesson of life is learning what the centuries say against the hours.* Now man is all for immediate results, God for ultimate results, for He is building for the ages. God answers prayer but *not always at our time or in our way.* He looks at things from the Eternal standpoint and frequently the withholding of the answer is an evidence of our ignorance but of His wisdom and Omniscience. Sometimes, too, *God withholds the form of our petition that He may grant the desire of our prayer.* You will recall how Monica, the sainted mother of Augustine, prayed with God to keep her son from sailing for Italy. She was longing for his conversion but felt that it could not be effected apart from her. The form of her prayer was not answered and Augustine sailed for Italy where he met the great preacher St. Ambrose, who brought him to Christ. He adds that *the form of his mother's petition was denied, but the substance of her prayer was granted.* Depend upon it there are no accidents with God, for as Tennyson puts it "nothing in this world walks with aimless feet."

The *delay* in answered prayer is frequently due to some fault of our own. *Familiarity*, for instance, may be a hindrance. In the vestibule of St. Peter's, Rome, I have seen a door walled up and marked with a Cross which is opened but four times in a century. Most of those who pass through that door have not done so before and will

not do so again. Suppose our access to the Throne of Grace were limited like that! Suppose we could only go once in a year! I think we should be more intense and earnest in our prayers. The fact is most of us are so busy with our own concerns that we think nothing of God's answer. We are so busy hammering at the building of our life that the Great Architect cannot discuss His plans with us. When the Spirit stands at the door there is so much *discussion* within that we do not hear. Savanarola remarks how in his day, "The Saints were so busy talking to God that they could not hearken to Him." Does not our very familiarity lessen our sense of God's presence in the fact of prayer?

Or maybe our prayers are spoilt by our own shadow of self or sin. Raphael used to wear a candle in his pasteboard cap so that while he painted his shadow could not spoil his work. Have we no need to learn this lesson on prayer? Are we seeking great things for self, perhaps the good of party and not that of principle, of favour with men and not fidelity to God? Where is our faith, our expectancy in prayer? You will remember how Tennyson pictures faith in prayer to the opening of the sluices between the ocean and our little channels, when the great sea gathers itself together and flows in at full tide. Let us clear out the channels and get ready for the inflow. God may be waiting for us until we are ready. He has something to give us, something to say to us, something to do through us. He cannot do it now, for He is hampered and hindered until the channels are clear. Let faith lift up the sluices and we shall find God's great love and power flow in at full tide.

III. IS IT SCIENTIFIC TO PRAY?

Some people object to pray on the ground that nature's laws are fixed and unalterable and things remain unchanged whether we pray or not. Now what are natural laws? They are merely the observed uniformities of nature as known to us. It may be possible however that there are many natural laws still undiscovered and still unknown. I have a friend whose friendship is one of the valued gifts of my life. He happens to be a man of science, who in his special study easily finds a place in the first rank of living scientists; his faith in Christ is that of a little child. He told me some time ago that the leading scientists have only crossed the borderland—

and entered the vast unexplored territory which is waiting to reveal its scientific secrets. In this great unexplored remainder of scientific knowledge it is possible that many present day scientific conclusions may one day find revision and readjustment—if not entirely superseded—and many unknown natural laws may be discovered. I venture to think the Christian experience of answered prayer does not violate the laws of nature. Men every day are modifying the natural phenomena. They adjust one to or against another and in this way they realize results which nature could not give alone. Your physician does this by introducing a new medicine into your system and bringing about a cure. The engineer does it by controlling or reversing steam and using the air-brake to avoid a train disaster. The schoolboy does this in the cricket field when he arrests the ball before it falls to the ground and thus modifies the well known law of gravitation. And yet none of these violate any natural laws although they considerably modify and modulate them. But if man in his limited capacity can modify any of nature's laws, why should we deny this power to the Omnipotent God, Who has a thousand keys to open a thousand doors—to Whom all things are possible—and Who may call into action some higher laws still unknown to the finite reason of man!

But quite apart from any suspension or infraction of natural law God may answer many of our prayers by exerting His influence on our own wills or on the wills of others and thus bring about the desired result. But some may say if it be God's function and nature to do all this why should we pray at all? Does it not offend the Divine omniscience by supposing He requires information. In nowise, for in prayer we express our utter need, not for God's instruction but for our own. In this very act we learn our humble dependence on God and we have entered on our great education of getting to know Him. In prayer we get knowledge, trust, love, and of our own free will we enter into service and co-operation with Him. The first mark of a man's life in its new relation to God is—"Behold he prayeth" (Acts ix. 11). What a strange family (says an old writer) it would be, where the parents' knowledge put a fetter on the children's tongues and put back their trusting into a cold and cheerless silence. Just because life is a discipline, a probation, an education, the school-house for eternity, we must needs pray. God knows we need to be prepared and proved by persistent prayer,

for it is the power of prayer which "cleanses the house, opens the windows, hangs the pictures, sets the table, unlocks the door." Then God says, "The house is *now* ready. I will come in."

IV. IS IT POSSIBLE TO PRAY ALWAYS?

There is no exaggeration nor impossibility about this, for prayer is an atmosphere rather than an act, it is a condition of soul rather than petition in speech. The difficulty is simplified when we understand it as the continual desire of the soul after God. You may have your special times of prayers, and your seasons of meditations, but the Christian life must not be confined to these. Some one has defined prayer as "*a wish referred to God.*" It is a helpful thought. To acquire the habit of referring each wish (which so quickly comes and goes) to God for His help to frustrate or further it. This would enable us to be always in the condition of prayer. This constant atmosphere of prayer changes life and transfigures circumstances. We have seen it lived out in all its ennobling influences in the life of the missionary, the soldier, the merchant, when they wist not that they reflected the Divine glory. *Scientists* tell us that the atmosphere in which we live is in reality a strange covering of some 7,000 miles diameter wrapped around the world. In the earth's daily motion it prevents friction and at the same time catches the falling meteors, turning them into dust and so making human life possible. I know of no better illustration of the prayer-life atmosphere. The life daily lived in touch with God is kept safe in the Divine atmosphere of His love and power.

Whatever life-string may be touched by the Master's hand, whether bass or treble, or high or low the note, it will be found in *tune with* the heart of God. The soul will still be *praying*, when it is unconscious that it prays. May we live in this atmosphere and we shall learn the secret how to smoothen and sweeten life's troubles and sorrows. Life is no more possible without the prayer atmosphere, than poetry without language, and music without tone. There was a great truth in Tennyson's words—"Our wills are ours we know not how. Our wills are ours to make them Thine." May God write on our remembrance the words of the good and wise *Hooker*. "Prayer is our chief work and by means of it we do all the rest."

J. GLASS.

The Holy Communion.

A SERVICE OF TESTIMONY.

“**Y**E do show forth the Lord’s death, till He come.” “Ye shall be Witnesses unto Me;” that is, first, before one another, and then to those outside. The old Passover Service, which the Lord was celebrating with His disciples at that last Supper, was the yearly testimony to one another and before God to the great act whereby the people were saved out of Egypt, and became the people separated unto the Lord God. The Holy Communion, in one of its most important aspects, is a testimony together, before one another, and before God, to the one great Act and Gift upon the Cross, whereby we have been saved out of sin and death, and become a people separated *unto God in Jesus Christ*.

I want to make this service, to-day, one of mutual testimony, and praise, and thanksgiving.

Often in Evangelistic Missions, at the close, we have a special meeting for Testimony and Praise, when those who have been saved during the mission, and those who have been blessed, get up and say openly before all, what great things God has done for them. And as one after another rise and give their testimony to God’s saving Grace, and how they have accepted Christ during the mission, all hearts are set on fire and filled with praise and joy. The faith of every one is strengthened, and especially those who have been enabled to get up and confess that Christ has saved them.

Now, we can receive the Lord’s Supper with the intention of making it our personal, and united, act of Testimony.

If you only think of the Communion as a time when Christ feeds your own soul with His Body and Blood, then you come up just as so many individuals; and it is all the same if there are many, or few, who receive with you. For in simple feeding, it does not much matter whether you eat by yourself or with others. Its being a solitary act does not affect its efficiency. But witnessing is a corporate act, you do it together, there must be some before whom you witness and testify. And the more there are who witness together, the stronger is the witness and the greater the power and blessing.

And what is the exact thing to which we witness together? What is it we proclaim or show forth? It is a great fact that is past, but which is the foundation of all that we Christians have and are to-day; the charter of our salvation and liberty—the fact of His Death. “Ye proclaim His Death till He come.”

Our Service, i.e. our Prayer Book, enables us to do this very pointedly and clearly.

I am celebrating and you are receiving with me. When I take the Bread before you all, I say aloud the words of administration, using either the direct form, or speaking to myself as to one receiving, and I say and confess, while you hear and witness to my testimony: “The Body of our Lord Jesus Christ was given for me.” “It preserves my body and soul unto everlasting life.” “I take and eat this (consecrated bread), in remembrance, i.e. testimony that:—‘Christ died for me.’” “I feed on Him (i.e. receive, appropriate Him) in my heart by faith.” “I am thankful.” And I say no “Amen”: for the act of receiving and eating the Bread which has become the sign and symbol of His broken Body is the “Amen.” So I proclaim this fact, and my faith in it, in the most solemn and pointed manner possible; I “set to my seal that God is true,” and that all this is true for me, now and here, before you all. And taking the cup in my hands, I say:—“The Blood of our Lord Jesus Christ was shed for me.” “It preserves my body and soul unto everlasting life.” “I drink this in remembrance and testimony that:—‘Christ’s Blood was shed for me.’” “I am thankful.”

Then, as you come up to the table together, and one by one receive the Bread and the Wine, taking them in conjunction with the words, you also testify in the same way and in the clearest manner possible:—“The Body was given for me. The Blood was shed for me. It preserves my body and soul unto everlasting life. I take and eat; I drink; in remembrance—as a testimony—that Christ died for me; that His blood was shed for me; I feed on Him in my heart; I am thankful.”

And I am witness to your act of witness; and all your fellow communicants see and hear the testimony which you too have made by a concrete act. We have together and before each other, declared, shown forth, the Lord’s death, and shall go on doing so till He come.

Now the reason and ground of our salvation, and acceptance

with God, is Christ's precious death for us ; i.e. His Body given and broken for us, and His Blood poured out for us upon the Cross :—not our repentance and amended life and good works—and we take our stand on the accomplished fact and in its strength and truth, live our new life, and do all those good works God has appointed for us.

And now every one of us knows where we each stand. We none of us lay claim to greater goodness or greater gifts, on which to stand before God, than the humblest soul amongst us. The body of our Lord Jesus Christ was given for each and all of us. His Blood was shed for the greatest and the least of us. No one of us has any secret of salvation other than this, " It preserves my body and soul unto eternal life." There is just one thing we love to remember and confess together, " Christ died for *me* ; Christ's Blood was shed for *me*." And with all our soul we are thankful and assured ; and we praise God.

When the congregation witnesses together in this way, with the very memorials of His Passion, what strong assurance it gives to timid souls. " Has God forgiven all *my* sins ? Is He really satisfied ? Am I really one of His children ?—The Body was given for *me*—The Blood was shed for *me*." I have said it—we all have said it—Can there be any stronger or additional reason given to God or to me ? No. " It preserves my body and soul unto eternal life." " I *am* thankful." I may say now in the words of Isaiah xii. : " I will give thanks unto Thee, O Lord ; for though Thou wast angry with me, Thine anger is turned away and Thou hast comforted me. Behold God is my salvation : I will trust, and not be afraid. The LORD Jesus is my strength and my song ; He is become my salvation."

In order that the Service may be thus a real service of witness it will be necessary that both minister and people previously prepare and agree to make it so. Would it not be a blessing to the whole congregation, if there were a special Communion Service arranged from time to time—say once a month perhaps—with this definite intention. Presently it would become a thought and purpose always prominent in this Holy Service.

W. P. BUNCOMBE (*C.M.S. Missionary in Japan*).



The Evangelistic Work of the Church.¹

BY THE REV. CHARLES E. WILSON, M.A., B.D., *Vicar of Christ Church, Gipsy Hill, S.E.*

I. THE PRESENT-DAY CONDITIONS.

IT may be regarded in the main as a most hopeful sign that at last the Church of our land has defined the one great purpose of her existence, marked the measure of her neglect, and set herself to acknowledge her failure and amend her ways. Some of us were disappointed with what we regarded as the results of the National Mission, when the campaign in the autumn of 1916 came to a close. But the publication of the series of Reports, presented by the several committees appointed, has given us a fresh vision of the far-reaching, abiding, and attainable, possibilities of the near future.

Just as there is assurance of pardon and hope of usefulness for the soul, when in penitence it makes acknowledgment of its failure and shortcoming, so there is an earnest of near revival, and vastly increased fruitfulness, in the penitent acknowledgment made by the Church concerning opportunities given and lost, commissions bestowed and neglected, biddings spoken and disobeyed, work entrusted and left undone.

Throughout this Report, which is one of the weightiest warnings that we have received, I seem to hear a most earnest and heartfelt "Peccavi." And, because of that honest confession, I am assured of the Church's extended opportunity and increased usefulness.

The Report which we are to consider this afternoon deals with "The Evangelistic Work of the Church." That title goes to the root of things and carries us back to the first days. It reminds us of the main purpose of the Church's existence. It leads us back to the Mount of Ascension, and whispers again in our ears the parting command of the Lord Who redeemed us: "Go ye therefore and make Christians" (A.V.M.R.).

We cannot be too thankful that in an official pronouncement, made by men of all schools of thought, we have so clear and scriptural a definition of the term "evangelize," as that given on p. 18.

¹ A paper read at the Southwark Evangelical Conference on October 17:

“ To evangelize is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church.”

The section of the programme which has been entrusted to me is “ The Present-day Conditions of the Evangelistic Work of the Church;” and I will ask you to allow your thoughts to travel in two directions. First let us look at the Church herself, and then let us look out upon the world at large. From that double consideration a plain and emphatic duty will be seen to emerge.

I. What are the present-day conditions in the Church? Here again it will be necessary to consider the Church as a whole, and then ourselves as individual members of it.

(a). In the corporate life of the Church there are discernible sad faults and blemishes. The Report before us lays these bare, and declares them to be grievous hindrances to the Church’s great work of evangelization.

(1) There is unreality in the corporate life of the Church. “ Students,” we read on p. 39—and we may take the term to mean “ thoughtful observers ”—“ Students declare that they do not get the impression, when they go to Church, that what is happening is very real to those who are taking part in it.” I imagine, for example, that they hear folk acknowledging themselves to be “ miserable sinners,” and at the same time looking very satisfied with their misery. Oh, I gravely fear the charge of unreality is a true one! My brethren of the clergy, is not the charge well founded often? Do we always minister in the sanctuary and preach the message of life as though the things we do are of supremest reality to us?

(2) There is perfunctoriness. Church-going, prayer, praise, worship, even preaching, may have degenerated into so much mere routine. The well-organized parish has so much machinery that there is a strong inclination to think of the whirling wheels (and to “ keep things going ”), while one becomes blind to the work that ought to be done.¹ The Church exists primarily to evangelize, and as a whole that is the one thing it is not doing. No one would ever think that the Master had charged His Church “ to go into all the world to make Christians,” if they, for example, studied the average

¹ Here is a terrible confession! (p. 5): “ It appears from the evidence that a parish in which men and women were being converted has been abnormal.”

gathering of clergy for ruri-decanal, archi-diaconal or diocesan purposes. I have endured much in those moribund assemblies called Ruri-Decanal Chapters, where the clergy gather at regular intervals to take solemn council together about the trivialities and non-essentials of their calling. I do not recall one such gathering in the compass of over twenty years in which there were deliberations in a real earnest spirit of concern for the salvation of souls and the evangelistic work of the Church.

(3) There is conventionality. The Church is far too "respectable." It pays far too much heed to "what people think." It is much too "proper." In preaching we are prone to use set expressions, which have lost much of the meaning they had to ourselves, and never had any meaning to numbers of our hearers. We do in our parishes much what has been done for years and generations past. We forget that changed days demand changed methods. We have rigid, set services which have little or no reality, and too seldom do we care to avail ourselves of the permissible variations.¹ In the past two generations the world has witnessed the greatest revolution in its history. I mean the great industrial revolution, peaceful (thank God) on the whole, until now. But the Church has stood still. She has not troubled to bring to bear upon the great problem of industrial change the power she possesses; she has not spoken the message she was given for such a day: "Come unto Me, all ye that labour."

To put it briefly, the Church has been dull, uninteresting, and uninterested: too comfortable with what she has to exert herself to do what she was bidden.

(b) But there is a responsibility upon the individual life. We must not lay all the blame upon the whole: it is the concern of the parts. The fault of the Church is your fault and mine. It is the fault of the laity no less than the clergy.

This Report returns again and again to one charge, viz., the lack of individual Christian witness; and a moment's honest inquiry will force from us the confession that the charge is true. We do not speak for God and witness to Christ as we should, and as we could. We shelter behind our "British reserve." We make the plausible

¹ Listen to this p. 3): "Evidence from all sides proves that our services but rarely possess the converting power which accompanies all worship which is reverent and real."

excuse that it is better to show our faith in our life than to speak in-advvisedly with our lips, and so on.

We have lost that first zeal—if some of us ever had it—that led us in the spirit of St. Andrew to bring souls to Jesus. We work side by side with others, we live under the same roof as they do, and yet we never speak a word to them upon the one thing that really matters. So far as Christ's command goes, we rule ourselves out from the obligation to "go and make Christians."

Individually, then, the average Christian is unaroused to his or her personal responsibility, reluctant to testify for Christ, lacking in real, true missionary spirit. So, whether viewed in its corporate capacity or from the point of view of the individual, the Church has fallen lamentably short of her duty. Her Master gave her a parting and pressing command. It is the one thing which she has consistently neglected!

II. What, now, are the present-day conditions in the world? In one word the conditions speak of opportunities. The lifetime of most (if not all of us here) suffices to mark three distinct phases of thought in the world at large, so far as the Gospel of Christ is concerned.

Roughly speaking, some thirty to thirty-five years ago we were familiar with the blatant atheism of the Charles Bradlaugh type. That was open hostility to religion. It gave place to indifference to religion: a thing far more difficult to combat, and far more deadly in its results. There might be a God, there might be a heaven, there might be a revelation of truth: men and women were frankly indifferent and uninterested. Well, in the last few years (and especially since the war began) we have witnessed a new and, I venture to describe it as a much more hopeful condition of affairs. The spiritual is not denied, it is not even set idly aside. It is sought for. It is emphasized in unexpected quarters. Men's hearts are hungry; men's eyes have been opened; men's thoughts have received an upward turn. Verily "many prophets and righteous men have desired to see these things which we see, and have not seen them."

In this connection, be it noted that the Second Appendix, which is possibly the most important section in the Report, bears accumulated evidence. That appendix is a Memorandum on Evangelistic Work from Secretaries to the Student Christian Movement. Here are three conditions which mark the present day.

(a) There is a spirit of honest inquiry. People, specially young people, are thinking, and reading, and inquiring to a degree that many do not realize. They are in earnest. Knowledge is available in all directions, and they are seeking for it with surprising keenness.

(b) There is a spirit of legitimate discontent. This precious Gospel which is for all people, and for all conditions of life, has not been presented as it should have been. "Labour" finds less of the spirit of Christ in our Church assemblies than it realizes in its trade unions and friendly societies, and it tells us so quite frankly. Philanthropists find in the New Testament the very secret of all true and enduring reform, which the Church professes to have known for ages, and has not had the courage to divulge. Students find in the Church a great deal of "dishonesty." It is pledged to believe one thing, and by its conduct it demonstrates its own unbelief. Honesty, candour, sincerity, daring, self-forgetfulness are virtues which they expect to see in the Church, and lo, they are lacking; and something else, far less lovely, is found in its place. Donald Hankey, in his *Student in Arms*, tells us something of this part of the sad truth.

(c) Beneath all this there is a spirit of intense interest. The inquiry and discontent are signs to encourage us. They testify to life. They evidence growth. No one who has sat by the bedside of the wounded soldier, or spoken frankly on some great subject to the men on parade, can have failed to realize the depth and reality of their interest in things spiritual. No one who has visited the homes of the men who are away on service and has sought to lead up from the affairs of their home-life to things of eternal consequence, can have failed to note a new intentness. Moreover, the whole life of the nation is astir with a movement which is akin to, and is even towards, the spiritual—self-sacrifice, self-denial, service, and such-like. It is for the Church to seize this undreamed-of opportunity, and use it for Christ: to take this spirit that is abroad and make it the interpreter of the self-sacrifice of the Cross, the self-denial of Christian discipleship, and the service that springs from love for Him Who died. But, it must be confessed with shame and alarm, in some directions the Church itself is the great hindrance. "The Church is not good enough" (p. 64). Among the student classes (we read on p. 64), there "are large numbers who do not go to church at all" . . .

“not because they do not like religion, but because they do not like the kind of religion they find in the churches.” And for the most part the fault is in the Church.

The whole position is summed up on page 30, where almost every sentence is golden: “This is a time of evangelistic opportunity.” “Ours is the golden age of evangelistic opportunity, yet in fact it is a time of evangelistic impotence.” “Men are not indifferent to the Christian Church to-day.” “The Church, awakened and advancing in many aspects of her life and work, is as yet asleep to her evangelistic duty to masses of our countrymen.”

It is a pitiful contrast. It is enough to make angels weep: will it make us Christians repent and give ourselves afresh to Christ’s allegiance?

Drawing to a close a paper already too long, let me emphasize what appear to me to be the salient points:—

(a) The call to deeper realization of the position. We have failed in the past, as is witnessed by the lamentable picture in “Christian England” with some 80 per cent. of her people outside the organized Christian Churches; and the yet more lamentable picture of the heathen world with 800 millions who have not yet heard the name of Jesus Christ.

(b) The call to greater daring. Four years of war have shown us what men and women will dare and do in a noble cause. But with the noblest cause of all “we have asked of men less than they were ready to give,” far less (p. 46). Let us, who are His, give more, ourselves; let us give all, and let us demand from others what we first have given and what He requires.

(c) The call to braver witness. After all, the spread of the cause of the Redeemer is normally dependent upon the witness of His adherents. He designed that it should be so. He bade those who loved Him “go and make Christians” by brave witness and by consistent life. It is here we have failed. May God pardon us; and as we cry to Him in penitence, may He give us grace in this day of wondrous opportunity.

There is a legend of the Ascending Christ that tells how, after the cloud had hidden Him from sight, He was met by Gabriel the archangel and a host from heaven. The archangel looked with awe and wonder at the wounds in the Redeemer’s hands and feet, asked the Lord concerning His sufferings, and inquired what steps

the Saviour had taken to prevent the earth from being in ignorance of all that had been done, in the years to come. "I have called and taught a little band of those who love Me and who saw it all," replied the Saviour, "and I have bidden them tell others, and pass on and on the story of My sacrifice." "But," asked the archangel, "what if they forget? Hast Thou no other plan?"

"No," replied the Redeemer, "No, if they who love Me forget to tell, I have no other plan. I am counting on them."



The Evangelistic Work of the Church.¹

II. THE ADAPTATION OF THE MESSAGE.

BY W. GUY JOHNSON

THE Report of the Committee appointed by the Archbishop of Canterbury to consider the question of the Evangelistic work of the Church is a document which from its very title must have a profound interest for Evangelical Churchmen. From whatever point of view we may regard it there can be no question that it represents an earnest and sincere attempt to grapple with a very urgent and difficult problem. It starts with the admission that the Church of this generation has failed to win the people of England as a whole for Christ ; and it sets out the causes of this failure with a frankness and fullness in striking contrast to the laudation of the Church's growth and progress which was the fashion up to the time of the National Mission.

With many of the causes to which the Report attributes this failure in evangelistic effort the present paper is not directly concerned. It deals only with the adaptation of the message to the circumstances and habits of thought of the people of modern times, always a difficult problem, though not, it should be borne in mind, a new one. It is not in any way peculiar to our own age and circumstances. At all periods of the world's history and in all countries the preachers of the Gospel have had to take into account the inherited influences, the acquired knowledge, and the prejudices of their hearers and also the social and other conditions in which they were placed ; and if they would succeed have had to adapt their message or, perhaps it would be more correct to say, the presentation of their message, accordingly. St. Paul, the great type and pattern of an evangelist, said, "I am made all things to all men that I might by all means save some."

But those succeed best who will also follow St. Paul when he said : "The Jews require a sign and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

¹ A paper read at the Southwark Evangelical Conference on October 17.

· If by the adaptation of the message is intended any dilution of it, or any softening down of its distinctive features with a view to rendering it more acceptable to the hearers, it may be said at once that such a process finds no support from the preaching of the apostles or of our Lord Himself. The Gospel is God's word of mercy and salvation to a guilty and lost world, and those who are ambassadors for Christ have no authorization to vary the terms of their commission. It is their business to deliver it whether those to whom they are sent will hear or whether they will forbear.

But while this remains true, it is equally true that no necessity is laid upon us to retain as part of the message all the theological conceptions and forms of expression of those who have in other days been successful Evangelists. We need not be too ready to suppose that men whom God has greatly blessed to the winning of souls for Christ were much in error as to either the form or the contents of the Gospel which they preached with such converting power, nevertheless it is our duty to deliver that august message as the Holy Spirit through the divine Word has made it known to *us*, and as it has laid hold upon ourselves; and not to be mere copyists of those who have gone before. It is the Gospel as a living and life-giving power which we have to apprehend for ourselves and to present to others. If we regard it as an inherited tradition, a theological formula, or as something capable of exact and precise definition, it will elude our grasp and leave us in possession only of a shibboleth. We are dealing with momentous realities, with matters of life and death, with the character and destiny of immortal beings, and we must not fail to deal with them *as* realities. If this is what they are in truth to us, then we shall by all means seek to present them as such to others, in words suited to their understanding and applicable to their conditions. This is I apprehend what is meant by adaptation of the message.

It is desirable, however, to consider in what the Christian message really consists if we are to estimate the extent to which any adaptation is possible or necessary in particular circumstances. In spite of innumerable divergences upon many matters of by no means small importance, there is a large measure of agreement upon its main features.

That man was made in the image of God, capable of holding

communion with his Maker, that his life was intended to be spent in the service of God, and that apart from God he can never attain the full perfection of his being, seems to be the starting point. But man has universally failed to realize this ideal, and whatever view may be taken of the question of guilt there are few who will deny that sin is the cause of this failure and that it has separated man from God. It is, moreover, clear from the Christian revelation that man cannot restore the severed relations with his Creator, and the history of religions throughout all ages is but a melancholy record of the failure of attempts to do so. What, however, man could not do for himself God has done for him through the Incarnation and the Atonement of Christ, God drawing near to man and dying for him in the person of His Son. By the acceptance of Christ as the Divine Mediator and through personal union with Him man can be restored to God and made a partaker of the Divine life. The past is blotted out and a new principle of life is given to him, capable of infinite development, in the power of which he can henceforth live unto God. He is, as it were, now on the side of God and can draw upon the Divine resources for the supply of his needs. He becomes, in fact, a child of God by adoption and grace, and returns to his Father's house.

This, however, is not the end, it is only the beginning. The new life is given not that he may pass it in selfish and unfruitful enjoyment ; but that he may spend it in the love and service of God and of his fellow-man :—

“ Heaven doth with us as we with torches do,
 Not light them for themselves : for if our virtues
 Did not go forth of us, 'twere all alike
 As if we had them not. Spirits are not finely touched
 But to fine issues.”

There is, however, no greater mistake than to suppose that the work of evangelization as carried out by Evangelical Churchmen stops short “at safety” and does not go on to service. No evangelistic movement ever had a nobler outcome in social, philanthropic and missionary service than that which can be claimed for the great Evangelical revival of the eighteenth century.

But though the Gospel is indisputably a call to service, it is first of all a call to salvation, in other words, a call to the restoration of those relations with God which sin has destroyed. I do not think

that the Report of the Archbishop's Committee is intended to imply any other view. The antithesis which it sets up between the "Appeal of Safety" and the "Appeal of Service" is not very happily expressed, but the contrast, it should be noted, is between *medieval* preaching with its crudely material view of hell, and the kind of preaching needed now: it does not in terms relate to such preaching as that of Wesley, Whitefield, or in recent times D. L. Moody.

Any summary of the Gospel message is open to criticism, and it will be noted that in the one attempted above the points which most give rise to controversy and difficulty, the question of the Fall, the purpose and effect of the Incarnation, the nature of the Atonement and the problems of Eschatology which all have the most vital influence upon the preaching and presentation of the Gospel, have not been referred to, because, although a right view of them is of profound importance, yet Christ Himself, crucified and risen, as Saviour and Lord is our message and not any theological theory of the manner in which He saves. I may perhaps quote from the late Dr. R. W. Dale a man not to be suspected of any tendency to underestimate the value of a scientific theological system. Writing of Francis Turretin's references to the Doctrine of the Atonement as "the chief part of our Salvation, the anchor of Faith, the refuge of Hope, the rule of Charity, the true foundation of the Christian religion, and the richest treasure of the Christian Church," Dr. Dale said: "Such words as these are true only of the Atonement itself; they cannot be justly used concerning any doctrine or theory of the Atonement. . . . For it is not the Doctrine of the Death of Christ that atones for human sin, but the Death itself, and great as are the uses of the doctrine in promoting the healthy and vigorous development of the spiritual life, the death of Christ has such a wonderful power, that it inspires faith in God, and purifies the heart though the doctrine of the Atonement may be unknown or denied."

Now if the Christian message be in substance as I have stated it, and if we look at it as a whole, the question of its adaptation assumes a simpler appearance. In its nature and essence it is obviously suited to all types of men in all ages; but clearly we should, and in practice do, present it differently to different classes or types. Let us take the work of Wesley and his companions in the eighteenth century, for instance, and compare it with our own day. It was a

time of the grossest profligacy and wickedness throughout all classes of society from the highest to the lowest. There was no very great need to labour the point that man had sinned, the fact was only too obvious. In such cases we do not by any means find a deep sense of the guilt or sinfulness of sin—that is the fruit of a ripened Christian experience—but we often find a very real sense of the tyranny and devastating character of sin and a dread of its consequences; a desire for relief now and for escape hereafter. We should naturally expect to find Gospel preaching at such times to dwell much upon punishment and upon the possibility of immediate salvation, the urgency being so great. But in our own age, as contrasted with a century and a half ago, gross wickedness, while alas it still exists, is compelled to slink into corners, as witness the standards required of public men; ethical considerations are made more of; ideals are higher; we are inclined to disparage our attainments and to seek for improvement in all directions. It is natural then that the preacher should dwell more upon the beauty and perfection of the life which God offers to us and less upon the dangers we incur in refusing it, more upon the glory of a life spent in the service of God and of our fellow-men, and less upon the misery and terrors of Hell. It is unreal and exaggerated to use language conveying the charge of gross wickedness to people who, like the young Ruler, are not conscious of any serious violation of the moral law. That is not the way to produce a sense of sin, and it was not our Lord's way. He could call the hypocritical Pharisees a generation of vipers and inquired of them how they would escape the damnation of hell. But to the young Ruler He by his silence admitted the claim to have observed "all these" from his youth up, and starting from this ground said, "If thou wouldest be perfect go and sell, and give, and follow Me."

It is inappropriate to offer a tract on the sin of dancing to a man with a wooden leg. If we would adapt the message to our own day we must deal with the conditions of our own day. There is a useful hint in the exceedingly valuable and suggestive appendix contributed by the secretaries of the Student Movement to the Evangelistic Report. "She (the Church) gives her attention too much to anti-social sins, though they receive much less attention in the teaching of Christ than do the sins of the spirit—anger, jealousy, selfishness, snobbishness, class feeling and suchlike things." This appendix is one of the most useful and practical parts of the Report.

The question of the Fall will perhaps also indicate the manner in which the message may be adapted to meet an altered mental attitude. For a generation past the idea of evolution has practically dominated our thought in almost every direction. It is natural then that the preacher who is pressing upon unconverted men the claims of the Gospel should dwell more upon the fact than the origin of sin. Man may have fallen from a state of ideal perfection or may only in the course of ages been painfully and slowly approaching it. Which of these is the solution of the problem, or whether it may be found in a combination of them, is a matter of great importance in its place, but it is one for the Christian student to ponder as he daily learns more of the true meaning of the Word of God and of the work of grace in his heart. The point which matters is that, however it has happened, man is out of the way and needs to be put into it. He may have missed the mark because he has lost the capacity to shoot straight or because he has never acquired it, but that he has missed it is a fact of universal experience; and the wise preacher will not put possible stumbling-blocks in the way of an earnest inquirer by dwelling on the details of the Fall as recorded in the early chapters of Genesis.

To take another and more crucial instance, the realm over which thought in regard to the Christian message has been most profoundly affected and modified in the present day is without doubt that of Biblical criticism. Opinion as to the nature and extent of inspiration has been influenced by it to a degree which in some cases amounts to a revolution, and even in the most conservative quarters is far greater than the persons affected by it realize or would perhaps be disposed to admit. Of the actual results of critical inquiry in its own sphere, I am not qualified to express an opinion, but it cannot be denied that there is a widespread conviction among the mass of ordinary people that the authority of the Bible can no longer be relied upon as heretofore. The extreme and crude statements of the more advanced critics have by means of the newspapers been made known to large numbers of people who have never read and would not understand the books in which these statements are made, and the result is a very general unsettlement of belief. I am convinced that no critical results which will finally commend themselves to Christian scholarship, or which will do justice to the whole tenour of Scripture or to the facts of history and of Christian experience,

will affect the essential contents of the Gospel as generally received ; but whatever view is taken in regard to particular miracles, whether in the Old Testament or the New, Christianity is, and professes to be, a supernatural religion. Moreover, whatever may be the case with the Church or with particular Churches, Christianity is not upon its trial. It has demonstrated its power in a way which the hardest controversialist cannot deny, and in proclaiming the message it is above all things necessary that we should do so with the certainty and conviction borne of this knowledge. The reason for so much of the half-belief and misbelief which we find prevalent within and without the Church is due far less to the increase of new knowledge than to our own failure to assimilate and co-ordinate it. It is a duty which the Church owes to those who look to her for guidance or to those whom she could guide whether they looked to her or not, that her members should give serious thought and study to such questions. We must, however, take account of things as they are and reckon with the state of mind of those whom we approach rather than spend time in deploring it, and while we may be and are as certain as ever of the value, importance and authority of the Christian revelation, we need not confuse the issue by presenting it to people in terms which bind up with it disputed questions as to the method and manner by which it has come to us. This again is not to say that these questions are unimportant, only that this is not the time or place for them.

It would be easy to multiply examples, but those given indicate sufficiently the limits within which it is here suggested that adaptation of the Christian message is possible. A widening of them would seem to belong more to apologetics than to evangelization. It may be felt that many of the difficulties which press upon the preacher as he seeks to win men for Christ have not been met. It must be said, however, that the "offence of the Cross" cannot be made to cease. When our Lord was on earth there were many who saw no beauty in Him that they should desire Him. When even inspired Apostles preached the Gospel it was written that some believed and some did not. The Report we are considering very truly states that we cannot organize a revival, nor can we, I would add, *force* one.

Our lack of success in winning men for Christ is far less due to their unwillingness to come to Him, than to our failure to present in our own lives examples of His grace and power ; less to their unbelief

than to ours. The Report upon Evangelization has been very freely criticized, and I think not always fairly, though there are parts of it which at least need some explanation. But it is on the right lines when it ascribes much of the failure which it deplures to neglect of prayer, to neglect of the Word of God, and to slackness and lack of energy on the part of those, laity no less than clergy, whose duty it is to proclaim the Gospel. When we ourselves really believe the Gospel and not merely its external facts, when we are faithful to its teachings and give time to the study of it, and when it is a living and growing personal experience in our lives, we shall find much less difficulty in presenting it to others and in adapting the form of its presentation to the needs of our day.



The Evangelistic Work of the Church.¹

III. THE MAN AND HIS METHODS.

By the REV. CANON THORNTON-DUESBERY, M.A., *Rector-designate of Holy Trinity, Marylebone.*

THE new age whose dawning we are privileged to see will be an age of great convulsions. We have been hearing of "the message" to-day—the story of the Cross, the old belief in an incarnate and atoning Saviour, by *it* we *hold fast*, or rather by *Him*. But we stand for revolution as well as the old faith. Christianity is not in possession. The Church has failed to reach the masses with her message. The masses stand outside her influence. There is a general indifference to religion, as we present it. Yet the people are not irreligious, and not without some experience of God. The miracles at the front prove this. The kingdom of man looms large. The Kingdom of Christ seems very small. Materialism is booming, and the Church, the only real bulwark to save it from running riot, is impotent. The Church is in a rut. A rut only differs from a grave in depth.

Yet I cannot join in the *much-too-easy* confession of the Church's failure. It takes a big man to confess failure. Failure means a consciousness of power—power to construct. After all, up to a point education has failed, Parliament has failed, Socialism has failed. The Church shares her failure with all such forces. It is easy to write a chapter on the success of the Church. But there is failure—failure in the Church, failure in the Christian ministry, where failure means more than in any other calling in the world. Failure, when thus saith the great Shepherd of the sheep, "I will require my flock at their hand." "Failure in effective Christian witness" is a main feature of the Report on evangelization. Gibbon tells us that in the early days of the Church her members realized "that it became the most sacred duty of a convert to diffuse among his friends the inestimable blessings which he had received." A man is enlisted in his baptism as a soldier to fight, and win others for Christ. "The primary work of the Church is to make converts." I quote the Report. "We are to expect conversions." We are

¹ A paper read at the Southwark Evangelical Conference on October 17.

to win the unconverted. Do we? Is the emphasis of our work laid here? Is this our objective? Stately churches, orderly services, beautiful music, elaborate machinery, halls, clubs, schools we have, but few conversions. Yet conversions must be the measure of success. There has been a neglect of the counsel "to do the work of an evangelist": *that* has been left to the special missionary, the Church, or Salvation Army, or the preacher at the street corner, left moreover with inadequate backing up, with inadequate munitions, with inadequate reserves. We too seldom see the man who stands, as Baxter said, at the church door to call men in. The Church is busy tending the flock, very little time and means are given to seeking and saving the lost.

I think of the deeds of the Apostles, under the most adverse circumstances, in the face of opposition from men, converts were added *daily*, and this without the aid of the vast machinery we have at our disposal. Wherein lay their success? Preaching the word, *in the power of the Holy Ghost*. Conversions and living Churches followed the preaching of these men, and, I conclude, and I think it is a fair conclusion, that the men, their message and their methods were the causes.

Of the message for to-day others have spoken here. Of the man and his methods I am to try and add something.

What do we see occurring over and over again in our parishes? *Here* is a man of no special ability, with no great gifts of speech, or originality of mind, and placed in a parish of considerable difficulty as regards its position and its people, and yet quietly and steadily a great work of God is going forward as a result of his ministry. *There*, close to him, we find a man eloquent, able, scholarly and yet a complete *failure* as regards any ingathering of souls for his Lord and Saviour. The fault cannot be in the surroundings, it must somehow be connected with the ministry of the man himself. Says Napoleon: "It was not the Roman legions that conquered the Gauls, but Cæsar; it was not the Carthaginian soldiers who made Rome tremble, but Hannibal." Without the commander, no battle, no victory, sums up his view. Says a little Handbook on Revivals—"It is not what are called personalities that are wanted, *persons* will do—persons who are ready to surrender themselves utterly to the great personality of God. God is waiting for men and women who are *real*, who have the freshness of per-

sonal conviction, whose prayer is a strong laying hold of His power, who care more for the things of His Kingdom than for anything else in the world, and who are willing to give anything, even life itself: even, which is often a harder sacrifice, the daily obedience in little things, if thereby they can set forward the Kingdom of God." A man! Christ gloried in the title Son of Man. God created man in His own image. Evangelization is the work of a man. "Ye shall be My witnesses." Sometimes there is an addition which is a subtraction—"a man" is greater even than a clergyman. *The new age will need a man.* Officialism will count for little. "Vicar of the parish," "Canon" will mean very little. Professionalism will count for nothing. Useless, absolutely useless, will be the sounding brass, and tinkling cymbal, the mumble, the drawl, the uttering of sacred words, the enunciation of solemn truths without ourselves being touched to the very depths of the soul by what we are saying.

I. The new age will demand *reality*. The new age will demand *spirituality*. The new age will demand a man, as Steele describes him, "temperate, generous, valiant, chaste, faithful and honest, who may at the same time with advantage have wit, humour, mirth, good breeding and gallantry." A man highly trained not only in the schools but in human experience and divine truth. A man who can prove himself effective—a man who does not neglect private and personal communion with the source of all spirituality. God is a spirit: man shall not live by bread alone. The best man for the greatest of all work! When the man fails he ceases to win men, and is a stumbling-block to the growth of the Church. If the failure comes through ill health or old age, the Church should have the means to provide for him elsewhere; if he is a square man in a round hole, she should have the power to replace him. There can be no evangelization without real, spiritual, effective men.

II. The Y.M.C.A. lately addressed a letter to the clergy asking them to keep an open eye for discharged men returning to their congregations who might be suitable for hut work. The letter thus describes the man required: "Broad-minded in religious sympathies, and alive to ideals of social service." Such is the Y.M.C.A. view of the man for the message, plus spirituality, reality and effectiveness. The man who will win his fellows cannot stand coldly aloof playing the part of the Priest and Levite. His duty

is not exhausted when he fills the roll of the Good Samaritan. The earliest Christianity was social. The product of early belief was fellowship. The world is out for a big fellowship, bigger than, alas! the Christian Church is. In spite of the formularies about brotherhood, there is very little unity and cohesion, far too much class, party and congregational feeling. This is a tremendous difficulty. Thousands are ostracized by frigidity and starch. The early sense of brotherhood among the members is a method that must be recovered. The man must stretch himself full length upon the masses, as did the prophet of old upon the child. His voice must be heard in social matters affecting the welfare of the people, in temperance legislation, in attempts to charge the relationship of the man to the woman and the basis of the home, in purity and housing questions, in education, in keeping of the day of rest, and a thousand such things. For after all the Church has lost touch with the working classes not by her devotion to the Gospel of the life and Cross of Christ, but by her social exclusiveness, her forms of service which tend to become too stately and ceremonial for simple people, her refusal to speak the language of plain men, and her failure to visit the people in their homes and men in their societies and clubs.

III. A cheerful confidence that we have a real living message and are out to win, is another method necessary for the man in the new age. It is this which thrills the soldier when he first sets foot in France. With him it is never "*if*" we win, but "*when*" we win. His is the cheerfulness which always comes in real work and belief that one is doing his duty. In winning men a cheerful attitude and a confident outlook count for very much. Warm handshaking and ringing laughter are very infectious. The man must speak as if he had something very splendid to say. He must not be sluggish in his evangelistic vitality. He must have an experience which he wants to pass on to others. He must look happier. He must shine. He must be sure that God has spoken to the world and means it, as sure as were the early believers. The Gospel to him is not "*it*" but "*He*." Surely this is the battle-cry of evangelicals? It was in assurance of reconciliation, joy of redemption, freshness of personal conviction, freedom, life, liberty, that our forefathers worked. The man can win no one without faith in God; Who has called him to his work. He must believe in God Almighty, and that He is mighty to save and go forth in

the expectation that he will be used of God and that God will speak through him. As too many of us stand paralysed before the world's devilry we might well hear the reproachful voice from the glorified Lord, "O ye of little faith, bring him hither to Me."

IV. One of the changes in the new age must be in the method of preaching. I am not speaking of the message but of the method—the teeth of the sermon, not the food. Have our sermons teeth? Wherein lay the success of St. Peter on the day of Pentecost, or of St. Paul at Ephesus? Not surely in any tricks of eloquence or flowers of rhetoric. Look at that little ugly Jew—perhaps palsied, certainly with some bodily defect, described by himself as "Contemptible in speech," as well as weak in body. "My preaching," he says, "was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power." This is the preaching that tells, not physical force, but spiritual power.

V. The preacher, moreover, must present his message in language, in picture, in terms understood by the people, and all worthy of the great love of God and of his hearers. In preaching as in all his work there must be *sympathy* with the people—that Jesus-felt feeling of compassion for the multitude. Unless his heart is touched even to weeping, when he beholds the people, unless his heart goes out to them in his sermon, hearts will not respond to the heavenly message. This is not mere youthful sentimentality. I know that the older we grow the awful responsibility of our position, as those who stand between the living and the dead, ought to grow more and more upon us. I believe it does. Even such a one as Paul the *aged* wept over his beloved but erring converts. And it was in the *last days* of our Lord's ministry that He lamented with tears and cryings over the City of the Great King. I pity from my very heart the man who can stand *unmoved* at the sight of men and women, men of like passions with himself—women with sons at the front or who have made the great sacrifice—looking up to him with eager eyes and longing hearts, hungering for comfort and the word of life from his lips.

VI. There is only one way in which he can gain true sympathy with the people. He must be *amongst them*, in touch with them, rejoicing with those that do rejoice, and weeping with those that weep. What reality there is in every sentence, what point in every sermon when the preacher comes not only from his knees and desk

in the study, but from the *parish* to the pulpit. There was a depth of meaning in the old Scotchwoman's description of her new minister that she little thought of, when she described him, as being "six days of the week *invisible*, and on the seventh day incomprehensible."

VII. There must be change too not only in the method of our preaching, but also of our services, if we are to win men. Rarely have our services "converting power," says the Report. Services must be simpler, shorter, less mechanical, heartier, more living and congregational. There is too much repetition. There is too little prayer to meet the needs of the hour, and perhaps too much ecclesiastical lore. "A Church," says Preb. Gough, "that has largely adopted the Latin worship of dead order and infallible organization has inevitably failed to penetrate the Anglo-Saxon race with the order of life—the order of a living organism—and largely for this reason, our people have fallen from ideals of service and sacrifice."

VIII. The Report speaks of the ineffectiveness of parochial missions and open-air work. The old methods of the former do seem ineffective in evangelistic results. Have we ever really given open-air work a fair and well-backed-up trial? I think not. The Labour leader finds the open-air very useful for his propaganda. Here it is a revolution in the man and his method that is needed to make his message effective. If the people do not come inside for the message, the man *must* go outside with it. I hope every parish will have an outdoor pulpit, not necessarily in the wall of the parish church, but where people assemble, at the dock gate, in the market square, on the village green, in the park or street, where a man may deal with the real spiritual needs of his brother men assembled there.

I have taken it for granted that you wished me to deal more especially with the man and his method *in parish life* rather than in the Church at large.

The Report, however, speaking of methods, refers to the better adaptation of Church machinery. When the Church wakes to her evangelistic call, she will need to attend to her machinery. Already diocesan and ruri-decanal councils and bands of mission clergy are established in many places. United efforts are thus possible in works, factories, parks and public squares, with services at break-

fast and dinner hours among the workers. The gregarious or gang habits of men call for attention. Men are often ready to come to church as a council, a friendly society, allotment holders, a corporate body, when they will not come individually. I am interested at the present moment in a desire of some hundreds of "Comrades of the Great War" to attend church together monthly. C.E.M.S., C.L.B., B.B., G.G., and all the numerous societies represented by incomprehensible letters provide fields for evangelistic work which the Church must not lose sight of. The great Retreat movement must not be overlooked. The Apostles went out from the Upper Room to conquer the world for Christ. The modern Church needs power to raise the dead and open the eyes of the blind. The cry is, "Master, why could not we cast him out?" The reply, "This kind goeth not forth but by prayer and fasting." The clergy in one diocese for which I can speak were gloriously uplifted before the National Mission by retreats. In a recent book on retreats, the Bishop of Chelmsford says: "The attempt to revive the Retreat movement is one of the most cheering signs of Church life to-day. Was it by chance that, before Belgium faced the terrible ordeal of deciding whether she should cling to her soul or to her soil, the movement so spread throughout her land that in the year previous to the war over 12,000 men went into retreat for meditation and prayer? It will never be known how much Belgium and the world owes to the power wrought through these retreats." Retreats must be the work of the *whole* Church, or the result will be a very stereotyped man. Evangelicals must take their full part in them, in conducting them.

I close on the note with which I began—only striking it now on the individual. "Put first individual witness," says the Report. Our methods may become old and out-of-date, but the Gospel of Christ is ever young and up-to-date, and after all it is the messenger and not his method that really matters. "Let your lights shine."

Arise, shine! "Go out—Oh, wondrous word!" said Dr. Parker, referring to St. Luke xiv. 23—"Go out as far as the Prodigal has strayed. Go out from old methods, old usages, old conventionalities into the highways and hedges and compel men to come in."



The Lord Mayor's Chapel at Bristol.

THE ancient city of Bristol possesses many old world buildings telling of mighty barons who founded churches and monasteries, and wealthy merchants who gave liberally of their riches for the glory of God and the service of their fellow men ; but amongst them all, the Lord Mayor's Chapel, otherwise called the Church of St. Mark, stands by itself, in many respects absolutely unique. Not only is it an ecclesiastical gem, but also one of the most interesting links which the city still holds with the picturesque and historic past. It is also by no means well known to those visiting Bristol, or even to many residents in its suburbs, so that a short description will not be out of place. It is indeed a shrine of faith, of loving service, of history and of memories linked to the great city by countless ties ; it is impossible to pass into its cloistered calm and not be touched by its message to succeeding generations, its personal appeal.

One might easily walk by the chapel unawares, for it is built about by houses facing the College Green, though above their roofs and chimneys rises the tower with its flag waving nearly as high as the bare branches of the leafless trees. It is only on view Mondays, Wednesdays and Fridays from eleven to three o'clock, and entering through a species of vestibule guarded on either side by the tombs of Lord Richard Berkeley, who died in 1604, and a sixteenth century Mayor, we find immediately below us a flight of steps leading down into the nave of the chapel, the history of which is partly told by the effigies and memorials it contains. Dim and mysterious with the soft colours streaming through painted windows, fraught with the atmosphere of centuries ago, calm and still in its screened seclusion, stands the Gaunts' Chantry Chapel at the south of the nave, and in the centre lie two Crusaders.

Sir Maurice Berkeley de Gaunt, member of the Berkeley family who lavished their wealth upon the Church with such a passion of devotion that they took an abbot's mitre for their crest—garbed in mail with his legs crossed at the knee, sleeps in the midst of such utter peace that it seems impossible to imagine the stir and bustle of the crowded city's busy life is passing to and fro within a few yards of the building. Almost a century after Robert Fitzharding,

first Lord of Berkeley, had founded the monastery church of St. Augustine, Maurice, who took his mother's surname of Gaunt, founded the hospital of St. Mark for benevolent rather than monastic purposes, a refuge for wayfarers, and to relieve the needy. Maurice died but two years afterwards and was naturally buried in the chapel of his foundation, where also lies the second Crusader, the son of his half-sister Eva, and his heir. Robert de Gournay carried on the benefactions to the Gaunts' hospital as it was called, for he confirmed and supplemented the Charter and dedicated it to "God, the Blessed Mary and the Blessed Mark." Maurice had, of course, provided a chaplain, but de Gournay enlarged the scheme, ordering a master and three chaplains "to offer perpetually for the faithful and the refecton of 100 poor every day for ever." A manor was granted for the support of the Master-Almoner—a younger brother of Maurice, Henry de Gaunt, was the first to hold the post, and his effigy also rests within the chapel—twelve brethren, five lay, and twenty-seven poor people, of whom twelve were to be scholars and serve in the choir wearing "black caps and surplices." Such destitute choir boys received their education free, and the chapel probably became more or less the collegiate church of the hospital, for much work was done amongst the surrounding sick and poor who also had food distributed to them. It was the kind of establishment common to that age which did so much good, and which must have been so sadly missed when ecclesiastical foundations were suppressed by grasping King Henry VIII.

Before that time, however, the chapel had been much enriched by the addition of the Poyntz Chantry Chapel which we should never see without being specially instructed by the verger, for the organ blocks the narrow way by which it is reached. It is small but very beautiful, with a fan roof which is curiously like that of Henry VII's Chapel at Westminster, and it has a Holy Table, though I do not think it is used nowadays. Here, too, have been brought sundry relics, including some sculptured slabs, one of which portrays Christ rising from the tomb. But it is very different from the time when Sir Robert Poyntz of Iron Acton—who was connected by marriage with Bristol's great benefactors, the Berkeleys—founded his chantry chapel between 1510 and 1520 when he died.

Did he not provide, as the custom was, a chantry priest to say

masses for his soul at the "altar," the said priest to have a salary of £6 and to be "tabled and lodged within same house of the Gaunts" ? The richly canopied niches were not empty then, and the encaustic tiles we see were brought from Spain by the founder's son to add to the wealth of colour and carving lavished on the chapel. The tiny ante-chapel by which it is approached is now occupied by the organ, but close by is an outer door leading into a little paved side alley, quaint and fascinating.

There were others who also enriched the foundation, to wit, Bishop Miles-Salley of Llandaff, who lies in state within the sanctuary with his episcopal ring and staff. He rebuilt the chancel about 1,500 and bequeathed for use at the "High Altar" his best chalice and missal.

A picture representing the "Descent from the Cross" hangs above the Holy Table, the stone reredos has some exquisite filigree work, while the sedilia show a bolder pattern. Very richly canopied above, adorned with small figures and armorial bearings, is the tomb of Sir Thomas Berkeley who lies with his feet on a hound and attired in armour. His wife Catherine wears a long robe and a necklace round her throat. From the north transept, which must have been originally another chapel, runs a narrow little cloister, straight and gloomy, used no doubt to give access to the hospital buildings.

When all monasteries, chantries, free colleges, hospitals and similar foundations had an end at the Dissolution, the chapel and adjoining lands were given to the Bristol Corporation, a gift for which payment of twenty pounds sterling or "the service of one knight's fee" was exacted from the King. It is said that there was some difficulty in raising the money. However, many uses were made of the establishment. The Huguenots were allowed to worship in the chapel until about 1720, when the Corporation commenced to use it as their official church, and it is more frequently called the Lord Mayor's Chapel than any other name. There is, I believe, only one other Corporation besides Bristol which thus possesses a church of its own. John Carr, who lies in the chapel, founded Queen Elizabeth's Hospital which subsequently became Bristol Grammar School, and the scholars attended service in the chapel. Now the Merchant Venturers' Technical College occupies the site. Thus it is that amongst the effigies of knights in armour in the Church of St. Mark, one finds memorials to Lord Mayors

and Aldermen of Bristol, and traces of that civic life which has always been so prominent in this city by the Avon so noted for its princely merchants, its shipping and foreign trade, not to speak of the profitable practice of slave-trading.

There is another rather strange link in the cycle of conflicting histories. Over the arch giving access to the Gaunts' Chapel is a painted window portraying St. Thomas à Becket with all the glory of coming martyrdom in his eyes.

M. ADELINÉ COOKE



Reviews of Books.

APOCALYPTICS.

PREPARING THE WAY. The influence of Judaism on the earliest developments of Christianity. By Frank Streatfield, B.D. London: *Mac-Millan & Co.* 5s. net.

STUDIES IN THE BOOK OF REVELATION. By Canon J. H. B. Masterman, M.A. London: *S.P.C.K.* 4s. net.

THE SECRET OF THE SEALED BOOK, and its message for this time. By G. H. S. Walpole, D.D., Bishop of Edinburgh. London: *Robert Scott.* 3s. 6d. net.

These three books are associated as contributions to Apocalyptic study. The fascination of this subject in times of stress and calamity is always evident. For many years eminent scholars have been absorbed in its examination. The time approaches when it may be possible to measure the gains which have accrued.

The first of these works conveniently summarizes the results of modern research, which otherwise are not easily accessible to the ordinary reader. The second provides a good analysis of a difficult book, and will help many so to grasp the marvellous visions as to lay a foundation for further reflection. The third enhances the charm and value of Dr. Walpole's sermons, which are already widely recognized.

There is something of paradox in Mr. Streatfield's contention that "to the literature, the customs, and the beliefs of the three centuries immediately preceding the birth of Christ . . . our debt . . . is almost certainly greater than to those before the exile." The narrow fanaticism of the New Testament era, and the rigid exclusiveness which added to the horrors of the siege of Jerusalem, do not support the thesis that the Jews of that date had learned to "think imperially." The people who held their canonical Scriptures with the greatest reverence are not likely to have been more influenced by the books which they refused to accept into their canon. The Sabbatism which developed after the exile, and to which the pathetic heroism of the Maccabees was so devoutly attached, was not the teaching of our Lord, which brought Him so frequently into conflict with the religious rulers, nor the practice of early Christians if it be true that "there is no sign of any religious sanction of a Christian day of rest until the sixteenth century." The last word is not yet spoken. Christianity was not a mere evolution out of the natural ideas of Judaism, but a fresh revelation from Heaven.

The same error has spoiled many recent expositions of the Revelation of St. John. The book is connected in form with Jewish Apocalypses, but entirely independent in spirit and in substance. The Neronian date, which in harmony with the trend of modern scholarship Canon Masterman rejects for the Domitianic, was better adapted to the view which sees similarity in all respects. The symbols evade interpretation, and produce only literary effects, if the author were only an imitator. The Christian consciousness demands something more. The terse and vigorous applications by the Bishop of Edinburgh on the contents of chapters vi and vii to the circumstances of our own days are timely and useful homiletics, but they also raise a question whether the whole book could be interpreted by the same system.

MISS MAUDE ROYDEN'S POSITION.

THE HOUR AND THE CHURCH. By A. Maude Royden. London: *George Allen and Unwin*. 2s. net.

These are days in which everything moves with such rapidity as to leave us sometimes quite out of breath with the effort to keep up with them. Miss Royden and her friends must certainly be set down among those with whom we often find it difficult to keep pace! The lady herself cannot be accused of a lack of courage, and those who have merely read about her—taking the evening service and preaching at the City Temple, or addressing a congregation at St. Botolph's, Bishopsgate Street, arrayed in a surplice and cassock—have no doubt been turning over in their minds the subject of woman's ministry. This book will be read with interest, even by those who have made up their minds to differ from her. It is a candid plea for reunion, the plea of one who feels that "our differences have their importance," and who is not looking or labouring for uniformity—"a dry and arid regulated sameness, rigidly imposed upon us all," and who rejects the theory that outside the Church there is no safety, a theory which she does not hesitate to characterize as "silly," while she boldly declares that "we cannot go on pretending that it is true any longer." We put down this truly remarkable book with the feeling that we believe the most prejudiced person who took it up would have the feeling that is happily steadily growing—and all the more since the war broke out—that something can and must be done to bring an end to our unhappy divisions. There will be the feeling, too, that Miss Royden is fully qualified to speak because she can say with truth that she has gone "farther in co-operation with Christian people of other denominations" than most people have done. We are not, of course, prepared to say that we agree with everything in these pages, only we say they are well worth reading and ought to be read by every one who loves the Church of England and believes in her mission. Miss Royden says our Church "must either die or change," and perhaps there is more truth in this than some of us have ever realized. On the whole, then, we commend this little volume, and we watch with prayerful sympathy the efforts of the talented lady who so fearlessly points out the weaknesses we have been too conscious of.

S. R. C.

A SACERDOTAL VIEW OF MISSIONS.

THE MISSIONARY QUESTION. By the Rev. M. R. Newbolt, M.A. London: *Robert Scott*. 3s. net.

Incidentally we may say at the outset that this book serves to remind us that enthusiastic as Miss Royden is, her proposals will find in some quarters the most uncompromising opponents. Mr. Newbolt would undoubtedly be one of these, for we find it is with no sense of satisfaction that he contemplates what he admits is a "powerful movement within the Church of England" to secure co-operation with non-episcopal Churches. His outlook is not so wide or so sane as Miss Royden's, for she sees how our Bishops have commended the writings of Nonconformists: she instances Fosdick's *Meaning of Prayer* and Glover's *Jesus of History*, and she perceives that these Baptist ministers and their message have to be accounted for. But what about the things Mr. Newbolt thinks he has perceived? He speaks of "the disastrous effect" of Swanwick Convention and other suchlike gatherings, and is frantic because he has met "priests in official positions" who have propounded theories at them which "give away the whole case for the necessity of a ministry and valid sacraments." This alone is enough to reveal the stand-

point of the writer. But the book contains many surprises greater than this. It is astounding, for instance, to be told that (p. 70) the importance of "externals" is "tenfold greater in the Mission Field than at home," but what are we to say when we find Dr. Griffith Thomas's *Work of the Ministry* compared with the *Ritus Celebrandi Missam* in the Roman Missal? Mr. Newbolt is angry because Dr. Griffith Thomas devotes but five pages to the Holy Communion, whereas the Roman instructions are in elaborate detail, and he gives us a specimen to show, as he says, that "it is *the action* that counts." He recognizes the forcefulness of Dr. J. R. Mott and that "everywhere he proclaims the deity of Christ," but he appears to be annoyed because "few could tell us to what body of Christians he belongs"! He criticizes the composition of the Board of Study for the Preparation of Missionaries even though it includes representatives not only of the C.M.S. but of the S.P.G. and S.P.C.K. We did not know before that "hearing confessions" was a "sacrament" (p. 113) (but perhaps Mr. Newbolt meant Penance!), and we do not believe that instruction in the art of hearing them is "of enormous importance as part of the missionary's equipment." What Mr. Newbolt wants is quite clear—we may at least give him credit for lucidity: Romanism without the Pope, freedom from "the despotic rule of Rome," and we are to "throw to the winds" all our "Moderate Anglicanisms, our coloured or black stoles, our M.A. hoods, our stiffness and our mild ethical teaching." The Missionary outlook undoubtedly presents many problems, but we confess we do not think that those who hold Mr. Newbolt's opinions have the key to their solution: indeed, we believe they multiply the problems.

S. R. C.

MODERN YORKSHIRE.

THE MAKING OF MODERN YORKSHIRE. By J. S. Fletcher. London: George Allen and Unwin. 7s. 6d. net.

Yorkshiremen and those who are interested in the county will rejoice over this painstaking history. In the opening chapter, *Yorkshire in 1750*, we have a sad picture of the state of the Church of England, and we have to remember that it was more or less the state of the whole country. "Profit, love of money, heaping up of revenue, grabbing of tithe and due, was the characteristic of the Georgian Churchman." This subject, distressing as it is, is returned to and treated more fully later on, in the chapter *Religion and Charity*. It is indeed a sorry tale of utter deadness. It is relieved by the account of the labours of Mr. W. F., afterwards Dean, Hook, who went to Leeds in 1837 and who infused some life and enthusiasm into the Church by his earnestness and persistence.

Mr. Hook is credited with—on the occasion of a visit to Beverley Minster—a rather feeble joke at the expense of the Simeonites, and from the way the story is introduced it would seem that the writer entertains the notion that the followers of Mr. Simeon were really rather queer people! That was no doubt what a great many people thought in those days—indeed, all signs of enthusiasm were deemed indications of madness in whomsoever they revealed themselves. Nowadays, however, we look for more enlightenment, and Mr. Fletcher is evidently unaware of the extent of Simeon's influence. William Grimshaw is referred to once, and the Methodist movement is dismissed with a single reference to John Wesley.

Mr. Fletcher invariably refers to Romanists as Catholics in a way that irritates, and we notice that he omits reference to Canon Edward Jackson, who left his mark on the Church life of Leeds almost to as great an extent.

as Hook. It is illuminating to find that at that time many people thought that the establishment was doomed, and it is indeed nothing short of a miracle that it survived. Even to-day the Church of England is not without her faults, but what a change has come over her! Her sons and daughters in Yorkshire and elsewhere may well thank God and take courage. We commend this story of development in all departments of life. It contains a vast amount of interesting information served up in an interesting way.

CHILDREN AND THE FAITH.

THE TEACHING OF THE FAITH TO CHILDREN. The Lay Reader Headquarters, Dean's Yard, S.W. 9d. net.

To this new volume in the series of "The Lay Reader Manuals," the Master of Selwyn contributes a preface. In it he refers to the way in which the war has brought to light "the comparative failure of our Sunday School system." The opening sentence is a revealing of the writer. He says: "When a University Don is feeling out of heart with his work and almost ready to despair, there is one thought that is an unfailing source of spiritual refreshment. It is the thought of the annual bath in the spring of new life that the Freshmen provide for him year after year. This is after all only a type of one of the many streams that make glad the city of God." This experience may prove an incentive to many who from time to time are invited to undertake the ministry of teaching the young. Perhaps Dr. Murray's testimony will be the means of encouraging some to bathe in this way in the spring of new life. The Sunday School affords such an opportunity. It can hardly be thought that the Sunday School is at the present time receiving the amount of attention that it deserves, and everywhere the cry is for teachers, teachers, teachers! The ten short chapters which comprise this little book are all of them suggestive. They cover a great deal of ground and come from seven different pens—the pens of experts. They demand attention in view of the magnitude of the task and its profound importance. The policy is of the non-committal type.

FROM THE PARISH MAGAZINE.

GATHERED TOGETHER. By Rev. G. M. Davies, M.A. Norwich: *Goose and Son*.

This is a rather unusual book. It consists of articles that appeared in the Parish Magazine of Holy Trinity Church, Heigham, Norwich, during a period of rather more than four years. Many of these are of interest outside that parish. Quite early in his ministry at Holy Trinity Mr. Davies set his heart on abolishing the seat rents, and his articles on the subject of a Free and Open Church are scattered through these pages. It is sad to find, at the close of the volume, that the objection of some to the proposal was one of the reasons for Mr. Davies' retirement from the incumbency. Besides this subject we find Proportionate Giving, the Great War, the National Mission and other topics treated. Where is the Clergyman, Rector, Vicar or Curate who does not from time to time have to write "something for the Magazine"? He will find suggestions in this useful collection of letters and paragraphs, all of which are marked by a seriousness, sanity and spirituality which makes them more than ordinarily attractive and raises them above the level usually reached in the parochial magazine.

MANUAL FOR COMMUNICANTS.

AT THE KING'S TABLE. By the Rev. A. J. Tait, D.D., Principal of Ridley Hall, Cambridge. London: *S.P.C.K.* 1s. 3d. net.

In the *CHURCHMAN* of last month we quoted a passage from *At the King's*

Table, Dr. Tait's newly published Manual for Communicants, and the extract, dealing with Preparation for Holy Communion will have given the reader an idea of the high spiritual tone of this excellent little volume. Indeed it is a book to be most warmly recommended. We know of nothing quite like it, and it brings now within the reach of Evangelical clergy just the kind of manual for which they have been waiting—one that they can with confidence recommend to their communicants, young and old alike, and with equal confidence place in the hands of their confirmation candidates. It is designed to be a help to devotional life; its teaching is positive rather than controversial, and it reproves and refutes error by emphasizing the truth. The book is arranged upon a carefully devised plan.

In Part I, the Prayer-book Order of Administration is set out, interleaved with blank pages for a private collection of prayer and hymns and *memoranda* of subjects for recollection, meditation, or intercession, a feature which will be much appreciated. This section is followed by a series of helpful suggestions concerning the attitude of the communicant (*a*) before, (*b*) at, and (*c*) after the Service, which will do much to promote reverence, not of demeanour only, but of spirit. We quote a brief passage from each of the three sections:—

Before the Service begins, you can remember what the Lord Jesus has done for you, and is able and willing to do in you through His Holy Spirit. Remember Him as—*Your Wisdom* (1 Cor. i. 30): the Personal Revelation of all that you need to know about the Father. *Your Righteousness* (1 Cor. i. 30; 2 Cor. v. 21): the means of your restoration to the Father's home, and of your being treated as though you had never strayed. *Your Sanctification* (1 Cor. i. 30; Gal. ii. 20): it is as you recollect Him, trust Him, follow Him, that the Holy Spirit gives you His Life in ever-increasing measure (2 Cor. iii. 18). *Your Redemption* (1 Cor. i. 30; Col. i. 27); He will complete the work which He has begun in you. The purpose of His sacrifice for you was that He might present you spotless to His Father (Jude 24).

At the service . . . during the *administration* you will have time for private devotion before and after receiving. The time before reception may well be spent in recollecting the significance of the Lord's death, e.g. the love of the Father, the love of the Saviour, the guilt of man, the provision of forgiveness, the guarantee of complete salvation.

After the Service spend some time in prayer. Ask for forgiveness for your unworthiness: offer thanksgiving for the blessings of the Holy Feast: pray for others, specially for those nearest and dearest to you, mentioning each by name before God.

Part II has three sections (1) "The Place of the Holy Communion in the Life of the Church." (2) Preparation for Holy Communion and (3) Comments on the Order of Administration, and the seventy pages devoted to these three themes constitute a very valuable treatise upon subjects much misunderstood by many. The widespread use of so called Catholic "Manuals" has led to an extraordinary growth of error; and it is to be feared that many Churchpeople, and particularly young Churchpeople, have been allowed to grow up under an Evangelical ministry without having received sound, thorough and comprehensive teaching on what the Holy Communion really is and what it means, or should mean, to the life and soul of the individual believer. With such a book as *At the King's Table* readily available a continuation of such neglect will be altogether without excuse. Dr. Tait's treatment of the questions is sufficiently exhaustive, but what pleases us most of all is the frankness, the freedom, the naturalness of his expositions. In the first section he explains the faith of the Church; then he goes on to point out the privilege and obligations of membership; next he treats of the

sacramental system and finally the meaning and purpose of the Holy Communion itself. In the second section Dr. Tait points out that the most important part of our preparation goes on in daily life, and starting from this basis he offers counsel on Bible Reading and Meditation, Prayer, Service, and self-examination. The concluding section, "Comments on the Order of Administration," deals first with structure and contents in general, and then with some points in detail. With one more extract we close our review of this very precious little book. On the Prayer of Oblation Dr. Tait says:—

Sacrifice and offering for the putting away of sin can no longer be made. Remission of sins is the first blessing of the New Covenant; we are baptized into it. Since therefore remission of sins has been provided, there is no longer any process of offering for the purpose of effecting it. (See Hebrews x. 18.)

But if we trust in the Lord Jesus and His perfect sacrifice for the covering of our imperfections and transgressions, and if we follow him along the pathway of self-surrender to God, we have offerings to make which are pleasing to Him.

1. *We offer our material gifts* for His service. These are represented by the offering of the alms and oblations before the Prayer for the Church Militant.

2. *We offer praise and thanksgiving.* This we do when with thankful hearts we commemorate the all-sufficient offering of Christ, once offered, and feed on Him by faith.

3. *We offer ourselves, our souls, and bodies.* Faith's act of feeding is also the act of uniting the will to that of the Saviour. Communion is fellowship in service, as well as participation in blessings.

THE CHURCH AND LABOUR.

LIBERTY, EQUALITY, FRATERNITY. By the Rev. Walter J. Carey, M.A., R.N. London: *George Allen and Unwin.* 2s. net.

We all know exactly the type of Churchmanship for which Mr. Carey stands, but his frank sincerity and his robust earnestness command our respect and arouse our sympathy even when we and ourselves unable to go with him all the way or follow him into the bye-ways he often hilariously enters. He has a facile pen, a popular style, and a wide outlook. He sees the "maddeningly obvious things" that are not done, as Churchmen of every school of thought must do, and he sees, as so many of us think we do, the way to get them done and the results of doing them. His plea in these pages may be summed up in the word "Brotherhood," and he holds out the olive branch to labour. We wish every working man, and especially I.L.P. men, could read the last three pages of this book—what Mr. Carey calls "our offer to Labour." It is a sensible, manly call to those who have an important part to play in the making of the England that is to be.

A KEBLE VOLUME.

THE POETRY OF KEBLE. By Charles Coleridge Mackarness, D.D. London: *S.P.C.K.* 1s. 6d. net.

A melancholy interest attaches to this little book, inasmuch as Dr. Mackarness passed to his rest before its publication, and the Warden of Keble College, Oxford—who contributes the preface—has added some remarks upon his career and character. Dr. Mackarness wrote on Keble's poetry with a view to giving guidance to the Clergy in their Pastoral Work. Amid much that is useful we notice a forceful plea for the Daily Office. Keble seems to have rather gone "out of fashion" of late, and if this little book serve to revive interest in "poetry of a singularly finished and beautiful kind," it will not have been written in vain.

OTHER VOLUMES.

THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS. London: C. J. Thynne, Whitefriars Street, E.C. 9d. net.

Prebendary H. E. Fox contributes an introduction to this excellent little manual, which we are glad to see has reached a third edition and has been revised and enlarged. It consists of chapters from the pen of Dr. Robert Middleton (of Norwich) and other writers, containing concise statements of fundamental Christian truths. Plenty of evidence is brought forward both from Scripture and representative writers, past and present, in support of the various arguments, and we are convinced that they are absolutely unanswerable. We are glad to know that through the kindness of several friends of Evangelical truth this unpretentious volume is having a wide circulation, and their example may stimulate others to assist in this work by purchasing and distributing copies.

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THE KING'S GATEWAY. London: S.P.C.K. 2s. net.

A collection, by R. E. Selfe, of thoughts in verse and prose concerning death and the life beyond—this is one of many books of the kind which have recently appeared and which would seem to have been called for by the prevailing acute suffering of so many mourning souls. The compiler has been digging in many fields, but we miss quotations we might have expected from Bickersteth's "Yesterday, To-day and Forever," or from the delightful poems of "B. M." and Adelaide Procter. Mr. John Oxenham, who has somewhat suddenly leapt into fame as a writer of telling verse, is responsible for five poems and deservedly finds himself in honourable association with such masters as Tennyson and Sir Henry Newbolt. A useful gift for the bereaved.

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FAITH AND COMFORT. By Captain Hume Robertson, Chaplain A.I.F. London: S. W. Partridge & Co. 6d. net.

Another message of comfort for aching hearts, from the pen of one of the bravest and most popular of Australian Chaplains. It contains two chapters, one headed "Faith" and the other "Comfort," and they are quite charming in their sweet simplicity. In the second chapter Harry Lauder's experiences are told again in his own words, and they serve to remind us that the days that are gone "still are ours and are to be again, that love lives on unchanged, as true and as tender." As Dr. Archibald Fleming says in his foreword, "There are casualties of the broken heart as well as the lacerated body," and we doubt not this little book will prove a source of healing to many a stricken soul.

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A NEW COMPANION FOR CONFIRMATION CANDIDATES. By Rev. H. D. S. Sweetapple, D.D. London: S.P.C.K. 8d. net.

The title of this manual would seem to be a little misleading, for when we turn to the preface we find it is a revision of Dr. Sweetapple's former book under a new title, but somewhat enlarged. However, many will welcome it again in this new form. Of such books there is an ever increasing number, but many of them are eminently unsatisfactory, whereas this is on the whole loyal to the teaching of Scripture and the formularies of our Church, although we could wish that some references in regard to the Presence of Christ at the Holy Communion had been differently expressed. Dr. Sweetapple, whose Sunday School lessons are well known, has an analytical mind, and the subject-matter is throughout helpfully arranged.