

THE NEW
PRAYER BOOK

H. M. RELTON

THE NEW PRAYER BOOK

BEING A COURSE OF PUBLIC LECTURES DELIVERED AT KING'S COLLEGE, LONDON, BY EIGHT LECTURERS REPRESENTING VARIOUS SCHOOLS OF THOUGHT IN THE CHURCH

EDITED BY

REV. PROFESSOR H. MAURICE RELTON, D.D.

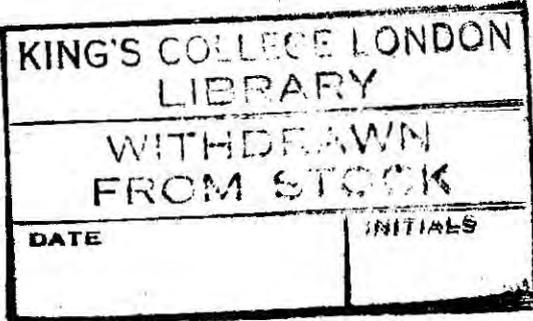
PROF. RELTON; MISS EVELYN UNDERHILL; PROF. F. R. BARRY;
REV. A. S. DUNCAN-JONES; CANON V. F. STORR; CANON
E. S. WOODS; REV. FRANCIS UNDERHILL;
AND DR. W. R. MATTHEWS.

WITH A
FOREWORD

BY

HIS GRACE THE MOST REVEREND
THE ARCHBISHOP OF CANTERBURY

KING'S COLLEGE
LONDON
WITHDRAWN



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EIS QUI NOVUM LIBRUM
PRECUM COMPILANDO
ELABORAVERT, HOC
OPUSCULUM DEDICAMUS.



IN issuing these eight lectures in book form no attempt has been made to eliminate possible overlapping or even conflict of opinion. Each lecturer is responsible only for his own contribution. It is, however, a striking tribute to the nature and value of the work done by the revisers of the Prayer Book that the new Deposited Book should receive a welcome from men representing various schools of thought, and approaching the subject from such diverse standpoints. It is this fact which encourages the hope that the same welcome reception may await the Prayer Book in the country at large. The issue of these lectures will enable a much larger audience to study the reasons which have led eight representative thinkers to accept the results of twenty years' labour in Prayer Book revision. Assuming that the new Prayer Book receives both Parliamentary and Synodical acceptance, the question remains whether it will be widely used as a substitute for the old in the parishes? Here it is important to remember the part which the laity have still to play, in relation to this question.

Whilst on the one hand the right of the minister

to continue to use the old Book, if he so wishes, remains unqualified, and no authority either of the Diocesan Bishop or of the Parochial Church Council can compel a vicar or rector or curate-in-charge to make any change, yet on the other hand the laity are not left at the mercy of the clergy on the question whether or no the new Book is to be introduced into the Parish Church. The Prayer Book Measure, 1927 (Section 2), distinctly lays it down that

“ for the purpose of determining the relations between the Book of Common Prayer and the Deposited Book, the following provisions shall have effect (that is to say) :

“ In order that changes authorized under this measure in the customary arrangement and conduct of the services of the Church shall not be made arbitrarily or without the good will of the people as represented in the Parochial Church Council, any question which may arise between the minister of a parish and the people as so represented with regard to such changes, shall stand referred to the bishop of the diocese, who after such consultation as he shall think best both with the minister and the people shall make orders thereupon, and these orders shall be final.”

The laity, then, clearly are to have some voice in the question, through their duly elected representatives on the Church Council. The nature and extent of the changes which are to be introduced in the services of the Church are a matter upon which the minister is expected to consult with his Parochial Church Council. He is not

given an unlimited personal discretion. If what he does, or contemplates doing, meets with the opposition of a majority of his Church Councillors, the ultimate reference is not to be his own autocratic decision, but the final word rests with the Bishop.

There is thus a real limitation to the minister's powers in this matter, a limitation expressly introduced into the Prayer Book Measure to safeguard the interests of the laity.

Privileges carry with them responsibilities. If Church Councillors, representing the laity, are to have the privilege of helping to decide for or against the introduction of the new Prayer Book for use in the Parish Church Services, this carries with it the responsibility of knowing what the new Book really contains, and why, in the opinion of those best qualified to judge, it should be used. The Church authorities have almost unanimously commended it as an alternative to the old Prayer Book. A study of the Book itself from many points of view suggests some of the reasons why we should loyally accept the decision of our spiritual leaders in this matter. How may we best form something in the nature of an independent judgment so that our decision may not be a blind acquiescence in authoritative directions, but an intelligent and appreciative acceptance, such as befits those

claiming membership in a Church, the keynote of which is ordered liberty? The answer is that we must study the subject if we are to have the privilege of expressing an opinion, if not a considered judgment, upon it.

It may not be, therefore, presumptuous to suggest that these eight lectures in book form do give to the laity just what is wanted, viz. material to help them in forming a judgment. I venture to hope that this book may prove to be a guide and a real help to the laity, and especially to Church Councillors, upon whom under the Prayer Book Measure will rest so grave a responsibility in connexion with the acceptance or rejection of the new Prayer Book for use in the parishes. In these lectures we have said what we think about the new Book. We hope that what is here said may prove helpful to others when they have to register their decision.

H. M. R.



THE days for casting votes on Prayer Book Revision in the Assembly and in Parliament draw very near. In my judgment these eight Lectures provide exactly what English Churchmen ought just now to have in their hands.

And this for two reasons :

Party feeling in certain groups runs high, and plain facts are distorted out of shape. These Lectures will correct an erring vision.

Again, they are helpfully untechnical. Hundreds of thoughtful people, be they informed or uninformed on matters ecclesiastical, will find sane guidance given by the distinguished and representative writers who here contemplate the subject from very different points of view.

I earnestly hope that the Lectures may have a large and immediate circulation.

RANDALL CANTUAR.

CANTERBURY,
Whitsuntide, 1927.



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LECTURE I

AN ANGLICAN ARMISTICE

REV. PROFESSOR H. MAURICE RELTON, D.D.

Fellow and Professor of Dogmatic Theology,
King's College, University of London.

Author : *A Study in Christology ; The Catholic Conception
of the Incarnation ; Some Postulates of a
Christian Philosophy ; etc.*



AN ANGLICAN SERVICE

I DESIRE in this Introductory Lecture to suggest a point of view which I am fully aware is in advance of its time, on the question of the position of the Anglican Church relative both to Roman Catholicism and to Nonconformity. I wish to indicate the bearing of this point of view on the problem of Prayer Book revision. We may then go on to give in summary form reasons which seem to me to weigh heavily in favour of an acceptance of the new Book at the request of the accredited leaders of our Church.

We have to remember that at the Reformation the English Church repudiated both Roman Catholicism and Continental Protestantism. From that day to this we have striven to maintain a *via media*, in the pursuit of a policy which rejects at once both Puritan diminutions and Papal accretions. Within the generous comprehensiveness of the Anglican Communion, we have acquiesced in the presence of men leaning heavily in the

direction of Geneva and of others pressing forward towards Rome.

So far we have not altogether unsuccessfully maintained something in the nature of an unstable equilibrium between these two extremes. We need not, therefore, be unduly impressed or alarmed if to-day, in relation to Prayer Book revision, minorities in both directions are making their presence somewhat acutely felt. It still remains true that the vast majority of English Churchmen desire to abide by the principles and the policy which guided the form the Reformation took in this country.

Pessimists in the past have despaired of a Church so constituted and have predicted its imminent disruption. They have, however, lived to see its survival and to benefit from its continued vitality in our English life and thought. To-day there are voices raised in despair and alarm because the Anglican Communion, like the wise householder, continues to bring forth out of its treasures things new and old.

The emergence of an alternative Prayer Book is a case in point. In recognition of the facts that the law of public worship is too narrow for the religious life of the present generation, and that the machinery for discipline has broken down, the Church authorities have produced a Book

which is at once a conservative revision and enrichment of the old.

The appearance of this work after twenty years of careful thought and study, and with the most conscientious recognition of the peculiar character and *ethos* of Anglicanism, has, nonetheless, created a feeling of unrest in certain quarters. The Book itself has become the centre of much hope, and at the same time an object of bitter suspicion. It has stirred up old controversies which many of us thought were dead, and it has focussed attention both inside and outside the Church once more upon the whole problem of the relation of the Anglican Communion to the rest of Christendom.

The new Book comes to us as the firstfruits of that "unity in diversity" which our English Bishops have reached whilst engaged in its final formulation, and which it is vital should be reproduced on a larger scale amongst the rank and file of Church members. It is, moreover, the first of what it may be hoped may prove a series of directive efforts on the part of a corporate Episcopate to lead the Church in its great task of adapting itself to the needs and demands of the new age in which we are living.

I am personally convinced that much of the opposition to its acceptance would vanish at once

if we could agree to adopt towards it the point of view in relation to the larger question of our place in Christendom, which I am going to put forward in this lecture.

The claim of the English Church is summed up in two words: Catholic and Reformed.

It is thus the potential, if not the actual, meeting-ground of the values for which both Catholicism and Protestantism stand. It constitutes an attempt to effect a synthesis between these two. If we accept the analysis given by the late Baron von Hügel of Religion as a rope interwoven of three main strands: the institutional-historical, the mystical-intuitive, and the intellectual-rational, we may say that these three are, no matter how inadequately, represented in the Anglican Communion by the three schools of thought which we have been accustomed to distinguish under the names of "High," "Low," and "Broad" Church. Each of these has in the history of our Church received at different times undue over-emphasis. More particularly the Evangelical Movement threw into prominence the values represented by the mystical-intuitive strand; the Oxford Movement, if you like as a reaction, called attention to the almost forgotten truths of the institutional-historical strand, whilst in our own day we are witnessing the increasing influence of that attitude

of mind which is covered by the term "Modernism," or Liberalism, and which is seeking to bring to bear upon both Sacramental and Mystical religious experience, the acid test of the rational-intellectual strand in our religious make-up.

Now, quite clearly, the Anglican Church, to the extent to which it bears a faithful witness to all these strands in its religious life and thought, must allow room for a wide diversity in a more comprehensive unity. If in the past one or other strand has been unduly minimized, we must be prepared to witness movements to-day towards a more equitable re-adjustment. As a matter of fact there is a strong movement going on now under the name of Anglo-Catholicism with a distinct trend in the direction of Sacramentalism. There is also a "Modernist," "Liberal," or "Critical" movement. We need not fear, however, that either of these two movements will be allowed to run to such extremes as to threaten to submerge that in Anglicanism which is vital to its growth and well-being. The history of our Church in the past and the character of our people give us ample justification for a sane optimism as regards the future in respect of both these seemingly conflicting and diverging tendencies in religious thought, now being somewhat acutely felt amongst us.

What we have to remember is that our own

particular individual preferences for one or other school of thought in the Church must not hinder our frank recognition of the lawfulness of the others as integral parts of the whole Anglican Communion to which we all belong, and for the well-being of which we are all called to work together endeavouring to keep the unity of the Spirit in the bond of peace.

Comprehensiveness implies a fellowship and a readiness in that fellowship for mutual forbearance and toleration in our relations one with another. And this not least when we come to study together a new Prayer Book deliberately drawn up with a view to doing justice to all three schools of thought in our Church and representing the limits of concession to all parties which our present Episcopal leaders felt able to make if in the production of this new Book they were to preserve amongst themselves that unity in diversity which they had reached and now wish us to copy. We have, moreover, to remember that in the effort of the English Church in the sixteenth century to hold its own during a difficult and critical period in its history, emphasis was laid unduly upon points of difference between ourselves and Rome, whilst there was a tendency to minimize those elements in Catholicism which are common to the whole Catholic Church, and not necessarily in any exclu-

sive or distinctive sense Roman. The history of our Church, more particularly since the Oxford Movement, has been largely one of attempts at re-adjustment of emphasis and the recovery of much which we have come to see is essential for the well-being of our branch of the Catholic Church. All parties in the Church have benefited from this recovery of a sane Catholicism. Churchmen have been overjoyed to discover that our Prayer Book in its wide comprehensiveness allowed room for the essentials of our Catholic faith, and in matters of rites and ceremonies we still have that freedom which pertains to local or national Churches, of selection and rejection. This growing appreciation of our Catholic heritage has enabled many to find a home within the borders of the Anglican Communion who otherwise would have sought it elsewhere, and there are not wanting signs that those at present separated from us are looking somewhat wistfully to our Church as the possessor of much, the lack of which is beginning to be felt amongst them.

This would not be the case if we at the Reformation had yielded to the pressure of Continental Protestantism and repudiated essentials in our Catholic faith and practice at the dictation of English Puritanism.

Clearly, however, the fact that there is so much

of Catholic faith and practice common to the whole Catholic Church, of which we are a part, and something that is distinctively Roman, and as some of us think anti-Catholic, makes it incumbent on English Catholics to define their position more clearly and to state explicitly what that "something" is which justifies their repudiating the Roman Church and remaining loyal members of the English Church. Personally I am convinced that if not now, certainly within the next quarter of a century, we shall have to define a line of demarcation relative both to Rome and to Geneva, and to state in no unambiguous terms precisely why we are not Roman Catholics and why we are not Nonconformists.

Can such a line be drawn relative to Roman Catholicism, and, if so, where is it to be drawn? I leave aside for the time the corresponding query relative to Geneva and concentrate upon the immediate issue of "Romanism," because one of the charges most frequently brought against the proposed new revision of the Prayer Book is that it attempts to bring us more into line with the Roman Church, and thus threatens to undo the work of the Reformation.

Clearly, so long as such a line remains undrawn, the vast majority of sane Evangelicals can only go on denouncing as "Roman" what is really

common to the whole Catholic Church, and to which therefore English Churchmen have as much right as their Roman brethren. This necessity of denouncing any and every departure from a dead past is a disastrous policy, because (a) it does but accentuate party differences; (b) it completely misses the points at issue; (c) it acts as a paralysing influence over all attempts to re-adjust our Church to modern needs and modern modes of worship; (d) it leaves the Roman question practically untouched, whilst we waste our energies in quarrelling over minor points amongst ourselves, which could and must be settled with reference to our own domestic needs as the Church of the English people, and with no necessary reference to Rome at all.

I would submit that much of our past controversies has been due to the efforts to draw that line of demarcation at the wrong point. *Take the question of Rites and Ceremonies.* I would suggest that it is useless for a living Church with a liberty of self-determination in matters of rites and ceremonies to draw the line of demarcation within that sphere at all. We must be free to try experiments. We must be free to learn from our neighbours, and if necessary to borrow forms of service and to copy modes of worship from any and every quarter if, after mature experience and

due testing, we discover that they are in any way a help in the religious life. Under Episcopal authority there is room for a large measure of ordered liberty; scope for experimentation in matters of rites and ceremonies, and into this sphere the Roman question need not necessarily be introduced. After all, if in one or two respects we incorporate into our English Use forms borrowed from other quarters, this does not vitally undermine our distinctively English position. It does but show our wisdom in spoiling the Egyptians.

Take next the question of Doctrine. If we agree that the line need not be drawn within the sphere of rites and ceremonies, must it then be drawn in doctrine?

Here, again, I would submit that we are not at the vital point of difference between English and Roman Catholicism. We still have our Catholic faith in common with them, embodied in our Creeds. We still have our appeal to antiquity: the Church to teach, the Bible to prove. Where we believe Rome has impaired the soundness of the Catholic faith, once for all delivered to the saints, we are still free to instruct our people and to guide them in the discernment of the wheat from the chaff. It will not be denied that all parties in the Church in this respect have much to learn from one another before we can live at

peace. I submit, however, that these questions may safely be left to time and further study. We can let the appeal to sound learning do its work. We can discuss these questions among ourselves, and seek to discover how far we can conserve the truths of Catholicism, whilst avoiding those expressions of them in which we think that Rome has introduced an element of error or exaggeration. We are still at liberty to allow a large measure of freedom in the re-presentation and re-interpretation of the faith in terms of modern thought. Any "Modernist" controversy which results as a by-product of such efforts may, I suggest, be safely left to the wise handling of our English scholars without any undue risk of the result being such a repudiation of the essential truths of Christianity as would endanger our claim to Catholicity in doctrine.

Here, again, we in the English Church are more favourably situated for dealing with this vast and difficult question than any other branch of the Catholic Church, whether Roman or Eastern Orthodox. Some of us believe that our best contribution to Catholicism as a whole, and our most useful service to the Catholic Church, in a world of growing knowledge and advancing thought and discovery, lies in our wise handling of this vexed problem. There is nothing distinctively

Roman about the matter at all. The Roman Church itself may yet bless the day when the freedom which our Church enjoyed, and which was denied to it, was used for the benefit of the whole Body of Christ. It has never been a claim of the Anglican Church that, in matters of doctrine, it possessed an infallibility which precludes any repudiation of particular interpretations of doctrine which commended themselves to generations that are past, but which we now see to be to-day no longer tenable. If we repudiate, as we justly do, Papal infallibility, we equally repudiate a verbally inspired Bible. The attitude of mind in our own day, which is covered by the terms "Modern," "Liberal," or "Critical," is one which has in it the promise of a fearless search after truth, untrammelled on the one side by a rigid authoritative dogmatism, and on the other by an unbridled licence of free-thinking. The real issue to-day is not so much one between Papalism and Anglicanism in matters of belief, as between revealed truth and rationalism. It is not untrue to say that in essence what is at stake is not the survival of any one type of Churchmanship, but the survival of the Christian religion itself. In the English Church we make our appeal to sound learning. If He who is the Head of the Church is the Truth Himself, we believe that no new truth can contradict

His revelation. "The worst form of infidelity," Professor Conklin has told us, "is not disbelief in doctrines, whether theological or scientific, but disbelief in the ultimate triumph of truth." The task of the whole Church is to vindicate Christian doctrine in the light of modern thought. We do not claim that the sole authoritative interpretation of Christian truth is to be found in the Anglican presentation of it; we are willing to learn and are free to learn from all quarters; and if the result of further thought and study shows us that there lies in Sacramentalism a truth to which we in the English Church have not in the past done adequate justice, we may safely re-adjust our thinking and our practice so as to reap the benefit of this new light, whilst thankful to Rome for the unflinching witness it has borne in the past, and still bears to-day, to this distinctive feature in Christian religious experience.

The time is surely overdue for us to say quite definitely that our modern Evolutionary outlook makes it no longer possible for educated people to imagine that truth reached its final form in the sixteenth century and is to be found best expressed in the Thirty-nine Articles. The Bishops are right in stating that no change of doctrine is involved in this new Prayer Book, but only a change of emphasis in doctrine. We can only

regret, however, that they have not had the courage, at the same time, to say quite explicitly that the English Church is free to alter its formularies if it wishes, and that it is not hidebound to a dead past in the matter of doctrinal formulation. In the new Book there is no change of doctrine. This must not be taken to mean that in the future no change is possible. We know now that truth is not static, but dynamic. The old Protestant idea of an infallible Bible is bankrupt. The time is overdue for the Church boldly to put the Old Testament into its right place relative to the New, and to accept the consequences which we know must follow from our adherence to the idea of a progressive revelation. We must refuse to bind the thoughts of our children by a rigid adherence to what our forefathers imagined was the final Word of God. The Living Spirit in the Living Church has yet many things to teach us in the age-long effort to lead men into all truth. In a world of life and thought governed by the principle of Creative Evolution, we must look to the future, rather than to the past, for the final form in which truth is to present itself to our finite minds and to find its expression in our changing forms of worship. Those of us whose minds are not in the pre-evolution stage must welcome this new Prayer Book as a fine flowering of a creative process

in the sphere of Liturgiology. It contains within it all that is best of the old, and at the same time it registers what we have come to value as helpful enrichments for our present-day needs.

To think that no change of emphasis in doctrine was necessary, and no abandonment of antiquated theology imperative in the light of modern thought, is to deny the guidance of the Holy Spirit.

Living in an age when scientific discoveries have revolutionized our modes of thought; when historical criticism has changed our views concerning Holy Scripture; when theological discussion has shifted from many of the subjects which were matters of burning controversy in the sixteenth century, but which now appear to us to-day, in the light of our modern knowledge, as only of antiquarian interest, is it small wonder that we have come to have a deeper appreciation of other points of view than our own, and are more tolerant of other forms of worship than those to which we ourselves have grown accustomed? The old idea that people must all worship alike, and the consequent effort after a dull uniformity, must now give place to our modern effort after "unity in diversity," both in our approach to truth and in our expression of it. We have come to see that no branch of the Catholic Church is the happy possessor of all

truth. On the contrary, each branch bears its witness more or less adequately to one or other of the many aspects in which the whole truth presents itself to succeeding generations. Hence we are the more ready to learn one from another, since we are all, more or less, like men groping in a fog. We know not from day to day whether some new flashlight from Science may not suddenly illuminate our darkness and force us to re-direct or to re-trace our steps in the quest after a more satisfying form of expression for our religious beliefs.

The pre-suppositions of our modern approach to Christian doctrine make a repetition of our quarrel with Rome in this sphere in terms of the thought-forms of a bygone age simply absurd. What we have to ask of any new presentation of Christian doctrine in terms of modern thought is this: not whether it is Roman or Anglican, or whence its origin, but, is it true or false? If it is true we must accept it, no matter where it came from and no matter how much we may personally dislike it.

Our present-day problem is the relation between Science and Religion; between revealed and discovered truth. Our pressing need is some synthesis between these two. We agree that "if Christianity is false, it cannot be saved by theology;

if it is true, it cannot be destroyed by science." In the light of this larger problem, the question of a fundamental cleavage between Rome and Canterbury, in the sphere of revealed truth, is seen in its truer perspective. The question of doctrine is one which must be settled not so much by reference to the Roman or the Anglican presentation of it, but rather by reference to that presentation of it which we are coming to realize must be made, if it is to accord with the best results of modern research and inquiry in every department of life and thought. I suggest, then, that neither in matters of rites and ceremonies, nor even, in the first instance, in matters of doctrine, can we to-day draw the line between ourselves and Rome. There are, undoubtedly, at present great differences between us in this sphere, not least in the spirit in which we approach the investigation of the problems of reason and revelation and our whole handling of the question of the relation of the Faith to modern thought, but this difference in spirit, as well as in content and form, between us and Rome in the sphere of doctrine, need not in the future prove an insuperable obstacle to re-union.

If not in rites and ceremonies, nor in matters of doctrine, where is the line to be drawn?

Here I may be in advance of my time, but I

suggest that it ought to be drawn where, in the first instance, it was drawn at the Reformation, viz. in the sphere of jurisdiction.

Take the Sphere of Jurisdiction. That, I submit, is the vital and crucial point of difference in all our controversy with Rome. There is the clear line of demarcation. There is the parting of the ways. There is the point where English Catholics must halt, and if need be summon all Englishmen, whether Churchmen or no, to support them in a definite repudiation of Papal claims. There is the point where Rome still threatens what is more dear to an Englishman than life itself, viz. his liberty. All through our English history we have fought Rome at that point. At the Reformation we brought the matter to a head and came to a decision which nothing since has tended to make us doubt the wisdom of, or make us wish to alter. The claim of Rome to temporal power is in this twentieth century as insistent and as uncompromising as ever. Here, therefore, we must make our stand. Here there can be no compromise with Rome unreformed. Here Rome must yield if we are to have reunion, and short of that we must continue to remain a divided Christendom. We will never submit to the interference of a foreign Power with the internal affairs of this realm, whether in Church or State. If this is

accepted as our line of demarcation, it ought to prove a rallying-point for all loyal Churchmen and all loyal Englishmen, and in this fight the Church could rightly ask for the backing of the State. This fight must inevitably come, sooner or later. It is the ultimate issue. We repudiate Papalism. We have made, and we still make, a distinction between Primacy and Supremacy. We refuse to accept the findings of the Vatican Decree. We are not prepared to concede a primacy as pertaining *Divina providentia* to the Holy See. We may acknowledge, under certain conditions and with due safeguards, a primacy of honour or of order by human right and historic sanction; but never a primacy of Divine right such as Rome claims, and such as we cannot acknowledge without compromising with truth. The Vatican Decree is fatal to the English position; fatal also to the position of the Eastern Church. We make our stand, then, side by side with our Eastern brethren, and, if they will, with the Nonconformists, against what we regard as an attempt on the part of Rome to a great encroachment, partially successful, but at the Reformation definitely resisted, and since then continuously repudiated by all loyal English Catholics as a threat to liberty and a repudiation of the principle of Episcopal government. Our

attitude towards this question of jurisdiction and the claims of Rome in this sphere has in the past determined our whole history as a branch of the Catholic Church, and in the future will determine the destiny of our English Church. The immediate question before us at the present time in relation to the proposed New Prayer Book is this—

Are we to continue to quarrel amongst ourselves as to whether we are or are not to be allowed to enjoy our full Catholic heritage within the wide comprehensiveness of the English branch of the Church, Catholic and Reformed, or are we to concede minor points of difference concerning rites and ceremonies and doctrine, in a spirit of Christian fellowship, which can embrace wide differences of temperament, and conserve all that is of real and permanent worth in that for which each school of thought in the Church contends? If we do so, we can sink our differences in a new attempt to close our ranks and guard our grand old mother Church from the real dangers of Papal aggression and secularism.

It may be said that what we are, in substance, asking our Evangelical friends to do is to abandon whole lines of defence against Roman teaching and practice, and to retire or to retreat back to a line of defence far in the rear of that at present occupied. The answer is that at least we should

all be found at that back line with our differences composed in the face of a foe whom we should all agree to recognize as a foe at that point. Short of that point, we are not at present prepared to see eye to eye with our brethren as to what constitutes our opposition to Rome, and wherein precisely lies the justification for our present (if you like as distinct from our past) separation from Rome.

In any case nothing but good would come from such a definite defining of our position relative both to Rome and to Geneva, re-stated to-day in the full light of our modern knowledge and our modern approach to these vexed questions.

So much, then, on the question of drawing the line of demarcation, and defining our position relative to the rest of Christendom.

Let me now pass to the consideration of the peculiar position and consequent tasks which pertain to the Anglican Church in the fulfilment of its mission, so far as these have a bearing upon the significance of the new Prayer Book as an instrument for facilitating the work of the Anglican Church.

As members of a Church claiming to be at once both Catholic and Reformed, we are engaged upon a great experiment. We are trying to hold together in a fellowship both Evangelicals and Catholics.

This experiment has not been altogether unsuccessful in the past. The new Prayer Book offers us the chance of continuing the effort in the future upon a wider basis and with the aid of that modern approach to the consideration of the values for which these two distinct types of Christian piety stand. We are experimenting with a view to a possible synthesis in the future. If we succeed, we shall have demonstrated to the whole Church and to the world the possibility of a re-union between Catholicism and Protestantism. If we fail, there does not seem to be any other place where the experiment can be tried under more favourable and hopeful conditions. This new Book gives both schools of thought the opportunity of trying in a common form of worship to find that unity in diversity which seems to be the sole foundation upon which a union between the two can be achieved. Given Disestablishment, however, and at once each school will tend to revert to the development of its own distinctive type of Christian belief and experience in isolation, either within the ranks of the various sects or within the fold of a Papal absolutism. Clearly within the Church we have the opportunity of combining the Evangelical experience of the Cross side by side with the Catholic experience of the Altar. A Prayer Book which gives us at once a Liturgy in

line with the best traditions of the Church, apart from any question of emphasis in an Eastern or a Western direction so far as its form is concerned, and at the same time allows for an element of *ex tempore* prayer in its public services in the midst of an ordered form of worship, is a Book which should win the affection of all those who value both the Sacramental and the individual approaches to the Throne of Grace. Moreover, a Church which combines Catholic with Evangelical in a common form of worship must in its Service Book allow, as this Book does, for a large element of Sacramentalism. It safeguards us, however, from the dangers of an undue stress upon this element developed in isolation, by laying an unmistakable emphasis upon the Evangelical principle of Faith. If we repudiate Sacraments altogether, our place is with the Quakers. If we exalt faith into a quasi-magical human effort to coerce the Presence of Deity according to our passing whims and moods, our place is outside the Church which clings tenaciously to the truth of an institutional-historical strand in Christian experience of the Risen Lord through ordained channels of Grace. If we deny the necessity of faith, not, indeed, for the validity but certainly for the efficacy of Sacramental Grace, we lay ourselves open to the dangers of superstition in another direction. Our new

Prayer Book offers us the chance of trying through corporate worship to recognize and to value in experience the truth in both the strand of institutional and the strand of intuitive religious worship.

These, then, are the larger considerations of principle and of policy which, in my judgment, should decide our attitude towards the present effort of the Church under Episcopal leadership to produce an alternative Prayer Book better fitted to the needs of our day and generation than is the old Book which no one now uses in its entirety.

The acid test to be applied to such a new Book is surely this: Does it help us the better to worship?

What was needed was such a revision and enrichment as would help the Clergy the better to lead their congregations in a common effort to realize the Presence of God and to worship in His Courts. A secondary object was to produce something in the nature of an agreed form to which most, if not all, could loyally adhere. Judged by these two requirements, the new Book seems to fulfil the first, and is designed, if not destined, to fulfil the second. May I in conclusion give, in summary form, reasons why it seems to me that we should loyally accept it in obedience to the request of our Church authorities?

(1) The new Book is optional, not compulsory. This is the answer to that large body of opinion which still presses the question: Why is any revision necessary? Why not leave the old Book untouched? We cannot accept this new dogma of a verbally-inspired Prayer Book which must not be altered because we in this generation are said to be lacking in those gifts of literary diction which were conspicuous at the time when the Prayer Book was first drawn up. We must realize that a form of worship which remains rigid and unaltered over too long a period of time becomes a stumbling-block to many, and even an instrument for the quenching of the Spirit. In recent years, and especially as the result of the War, the spirit of worship has overflowed almost all its forms, and we have been forced in consequence to seek for new avenues for its expression, in the effort to make our Church services a living reflection of our religious life and thought. The old Prayer Book remains for those whose gaze lies in the direction of an age-long past: the new Book greets those who face the unknown future.

(2) One of the main objects of the revision was to pave the way for a restoration of discipline in the conduct of the public worship of our Church. The issue of this new Book, under authoritative sanction, removes legitimate excuses for inability

to conform to the old rubrics and regulations which we have outgrown, and furnishes us with a new set to which *all can conform*. We are thus offered a fresh chance to end the unfortunate period of licence and confusion in which we find ourselves to-day, and in which every man apparently holds himself free to do what is right in his own eyes, a licence which is morally indefensible, and injurious both to clergy and laity alike. In place of lawlessness, we are now given an opportunity to return to ordered liberty. If we combine in a loyal effort after Canonical obedience to a constitutional Episcopal government, we shall regain the confidence of the nation, the good will of our own people, and our own self-respect as men under authority.

If the question be pressed as to what guarantee there is under this new Book for loyal obedience to its requirements, the answer is: (a) the moral appeal of a united Episcopate for loyalty and order must bear fruit; (b) the Prayer Book Measure is part of a larger movement for the reform of the Ecclesiastical Courts; (c) if we reject this new Book and the opportunity for a fresh conformity to loyalty and order, what is the alternative?

A period of intensified party strife, to be followed by a strong demand both from within and from without the Church for Disestablishment. The

probable issue of this would be the final disruption of the English Church with disastrous consequences both for the nation and for Christendom.

(3) To plead for further delay at the eleventh hour in the hope, apparently cherished by some in both schools of thought, that a more prolonged discussion of controversial points may issue in further concessions being made by our Church authorities to one or other party in the interests either of Geneva or of Rome, is to mortgage the future of the English Church and to court disaster. Now that both Convocations have decided in favour of the Book by overwhelming majorities, the question is settled for all those who respect constitutional government and repudiate ecclesiastical Bolshevism.

(4) Finally, we are weary of party strife. This Book does offer us the possibility of an ANGLICAN ARMISTICE, paving the way to a permanent peace. The World Call, meantime, summons us with no uncertain note to larger tasks and greater self-sacrifice. If we answer that Call, we shall find ourselves lifted out of the stuffy air of self-seeking into the purer air of self-sacrifice. In such a higher sphere, and under the inspiration of larger loyalties, there lies the promise of the discovery for our English Church of a sinking of its differences in a deeper unity in worship and service. Our

greatest need to-day, both in Church and State, is a new spirit. We want a rest both from industrial and from ecclesiastical strife. We want in every Rural Deanery throughout the land, by means of study-circles, lectures, conferences and discussions, to examine afresh our differences and to try to see each other's point of view. We in the Church need to work together for the production of that larger synthesis in thought and life and worship to which our modern approach to old religious controversies seems to be tending. Some of us may feel disappointed that our Fathers in God in this new Prayer Book have not allowed us to go beyond certain points, either in the direction of Geneva or of Rome. We may yet live to be thankful that they in their wisdom allowed us to go so far and no farther.

Who knows but that at the heart of things in this new Prayer Book which now we most intensely dislike, there may not lie hidden, if not for us, yet for our children and for generations yet unborn, an unsuspected blessing?

LECTURE II

THE ESSENTIALS OF A PRAYER BOOK

MISS EVELYN UNDERHILL

Fellow of King's College.

Author: *Mysticism ; The Mystic Way ; The Life of the Spirit and the Life of To-Day ; etc*

LECTURE II

THE ESSENTIALS OF A PRAYER BOOK

THE proposals for the revision of the Prayer Book have been considered from many different points of view; yet oddly enough not many of those who discuss them so eagerly seem to start with any clear convictions about the nature, the use and the essential character of a book of Common Prayer. So I propose to begin by asking what such a Common Prayer Book is, and what it is required to do: after which, perhaps, we may be able better to appreciate the merits and shortcomings of that which is now being offered to us.

What, then, is the Anglican Prayer Book? It is a book which is, in its way, unique; for it differs from the great service books of the Latin and Orthodox Churches—which are composed by declaration mainly for the use of the clergy—in belonging equally to clergy and laity. It is meant to be the common property and common guide of the whole household of faith. It contains the verbal forms, and the directions for the religious acts, under which a specific Christian community—the *whole* of the English Church—shall, as a

body, approach God; express its manifold relationships with the Eternal World. Hence no Prayer Book can or should express the whole personal religion of those individuals who use it; still less should its contents be expected to provide decisive rulings as to what this religion should be. It is an instrument, not a code: an instrument whereby many human souls, at many different levels and with many different outlooks, may be blended to perform one combined act of adoration and surrender to the one God. Thus, to talk about being "loyal to the Religion of the Prayer Book," is to put the cart before the horse. It is for the Prayer Book to keep as close as may be to the living and growing soul of the Church; not for that living and growing soul to make a virtue of keeping close to a static Book. There is here no sort of equivalence whatever between the New Testament and the Prayer Book. One is a closed collection of writings which enshrine God's supreme revelation in history. The other is a part of the domestic apparatus of the household of faith: a means of promoting and directing that corporate adoration of God, which is the essence of institutional religion. At best it represents good family customs, to be respected rather than slavishly conserved. Lest this be regarded as a partisan utterance I would add, that to talk

about the "religion of the Altar" seems to me just as unreal as talking about the "religion of the Prayer Book"; unless we are also prepared to talk about the "religion of the Font." Thus to isolate any one factor of the great religious complex is surely to miss the entrancing beauty of the whole. So let us keep a sense of proportion; and remember that as the body is more than raiment, so living religion is more than the forms—even the loveliest, most venerable and most significant forms—in which it is expressed.

Unless we thus try to understand a little of what institutional religion is and tries to do, we have no very sufficient material for judgment of its official books. For the very character of an organized Church involves for its official book certain conditions which must be satisfied, if that book is to have more than a sectional appeal and sectional usefulness: and yet these conditions can only be satisfied under certain limitations and in certain ways, if the fundamental nature of a Church is to be preserved. I want to consider three of the conditions which such a Common Prayer Book must meet; and inquire shortly how the Revision looks from this point of view.

In the first place, institutional religion, which in so far as it is religious, so clearly points beyond itself and reaches out to that which transcends

history, is yet no less clearly itself a part of history. It has, as à Kempis says, an eye that looks on Eternity and an eye that looks on Time. It enters fully into the life of succession; its tradition stretches backwards into the past, its life leans out towards the future. Carrying and expressing our little human love of the Abiding, it is itself conditioned by the law of change; and perpetually brings into a touching association the unchanging Majesty of God and the little changing insights and desires of men, with their close dependence on the life of sense. It must, therefore, have words for the adoring joy of the soul that has caught a glimpse of the Transcendent, and for the sudden return to our creaturely status and need. "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of Thy Glory . . . we are not worthy to gather up the crumbs under Thy table." Here, in this balanced divine and human reference, are the two poles of man's spiritual life; the twin dispositions which organized worship ought to evoke and express. Liturgic forms may safely be judged by their ability to introduce more and more souls of every level more and more fully into this balanced mood of humble dependence and disinterested delight.

Further, the identification with our changing world and changeful selves by which a Church

must show itself to be truly living, must no less clearly be balanced by a certain historic stability; by that power of endurance inherent in all real organisms, which carries forward the past into the present. The institution is here the visible embodiment of that communion of saints, that Supernatural Society, which both transcends time and indwells it. The one Catholic and Apostolic Church is alike the Church of the Apostles and that of all its converts yet unborn; and this not merely in succession, but in a certain sense simultaneously. Therefore its official book must conserve an historic sense, a certain continuous tradition of language, symbol and action, together with the flexibility of life. Not Scripture alone, but the long life stretching through the centuries from the Mount of Olives and the Upper Room to our present day, creates the standard to which it must conform if it would be careful of the type. Thus our Book of Common Prayer must be the Book both of a living and of an historic society. In it, novelty and stability must combine. In so far as one of these elements ousts the other, the life of the Church is impoverished; as a plant is impoverished, if roots and branches develop unevenly.

Now look at the Revision from this point of view. How does it maintain and extend this double principle of stability and growth? Surely

here we find both the historic attachments and the fresh and living applications of prayer and adoration deepened and emphasized. To take a few simple examples. Those who use the new Communion Office can now, at the beginning of their most solemn devotion, reascend the centuries and say with the first Christians the *Kyrie Eleison*, one of the most primitive and universal prayers of the Church. We are given, in the set of Invitatories for each season, now introduced into Matins, and also in the greatly lengthened series of special Prefaces to the *Sanctus*, a fresh opportunity of remembering and renewing our attachments with the great historic moments of Christianity—the Annunciation, Transfiguration, the Institution of the Eucharist, the festivals of the Saints—and thus are reminded of the concrete and factual character of Christian belief. Yet in the additions which have been made to the occasional prayers and thanksgivings, our most modern problems, institutions and activities are brought within the same sphere of divine action, and formed into links of the same continuing chain. The continuity of Christian worship, the daily use of that Hebrew poetry which was so often on Our Lord's lips, the antique songs of adoration which are woven into the very life of the Church—all this of course remains in the Offices of Matins and

Evensong, to stimulate and express our common faith and love, and keep us in touch with our historic past. But the restoration of the simpler, more intimate morning and night Offices of Prime and Compline, so actual and so traditional, is surely a step forward in this rightful consolidation of past and present; and gives every Christian a form by which he can unite in prayer with the soul of the Universal Church. Above all, the beautiful intercession for "the whole state of Christ's Church" in the alternative Communion Office—bringing together in one fellowship all souls living and dead, from those saints who are the pride of the Christian family to our struggling selves—must strengthen our sense of real membership in a Supernatural Society: a Mystical Body which transcends and yet indwells time.

Next, the Book of Common Prayer is "common," not only as between past and present, but as between all the varieties and types of soul which form the household of faith. It is not merely intended to be used by developed saints; or even by trained ecclesiastics, as were the monastic Offices of the mediæval Church. It is meant for average human beings; half-grown, half-real, pathetic creatures, differing much in capacity and outlook, following many paths to God, but seldom

capable of abstract conceptions or supernatural flights. Thus it is required to meet, and be adapted to, the average mental and spiritual capacity; and must include in its span those interests which the ordinary man and woman are able to carry up into God, those human occasions and crises—marriage and child-birth, sickness and death—when His Presence is most likely to be realized in their souls. The Church's guide-book to adoration, already required to be both transcendental and historical, to maintain continuity with the past and leave scope for novelty in the future, must therefore be actual and homely too.

Here it is not necessary to say much in commendation of the new Book. It is generally acknowledged that in the fresh prayers and thanksgivings—e.g. those for schools, universities and hospitals; for missions, for industrial peace—in the permissive use of extempore prayer, in the readjustments that have been made in the service of Baptism, with its prayer for the home and its more genial view of the unregenerated baby; in that of Marriage, with its abandonment of needlessly archaic language and admiring references to polygamous patriarchs; and in the less formidable and more pastoral the directions for visitation of the sick, the revisers have successfully modified the seventeenth-century atmosphere. In these and

many other instances, there is surely now a greater chance of sympathetic contact between the average worshipper of our own day and the forms he is required to use. So, too, in the permitted enhancements of the service of Holy Communion, we seem to see the beginnings of official recognition that, for the human creature made both of sense and of spirit, religion must have its sensible as well as its spiritual side; God must be found in things as well as in thoughts. I do not wish to develop this argument in any way that can be regarded as controversial; but merely to state my own feeling that in its guarded but definite sacramental emphasis, the new Book looks at least as much towards the future as towards the past.

Thirdly, the Book of Common Prayer is used in, and will inevitably give its special colour to, those periods in which these average men and women will be most fully self-opened towards God; deliberately orientated to spiritual realities, and sheltered from competing interests. The times we spend in church are for most of us our distinctively religious times, and our moments of maximum religious suggestibility. Thus the forms then used will condition not only the ways in which we actually look at God, pray to Him and worship Him, and sanctify in His Presence the mysteries

of life ; but will also have their educative aspect. They are the Church's great chance of teaching her children how to pray, love and worship better. A liturgy or Office is a verbal link between the corporate soul and God ; and while at one end it must be in the fullest possible contact with humanity, at the other end it must move out from the human to the Divine, and suggest by its ritual phrases and the sequence of its thought, the supernatural end of every prayer. Thus furnishing a frame for man's humblest but fullest contact with God, its rightful use should lift the heart of each worshipper a little higher than it could have got alone. The services of the Church are or should be the best opportunity hundreds of these worshippers will have of participating in, and being nourished by the whole rich, historic and eternal life of incarnational religion.

How important then it is that the Prayer Book, which by its verbal forms and ceremonial directions gives unity to this worship, should be so framed as to make the fullest possible contact with spiritual realities for the greatest possible number of these various souls. Whilst it meets them at their own level, gives them words to use which they can understand, it should also help them to transcend that common level ; disclose, at a moment when they are ready for such revelation, the horizons of

the Eternal World. Here the function of a liturgy is not unlike that of music and poetry. It appeals to, and stimulates, the transcendental sense. The Sanctus, the classic expression of all worship, is a perfect instance of such appeal. And if our liturgic forms as a whole are to do this, they must have a general orientation that shall be true to the profound spiritual instinct which speaks in the Sanctus and centres all religion on the pure adoration of God ; thus promoting a type of worship that evokes the latent religious sense of men, educates it, and gives it suitable suggestions. Here is the most potent of those instruments through which the corporate spirit can work upon, deepen and enlarge the capacities of the individual soul. And such feeding and fostering of the individual by the corporate life is surely a major function of institutional religion.

Now I think no one can deny that the Revision does involve an advance in this conception of worship ; that it gives at many points new precision and new beauty to the common devotional life. It does this, I think, both in its least controversial and in its most controversial parts, which can only be understood as forming part of a coherent system ; and many of the apparently slight changes which have been made reveal their true significance when regarded from this point of view. Consider, for instance, the revised services

of Morning and Evening Prayer. Here, for the first time, the liturgical material is so arranged as to make it clear that the *object* of these Offices is to praise and adore God according to the historical method of the Church of Christ: and that the preparation of the worshippers for this supernatural action is not a part of such service, but a necessary preliminary to it. Therefore the "Introduction" which contains everything up to and including the Absolution, inviting us to penitence and confession and absolving us from sin, is now printed separately. After this follows the service itself; an act of worship on the part of the people who have been thus prepared for it. Hence the whole stress, even for the least instructed church-goer, falls where it ought to be; and the congregation is reminded of the need of a definite break with the distracting life of the senses, a cleansing of the mind and recollecting of attention, for the solemn act of devotion to God. The same principle, which has not only a directly religious but also a great psychological importance, is acknowledged in the new order for Holy Communion: where the part preceding the Collect is clearly described as "Introductory," and a permissive Devotion for the priest and people, preparatory to entrance on this most solemn act of our corporate life, is also given.

So on all these counts—a renewed emphasis on

Eternity and on History, a weaving together of the gifts of tradition and of growth, a due and balanced regard to the part played by the mind and the senses in all full religious life, a meeting and helping of a wide variety of souls at many stages of development—we can surely say, in spite of details which we may not appreciate or understand, or omissions which we regret, that the Revised Prayer Book does mark an advance towards a more profound, wider and more living conception of worship. It strengthens the sense of tradition and the sense of strangeness; both of which must be present if any religious rite is to exhibit its full beauty and exert its full power. It emphasizes the fact that for ordinary men and women, living the life of sense, the supernatural must be given in close union with natural interests and natural things; and is by God so given. And here, perhaps, it is permissible to say that the painful discussions concerning the Epiklesis appear to take place on a level somewhat lower than a truly supernatural religion requires. For surely the Epiklesis simply affirms the principle that the Spirit of God is at all times and under all dispensations, whether in union with Our Lord's Incarnate Life or not, still the only source of supernatural life and transfiguration—and that this Spirit can and does make matter itself the direct vehicle of grace.

Further, the Prayer Book as revised perpetually reminds us—and more clearly and steadily than the Book of 1662—that we are, as Christians, already part of a vast supernatural society; that we live here and now with our transfigured brothers and sisters the Saints, in that one spiritual and eternal world of which God is the life and light. We are encouraged to present to Him with an equal confidence our desires for the living and the dead. We are taught to place together in one prayer “thy whole Church in Paradise and on earth”—and ask that we, serving here, may be “strengthened by the fellowship of the saints in light.”

To me one of the most precious of the things which the new Book has given—or rather restored—to us is the lovely Commendation of the Departing Soul: opening up as it does at humanity’s most desperate and mysterious moment, the vast horizons of that Invisible World.

“Go forth upon thy journey from this world, O Christian soul,
 In the Name of God the Father Almighty, who created thee.
 In the name of Jesus Christ, who suffered for thee.
 In communion with the blessed Saints, and aided by Angels and Archangels, and all the armies of the Heavenly Host.
 May thy portion this day be in peace, and thy dwelling in the heavenly Jerusalem.”

And if any practical mind objects at this point that the dying are seldom able to appreciate liturgic beauty, is it nothing that they should go from us accompanied by the thoughts and prayers evoked by such words “In Communion with the Blessed Saints, and aided by Angels and Archangels and all the armies of the heavenly host”? or that those who are with them should thus be lifted, even for an instant, from all narrow, bitter, self-regarding grief, to a contemplation of the great destinies of the Christian soul? A form and method for our common acts of worship, consecration and communion, which makes the Christian’s life of prayer to close on such a note as this, can hardly be condemned as wanting either in spirituality, historicity, or actuality. For it strikes at once the transcendental and the homely, the corporate and the individual notes; and binds the Church Visible and Invisible into one.

LECTURE III

THE CONCEPTION OF GOD

REV. PROFESSOR F. R. BARRY, D.S.O., M.A.

Professor of Exegesis of New Testament, King's College,
University of London.

Author : *St. Paul and Social Psychology ;*
Christianity and Psychology ; etc.

LECTURE III

THE CONCEPTION OF GOD

It is as an undisguised liturgical ignoramus that I write, but perhaps we can have too much liturgiology. The purpose of a Book of Common Prayer is not so much to delight liturgiologists as to be prayed by common men and women. There are those who approach the question of Revision as a connoisseur approaches a rare port; they want to roll their tongues round the bouquet of the magnificent old phrases hallowed by centuries of use, and resent any changes in the Prayer Book as a crime comparable to mixing vintages. All of us who were brought up on its idiom can appreciate this point of view. For us, inside the tradition of the Church, the old Book is charged with associations, lived and prayed into its very texture. But what of those on the fringe of the tradition, with little literary education, to whom the speech of the sixteenth century has often ceased to be significant? It is as much for their use as for ours. And the Church, after all, is not a museum of literary and historical antiquities: it is the army of the Kingdom of God with a mission

to redeem the modern world. And that commission exacts a certain price. Another group seems to approach the question as barnacles approach a ship's bottom. They cling with such religious tenacity to their own familiar expressions of religion that they have no free energy to spare for passing the faith on to a wider world. As one of the fundamentalist hymns puts it—

“What was good for Paul and Silas,
Is good enough for me.”

But is that the sole consideration for members of a missionary Church? Evangelization is and always must be the Church's primary and compelling task. And I want to discuss the Revised Book from this standpoint, thinking not only of its use by professing members of the Church, but of its power as a *missionary* instrument. That aspect is too often forgotten. But it is a maxim of studying religions that the key to knowing the heart of any religion lies in the study of its prayers. More than anything else our forms of worship shape and colour men's thoughts about God: and the seeker judges the faith of Christianity, its significance and its appeal to him, by the impression Christian worship makes on him. The Church is charged to express through its worship no less than through the lives of its members the Christian

conception of God's character. And the strength or weakness of the Church's worship, is the strength or weakness of its evangelism. This is my own chief interest in the matter. Others will deal in the course of these lectures with the liturgy and with the various services. But I want to speak not of any special detail, whether of language or of form and structure, but rather about the background of revision; that is to say, the general philosophy, the attitude to religion and to life, which lies behind the Book now presented to us.

Let me begin by calling your attention to a humble, but quite excellent piece of work, the Preface of 1927. In the two hundred and sixty-five years which have passed since the last revision the whole face of the English world has changed. The book that then reached its final stage was intended for a tiny nation in what seems to us a tiny world. The population of the British islands was perhaps some five million—a simple, more or less homogeneous, and essentially church-going people. I imagine that even in 1662, with a population of nearly six millions, and after all the ferocious controversies, almost everyone went to church or chapel. Public worship was taken for granted. To-day, with a population ten times greater, the Book is used by certainly no more and probably by even fewer people than in the time

of the Tudors and Stuarts. It concerns but a small fraction of the nation. Accurate figures cannot be obtained, but it is painfully clear to everyone that only a very small minority of the population of 1927 is concerned with institutional religion. It is said that at least 75 per cent.—and the proportion should probably be higher—are outside the frontiers of any Church. The number of Anglican communicants at Easter, 1924, was rather less than two and a half million. If we can safely estimate not more than one in ten of the English population as effectively members of the Church of England, then where are the nine? That is the real question. What of the spiritually dispossessed? The breach that has widened between Religion and life, or at any rate between "organized religion" and the organized social life of our people, is the real problem in the background. And one of its causes, at least, is not too obscure.

The break-up of the mediaeval world which was just beginning in 1549 (though nobody could foresee the consequences) has produced an entirely new set of conditions. The leaders of the sixteenth-century movements—both in the Lutheran and the Reformed camps—were still controlled by the thought of the Middle Ages, even in their supposed reactions from it. They took over, as part of their mental furniture, the idea of the *Respublica*

Christiana, that is to say of a unitary society which was, at one and the same time, Church and State. It was merely, so to speak, decentralized and translated into terms of local groups, whether national or municipal. But they still accept the dominant idea. The Lutheran made the State senior partner, so that princes claimed the *ius liturgicum*; the Genevan Churches were out-and-out Theocracies. But both were working with the same conception—the fundamental underlying motive of the whole mediaeval social structure—of the co-extension of life with Religion. The Tudor Prayer Book breathes in that older climate. There is no suggestion in it, for example, that the Church has any mission to the State; there is no note of any social venture. Church *is* State in its spiritual aspect: the frontiers are strictly coterminous. When we say that religious toleration was a virtue yet to be discovered we mean that to all intents and purposes theirs was still the mediaeval world. It was "Christendom" becoming nationalized. Life was not yet departmentalized in the acute form that we know to-day. It was still a world in which a common faith was the organizing principle of all thought and all life's activities. "In the Middle Ages the hold of the Church was due to the fact that it could satisfy the best cravings of the whole man: his love of

beauty, his desire for goodness, his endeavour after truth. *In these days the demand for certainty is distracted by conflicting claims.* In the Middle Ages it was not so; the divine mystery was felt to inspire a divine order in which all knowledge and all emotions could be reconciled" (Powicke in *The Legacy of the Middle Ages*). That world is still behind the old Book, though it was already in decay and was vanishing before 1662. The old system was broken up. One by one the various departments of thought, activity and interest have broken loose from the control of religion and theology and established their claim to independence. Ours is a world of specialized techniques, each conducted according to its own laws, each with its own standards of valuation, and none—as such—acknowledging allegiance to the values or the sanctions of Religion. That process was inevitable, and seen on a large scale map it was right. Apart from it none of the subsequent achievements of the human spirit would have been possible. But we have had to pay a price for it. As each of these various activities have repudiated the sanctions of religion, life has lost its moral unity. We live in a world that is all at cross-purposes because it has no one standard of reference. It is not related to that common purpose which Religion calls the Will of God. There is

no agreed faith in the meaning of life. And religion itself has been left high and dry in our highly specialized twentieth-century world, as one sphere or department of life side by side with all the others. Here is the breach which we all deplore, and it is not only the world which is the loser. Religion itself is constantly in danger of becoming self-conscious and exotic because it has so few vigorous roots stretching out into life and action. It is only these that keep it sane and wholesome. That is the characteristic Anglican emphasis. And the Church is no longer, as it was of old, a fellowship of common life and work, lit by the sunshine of a common faith and fructified by corporate prayer and worship, but an association of individuals mainly for devotional purposes. Religion and life have thus come apart. And the shrinkage of the old parochial system to one that is in effect congregational—to whatever various causes this is due—only intensifies this unhappy tendency. The result is that in a world so rich and varied in interests, in daring, in constructiveness, so mighty in power, so big with opportunity as that which is the context of our lives, Christian worship is tragically ceasing to express the aspirations of our people, to unify modern life, and to redeem it. It remains the hobby of the devoted few.

It is this completely altered situation which

confronts us in 1927. Attempts are being made in all directions to popularize and "humanize" religion. But deeper than all suggested remedies lies one fundamental need—for a richer and deeper conception of God. Worship shapes men's thoughts about God. And we cannot allow our forms of public worship to stay for ever framed on that thought of God which the Tudor and Stuart Prayer Books express, in a world so much vaster than they knew. That condemns Religion in advance to remain within its watertight doors, cut off from the values and claims of modern life. We must rather enrich our conception of God (and therefore of what is involved in public worship) to be adequate to our own much bigger world. That is the sufficient case for revision, apart from all questions of discipline and order. And it is because it helps to meet this need that I will do everything within my power to encourage the acceptance of the new Book.

It is said that men's theological conceptions are partly at least the reflex of their politics. And in any case it is obviously true that the thought of God which controls a given period is conditioned by the general forms of thought which supply the material for its concepts. It is worth while, therefore, to remind ourselves of the institutions and outlook upon life which coloured

our ancestors' ideas of God. To begin with, from the political point of view, it was an age of unrepentant nationalism, uncriticized and self-sufficient. The lost idea of a commonwealth of peoples was not yet reborn in the popular mind. The old mediaeval recognition of the interdependence of the race, repudiated by Renaissance nationalism, has still to be rediscovered through the sheer pressure of economic facts. But not till trade conditions grew more complex was the lesson re-learnt in the school of suffering that no people lives or dies unto itself. And inevitably these limited horizons foreshortened men's conception of the Deity. The idea of God was as strongly nationalized as it had been in the Books of Kings. War was accepted as inevitable, and was not yet an affront to men's consciences. Piracy was a form of national service. The Englishman's God was on the side of England, and the King's enemies were the foes of God. The new clause in the prayer for the Church ("We beseech Thee also to lead all nations in the way of righteousness and peace"), the insertion of Collects for the League of Nations, declare how far we have travelled since then.

And, again, the forms of social structure were far more simple and elementary. The old Book reflects a stage in our history before we possessed

a standing army! The immense complexity of groupings, of societies within society, which gives our world its richness and its difficulty, had not yet emerged upon the stage. That vast re-moulding of European life, symbolized by the phrase "Industrial Revolution," was still two centuries ahead. A uniform pattern of social organization under a centralized despotic government is reflected in that desire for uniformity in men's approach to the throne of God which is the assumption behind the Tudor Book. But a world so much more varied in its structure, so infinitely richer in experience, cannot express its outreach after God in one standard form, however noble. The old Book had become impracticable. Worse than that, it had become misleading. It suggests too simplified a map of Heaven. The demand of our time for more elasticity is not seditious, it is God-given. God is greater than all our thoughts about Him, but at least He has shown us that the divine life is incalculably richer and more pregnant than was dreamed of in our fathers' philosophy. Their conception of life was still patriarchal—in one great reign it was matriarchal—and that conception was responsible for one idea that was definitely false. God—the Father of our Lord Jesus Christ—was imagined too much in the guise of Yahweh.

For in fact their gloriously right desire to purge and simplify mediaeval worship, and press back to the Scriptural foundations, led the Reformers into one false emphasis. Their minds were too much coloured and impregnated by the *Jewish* Scriptures—the Old Testament. "There are divines," as Jeremy Taylor said, "whose doctrines and manner of talk and practices have too much *squinted* towards the Law of Moses." The Reformers' vision needed this corrective. They had a perfect passion for discovering Old Testament precedents for every thought. They would not let you baptize a Christian baby without a reference to Noah's Ark. You could not marry a maiden of nineteen without recalling Abraham and Sarah! For, remember, the old Book was compiled before the days of Biblical criticism, and its attitude to its scriptural sources is impossible for us to-day. The Bible is regarded as *one book*, in which Luke and Leviticus, Joshua and John stand on the same level of inspiration. And this is no mere question of the lecture room. It means that the thought of God in a book so coloured is at times quite definitely sub-Christian, not merely in the actual phraseology, but in the attributes ascribed to Him. Sickness, for example, is regarded—in flagrant contradiction to the mind of Christ—as the direct will of the Eternal, who thus punishes us for our

good. It is definitely "God's visitation"; that is the stock view of the Old Testament against which Job so passionately protested; but it was repudiated by our Lord.

It was inevitable that an age saturated at once with the Old Testament and with Stuart or Tudor views of Sovereignty should conceive its God too much in these terms. He is for them, if not a divine Chief Justice, at least completely transcendent and monarchical, seated upon His throne, judging right, ordaining all things by His direct will, dispensing or withholding what we prayed for. The notion of the divine as also immanent in the tasks and opportunities of life was not disclosed to the thought of that age (the modern substitution of the "Crown" for the old direct reference to the "King" is a symbol of an immense change of outlook). And by consequence the scope of its worship had in the nature of things become too narrow for an age whose whole attitude to life rests on an evolutionary philosophy. In other words, the whole cast of mind which lay behind the Prayer Book was *Hebraic*, with a too exclusive emphasis on Virtue, and a relative neglect of Truth and Beauty. Its preoccupation was mainly with Redemption in the sense of deliverance from sin. The background which is really presupposed in that, the thought, i.e., of God as Creator, of

the Spirit operative in the world, is not suggested with sufficient strength to satisfy the needs of our generation. For our world is humanist and Hellenic; fullness of life is its dominant desire and dullness its unpardonable sin. However badly we fail of our objective, at least our world is a bigger world than theirs. And hence the content of the unrevised Book is inadequate to our spiritual needs. It is not merely that we need extra prayers; they can always be added by permission. It is rather that the *content of the Divine Will* as conceived in the old Book is inadequate. Two-thirds of life seem to lie outside it. The controlling interests of our modern world have little place in that older thought of God. *This* lay behind that devastating feeling of unreality and remoteness in the worship offered in our Churches which sapped the loyalty of so many men. "A veil was laid upon their hearts as often as the Prayer Book was read among them." For the Christian religion seemed to be offered to men not as a consecration of their interests, but as an *alternative* to the diverse claims, opportunities, and pleasures of the modern world. That was the real sting of the difficulty; it hampered evangelistic and pastoral work.

It is vain to hope that in the twentieth century any *merely* historical presentation of Christianity can be satisfying. The whole stress of modern

life is activist, the tendency of our thinking teleological. The concrete realization of value, the quest for truth, the expression of beauty, the achievement of social and industrial righteousness, are for us the meaning of the will of God. The Christian ethic can never be for us mere reference back, mere reminiscence, but the flame of Spirit leaping from heart to heart in and through the actual tasks of life. And this we must needs express in our worship, if "life" and "religion" are to come together. And that is why I am grateful for the new Book.

With the permissive changes and omissions, nothing is compulsorily said or implied about God which I cannot say sincerely. Those for whom the Stuart Book is satisfying have still full liberty to use it. But for those who agree with the main lines of this lecture the new Book brings a huge relief to conscience! Not, of course, that the draftsmen of the new Book have invented a new conception of the Divine or tried to make God safe for Democracy. It is not addressed to "God the invisible Wells"; we can trust the Bishops not to be so silly! All true discoveries about His nature are gradual, genetic, evolutionary. But it is a fair claim that all that has come to the world through that wider experience of life, which is one of the channels of God's self-disclosure, and

through our new approach to the New Testament—which comes to it chiefly in order to recapture the vision of God through the mind of Christ—it is fair to claim that these spiritual conquests find their due reflexion in the new Book. It is "richer" because a wider world comes into it, and enriches the thought of the God whom we worship. And even where—as usually happens—the old forms and language are retained, I can yet perceive a new light breaking through, the light which St. Paul describes as "The Glory of God shining in the face of Jesus Christ." The thought of God which lies behind the Book is more true to the character of Jesus. There is a parallel here with the New Testament. The Apostles would have been horrified to learn that they were inventing a new theology. And it would be quite untrue to say they were. They worshipped, as Paul said, "Our ancestral God" (Acts xxiv. 14). And yet, under the educative pressure of their Christian experience their thought of God was insensibly transfigured; they learnt to see God through the Master's eyes; and they prayed no more to the Ruler of Israel but to "God, and the Father of our Lord Jesus Christ." So it is here. There is no "new theology"; but there is an immense advance both in richness and simplicity. There sounds throughout a note more evangelical, and

for that very reason more genuinely catholic. It makes for more reality in worship, more spontaneity in Christian living. It gathers more of God's creative work inside the Gospel of Redemption. And this is to-day the task of Christian leadership.

LECTURE IV

OLD TREASURES RESTORED

REV. A. S. DUNCAN-JONES, M.A.

Vicar of St. Mary's, Primrose Hill, N.W.

Author : *Archbishop Laud ; etc.*

LECTURE IV

OLD TREASURES RESTORED

PROFESSOR BARRY has dealt with the gains from modern thought that find a place in the new Prayer Book. These gains are real and important. May I direct attention now to certain ways in which the Book has also recovered for us old treasures of the Church that dropped out of use during the controversial period of the sixteenth and seventeenth centuries? The bitter prejudices of a time of violent change made it impossible to see in their true proportion some customs and practices that had become associated with abuses and perversions with which they had no inherent or necessary connexion. Now that the smoke of those battles has, in large measure, passed away, we are able to view the landscape afresh, and there opens before us the possibility of reconstruction. We shall not merely imitate the buildings that stood there before, but we can strive to make what we do erect fit the surrounding country as well as those others did, and we shall find that we can incorporate for our modern uses much of the old material. It is worth noting that in thus acting we shall, after all,

be debtors to modern thought ; since it is modern scholarship and learning that enable us to discriminate between what is primitive and what is of later date, between what is primary and what is secondary, between the great central tradition of Catholicism and the various lesser growths that have twined themselves round that strong trunk.

The Reformation, it cannot be too often repeated, was a critical movement. In England this critical element showed itself most acute and discriminating in the sphere of public worship. The Prayer Book is the fruit of that criticism. It represents the effort of many minds trained alike in study and in prayer, working over a long period, to recover for the people of England an order of prayer consistent with truth, faithful to the whole Catholic Church of Christ, calculated to excite piety and devotion, and tending to preserve the unity and peace of the Church. Nothing could show more clearly that the English liturgy is the fruit of a critical spirit than the fact that during one hundred and thirteen years it was revised four times ; for we must regard the First Prayer Book, that of 1549, as itself a revision rather than the origination of an entirely new plan of worship. The fact that it has never been revised since 1662 is deceptive. It tends to endow that revision with a delusive finality. Our present Prayer Book has

remained unchanged more owing to historical accidents than by reason of its inherent perfection. This is especially true of the service for Holy Communion. The main object of my lecture is to maintain that the new form represents a recovery for the Church of old beauties, and that it will immeasurably strengthen and deepen true devotion in relation to that Sacrament. In order to prove this we must follow an historical argument.

In 1549 Cranmer attempted to retain in an English dress as much as possible of the old order that had been used in Western Europe for a thousand years. But it is important to notice that so far as the actual consecration was concerned, he greatly improved on his model. In place of a series of disjointed prayers, without logical sequence, he produced a noble eucharistic prayer moving in orderly progression from the *Sursum Corda*, through Preface, Sanctus, Benedictus, the Intercession for the living and the dead, an Invocation of the Spirit, the Words of Institution, the Memorial before God, the offering of praise, and a prayer that the supplications of the Church may be accepted in Heaven, to a full close in the Lord's Prayer. This order was broken in 1552, and has never been restored in England. It is urged that it would be reactionary and retrograde to go back to the book of 1549. I

agree—for one reason, which will appear presently. But the most significant fact about this great prayer is that it has always remained as an inspiration in the Anglican Communion. It is by no means true, as has been said, that there never has been any demand to restore the fuller Canon in place of our present mutilated version. In the first half of the seventeenth century a movement began with that object in view. In 1637 there was published for use in Scotland a Prayer Book based on the 1549 Book, which is generally known as "Laud's Liturgy," though it was really drawn up by two Scottish Bishops, Maxwell of Ross and Wedderburn of Dunblane. But Laud's opinion of it is worth recalling (cf. *Laud*, p. 191). Though "Laud's Liturgy" failed to establish itself, it was not forgotten, and when the Episcopalians in Scotland desired to have a liturgy of their own, they took this as a basis. But they made one very significant change. Cranmer had introduced into his Consecration Prayer an Invocation of the Holy Spirit, probably for two reasons. Such an invocation occurs in the earliest account of the Eucharist that he knew (that of Justin Martyr), and is also to be found in the Eastern liturgies. But he introduced it at a point unlike that at which it occurs in any ancient liturgy. He placed it before the Words of Institution, perhaps because he wished to introduce

an Eastern feature without disturbing too greatly the later Western tradition, which had strangely come to connect consecration with the words with which our Lord administered the gifts to the Apostles. As "Laud's Liturgy" came to be used, the impropriety of this arrangement became plain, and there sprang up a demand for what was rightly called "The Natural Order." Thus, when in 1764 an official liturgy was at last published by the Scottish Bishops, this natural order was introduced; the Invocation of the Holy Spirit came, as it does in the Creed, after the recital of our Lord's redeeming work, and was not interjected into the middle of it as it is in the First Prayer Book. The presence of this manifest blot in Cranmer's prayer is one main reason for regarding the proposal simply to restore the Communion Service of 1549 as reactionary and retrograde.

But now it is important to notice how great throughout the Anglican Communion has been the influence of the liturgy of 1549, and how provincial is the view that imagines that the form in the Prayer Book of 1662 has found universal satisfaction. The Anglican Communion has grown to its present proportions and become a world-wide influence of great potential importance in Christendom. But it has done so, it must be confessed, in spite of the narrow and hide-bound

conceptions that have often dominated the Church of England, strictly so-called, the Church of the two provinces of Canterbury and York. In 1784 an event occurred that was destined to exercise a profound influence on the history of worship in the Anglican Communion. In that year, after many vain appeals to the English Bishops, Dr. Samuel Seabury was consecrated by Scottish Bishops in Aberdeen as the Bishop of Connecticut, the first Bishop of the American Church. At his consecration he entered into a solemn contract to model the American liturgy on that of Scotland. This in the main lines he did, and ever since, that great Church has had a Communion service that is in fact an improved edition of the First Prayer Book of King Edward VI. When to-day we hear it said that the new Prayer Book represents a breakaway from the Anglican tradition, we must remember that such a statement can only be made by people who have forgotten half Anglican history. In Scotland there has existed for more than two hundred years a liturgy much more like the new Prayer Book than the old, and in the United States there is a Church with over a hundred diocesan Bishops of which the same may practically be said. It may be remarked in passing that though the same differences of emphasis exist in that Church as in ours, this noble form of consecration is used

by all alike, High and Low, Conservative and Modernist.

But the whole tale is not told. Other Churches in the Anglican Communion have felt the same desire to substitute an improved version of 1549 for our present abrupt Prayer of Consecration. The Church in South Africa has revised its liturgy in a similar fashion. Substantially the form is the same as that of the American Church and of the new Prayer Book. India is still tied legally to the Act of Uniformity, but it cannot be doubted that when it gets its freedom an effort will be made to revise the liturgy so as to make it more suitable for use by Indian worshippers. The lines on which such a development might come have been indicated in a most interesting book called *The Eucharist in India*. The authors of that book draw attention to the fact that in all Eastern rites the broad outline of the Anaphora is the same, and they proceed: "There is much contained in it which might with advantage be adopted, not only in India, but in the West also. To take but one instance, the Epiklesis, or Invocation of the Holy Spirit upon the offered Gifts—which the compilers of the Scottish and American liturgies have wisely incorporated—is regarded in the East as the culminating moment of the Consecration. . . . The association of the Act of Consecration only with the priest's repetition of

our Lord's Words of Institution, as in the Anglican rite, almost inevitably conveys the suggestion of a magic formula, whereas the prayer to the Holy Spirit to sanctify the Gifts to our use is free from this suggestion." Thus it will be seen that there is a widespread feeling in many churches in communion with Canterbury, that just such a revision of the Communion Service as has been made by the Bishops of England, is desirable.

Now it is worth while to draw attention to a factor that has greatly strengthened this demand. The scientific study of liturgy is a modern growth. It is only during the last hundred years that the historical criticism of the ancient forms that have come down to us has been possible. Some clear but surprising results have followed. It was natural at one time to regard the Latin Canon of the Mass as the true type of all liturgies. It is obviously ancient, and some parts of it are very primitive indeed; but the theory that it could be taken as a perfect model has received hard blows at the hands of learned and sagacious Roman writers. It is recognized, for example, that it is difficult to fit the official doctrine of the Roman Church into the embarrassing simplicity of the ancient prayer. Mr. Edmund Bishop, one of the greatest liturgists of modern times, for example, speaks of the "want of technical exactness in

suggestion found in details of that document; a matter which did not escape those acute and eminently able, and most interesting, writers, the great Anglican Divines of the seventeenth century." He goes on to say that "the difficulties raised by those writers are not wholly to be attributed to the controversial spirit that may have animated them, but must have basis of reality in the text itself. I gather from the emphatic statement of the eminently capable and resourceful Father L. Billot, now for some years an oracle in the Gregorian University in Rome, that unless a certain method of interpretation advocated by him be adopted, these difficulties are as good as insoluble."

It may be said that the fact that it is hard to fit the doctrine of transubstantiation into the Roman Canon, and that unless the voice of authority had said that the words *Hoc est Corpus Meum* were the moment of consecration, nobody would have dreamed of putting it there, constitute a good argument for taking this very primitive and evangelical eucharistic prayer as a model. But that will not do, for close examination shows that it is more dislocated than our present English form. It is a string of unconnected prayers, in which the grammar is even at fault. Thus Dr. Adrian Fortescue, in a standard book on the Mass, says of the phrase "communicantes et memoriam venerantes":

"Why these participles? No finite verb follows. They must be taken as finite verbs." In another place Dr. Fortescue puts it quite clearly: "It seems clear to anyone who examines our Canon that its order has somehow been dislocated. . . . The Canon indeed is full of difficulties." In another place Dr. Fortescue indicates what he thinks most at fault: "The chief peculiarities and the greatest difficulties are the absence of any invocation of the Holy Ghost to consecrate the oblation and the order of the various elements of the Canon." These frank criticisms—which could be matched by other quotations from eminent Roman Catholic scholars—do high credit to the scientific spirit of their authors; but they make it abundantly clear that we must look elsewhere for a model on which to revise our Communion Service.

Such a model the labours of scholars have given to us. It is seen in its simplest form in the Latin fragment of the Ethiopian Church Order, published by a learned German, Hauler. When we compare this with other documents, it becomes highly probable that the sequence of the Eucharistic prayer, if we are to follow primitive practice, would be something like this. An act of praise to God the Father recalls the blessings of Creation and Redemption. In the course of this there comes the narrative of the Institution as part of the story, as it were, and

it is followed by mention of the Resurrection and Ascension, which culminates in a definite showing forth before God on the part of priest and people of the memorial made. This leads on naturally to an invocation of the Holy Spirit to bless the gifts and those who offer them, and a prayer that what is done may be accepted by the Holy Trinity.

It is important to stress this point, because it is being said by those who have not closely studied the new form that the Bishops have made a compromise. The evidence does not suggest that view. Cranmer did make a compromise, when he attempted to combine East and West by putting an *Epiklesis* before the Words of Institution. Our Bishops to-day have followed the best traditions of the English Church. They have not tried—so it would seem—to please this or that party; they have tried to listen to the voice of sound learning, and to use increased knowledge of what is truly primitive and Catholic. In nothing is this so clearly seen as in the avoidance by the new prayer of any moment of consecration. They have not substituted an Eastern for a Western form, as may be seen, if the Invocation of the Holy Spirit in the new prayer be compared with Eastern liturgies. They have avoided the too close following of Oriental ideas, which is found even in the Scottish Office. They do not make the celebrant pray that the bread and

wine may become the Body and Blood of Thy most dearly beloved Son"; they put instead "that they may be *unto us* the Body and Blood of Thy Son." The Bishops have got behind East and West to that profoundly Christian state of mind, which looked on the whole action as consecratory, and did not think of pinning it down to a formula. It is sometimes said that we cannot make Easterns of Westerns. The new prayer does not attempt this impossible and unnecessary task. It endeavours to recapture the larger and truer ideas of an age that had not surrendered to the demands of an irrelevant logic. It is true that, in a sense, there must be a moment of consecration. But—may it not be said with all respect?—there is a difference between a moment and a click. Was not the old idea that the moment extended from the *Sursum Corda* to the Lord's Prayer, that the whole action was intensely solemn and awful, the true one? And, if it is true, need we despair of persuading English people to accept it? May we not, indeed, be confident that it is an idea which, if faithfully taught, will find a ready echo in their consciences and hearts?

There are many other ancient riches of the Church which the Book restores to us, some of which we may briefly note, viz. : fuller recognition of the Communion of Saints, the renewed emphasis on

the unity of all souls, living and departed in Christ, the enriched Prefaces, the restoration of what is, perhaps, the most ancient practice connected with the Eucharist, the reservation of the elements for the sick (though we may rightly regret that at present it is not to be for the whole as well), the permission to sing the Passion in Holy Week, the noble form of blessing of the water in Baptism, and the more clearly articulated structure of the services. But there is one revivification of ancient ways that were well-nigh gone, for which special gratitude is demanded. It now becomes possible once more to restore the splendid ideal of morning worship in the Church of England, and to restore the satisfying sequence of Matins, Litany and Eucharist without making too great demands on the time of those whose lot is cast in a hurrying age.

LECTURE V

A PLEA FOR ORDERED LIBERTY

REV. CANON V. F. STORR, M.A.

Canon of Westminster.

Author : *The Development of English Theology ;
Christianity and Immortality ; The Problem of the Cross ;
etc.*

LECTURE V

A PLEA FOR ORDERED LIBERTY

It is as a Liberal Evangelical that I write, and what I have to say about the Revision of the Book of Common Prayer will be said from the point of view of Liberal Evangelicalism. That is all the preface which this lecture requires, and I can plunge at once into the subject.

Now it is essential, if the Revision proposals are to receive fair consideration, that they should be taken as a whole and in connexion with the movement of Church life and religious thought in the last hundred years. It is only when we see them against that background that we can hope to appreciate them or do them justice. I say the "movement" of Church life and religious thought, because our natural, and in many respects healthy, conservatism in matters religious sometimes blinds us to the fact that religion is subject to the law of change just as much as politics, or science, or any other department of human activity. Change is always going on. The temper of one age is not the temper of the succeeding age. New needs make themselves felt, and have to be met by new

methods. Take two obvious illustrations, which bear closely on our subject. A century ago individualism was in the air. It dominated religion, politics, economics. What is called an atomistic view of society was in the ascendant. But to-day our talk is all of fellowship, of the group and the group spirit, of the fact that we are "members one of another." There has been a real change in outlook and in sympathy. Again, the last half-century has witnessed a remarkable growth in the masses of our people of æsthetic appreciation. We trace it in the widespread love of music, in the desire for travel, and the longing to see the beauties of Nature or the masterpieces of Art. I am sure that the social historian of the present century will note this as one of the characteristic features of our time. Now you cannot isolate religion from the movements and changes which are taking place. You may try to do so; but the result, if you succeed, will be that your religion will grow dead. It will become fossilized. Religion is not something for a compartment of life. It is meant to cover the whole of life, and so, if it would preserve its vitality, must take account of contemporary changes.

Let me now remind you of a remarkable prophecy, whose connexion with what I have just been saying will be at once clear. Thomas Sikes, of

Guilsborough, was a Northamptonshire clergyman who died in 1834, one year after the Oxford Movement had its official beginning. He was one of the pioneers of that Movement, though he did not come prominently to the front. But his advice was frequently sought by, and carried great weight with, many of the Church leaders of the day. Now Sikes laid great emphasis upon the Article in the Creed, which speaks of "the Holy Catholic Church," and his prophecy is concerned with that Article. This is his prophecy in his own words: "Our confusion nowadays is chiefly owing to the want of asserting this one Article of the Creed; and there will be yet more confusion attending its revival, when it is thrust on minds unprepared, and on an *uncatechized* Church." By an "uncatechized" Church he meant a Church which had not been instructed in the meaning of that Article. Sikes made this prophecy at a time when the great Evangelical Movement was beginning to decline, partly because of its own defects, partly because a new movement was just showing itself. Never let us forget what the Church owes to that Evangelical Movement; how it brought new life into English religion; how it embraced with enthusiasm the missionary cause; how it was the parent of many of the great Church Societies, without which the Church to-day could

not do its work. But Evangelicalism was on the decline, and the Oxford Movement was beginning. The very centre of that Movement was this Article, "the Holy, Catholic Church," of which Sikes spoke. In place of the individualism of the Evangelical (and it is true on the whole that the Evangelicals were not strong in their sense of churchmanship), there was coming to the front the idea of a Divine Society, with the conception of fellowship which that implies. There began to arise (not, of course, for the first time in the history of the Church) the idea of Church authority, of an ordered ministry stretching down from Apostolic times, of the Sacraments as essential and vital means of grace, divinely appointed. The whole of this cycle of ideas grew out of reflection upon the meaning of those words "the Holy, Catholic Church."

As this conception of the Church became familiar there arose a demand for a more dignified and beautiful worship. Art and music were drawn into the service of the Church. There was a marked change of outlook, feeling, atmosphere. For a century this Catholic conception of the Church has been growing. The movement which is to-day generally called by the name "Anglo-Catholicism" has in some directions advanced far beyond what was in the minds of the leaders

of the Oxford Movement. They were far more interested in questions of order, authority and the place of the Sacraments than they were in questions of ritual and ceremonial; but my point is that what they did was bound to have its effect sooner or later in the sphere of worship.

Here, then, is one of the big changes which has come into our English religion. Some do not like the change; but we do not get rid of a fact by disliking it. And one of the reasons why the revision of the Prayer Book was undertaken was because this change had made itself felt. The new outlook in the matter of the meaning of the Church, the new feeling in the matter of worship, necessitated some modification in the traditional public worship of the Anglican Church and in the regulations governing such worship. This was distinctly stated in the Report of the Royal Commission on Ecclesiastical Discipline published in 1906. The Commissioners there say that they have reached this conclusion: "The law of public worship in the Church of England is too narrow for the religious life of the present generation. It needlessly condemns much which a great section of Church people, including many of her most devoted members, value; and modern thought and feeling are characterized by a care for ceremonial, a sense of dignity in worship, and an

appreciation of the continuity of the Church which were not similarly felt when the law took its present shape." The Commissioners go on to recommend that a revision of the Prayer Book and its rubrics shall be made, so as "to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand."

The case for revision is surely clear; and as a Liberal Evangelical I am, I hope, sensible enough to recognize that not all can be expected either to think alike in theological matters, or to worship in precisely the same way. Taking the Report of the Commission still as our guide we may approach the revision from a different angle. Behind the revision, when it was first begun, lay the growing need for the restoration of order and discipline in the Church. We all know how it has been impossible to enforce the regulations, which have governed the life of the Church for some centuries. We were rapidly approaching a state of affairs in which each incumbent became a law to himself. The Commissioners in their Report state quite clearly that "the machinery for discipline has broken down. The means of enforcing the law in the Ecclesiastical Courts, even in matters which touch the Church's faith and teaching, are defective and in some respects

unsuitable. They have been tried and have often failed; and probably on that account they have been too much neglected. Although attempts to deal administratively with ritual irregularity have been made, they have been unsuccessful, in some cases on account of the lack of firmness of those who made them, but also largely because, in regard to the rites and ceremonies of public worship, the law gives no right or power to discriminate between small and great matters." One of the recommendations of the Commissioners is that a new supreme Ecclesiastical Court shall be constituted. The details of this recommendation do not, however, now concern us. But it is important to realize that a revision of the Prayer Book affords the only hope of a restoration of ordered liberty in our Church.

It is well at this point to ask ourselves this question: What is the alternative to the present proposals? If you reject the proposals and leave the Prayer Book untouched, you have done nothing to restore order, or to meet the demand for wider variety in worship, which has shown itself to be so insistent. Our present chaos will grow worse, and the Church is likely before long to split into fragments. There can surely be few who wish to see the Church of England disintegrated, when they remember what a part it has played in the nation's life in the past. It is capable still of

immense service to the people of this land, and, indeed, of other lands, if its divisions can be healed.

But, it will be said by many Evangelical opponents of revision, "The new Book throws over the Reformation Settlement and changes the doctrine of the Church. It sacrifices these vital principles for which the Reformers fought, and which have been the glory of English religion for centuries." Let us examine this criticism. It is important to do so, for here we pass from questions of policy to questions of principle; though I feel bound to add that they are not mere questions of policy. Liberalism in religion, for example, is a principle, and I have already said that as a Liberal I am prepared to concede to others the liberty which I claim for myself.

Let us take the Reformation Settlement first. Can any period of history be set up as providing a standard for all time? The Evangelical rightly condemns those who would put the clock of history back and make some particular epoch of the past the unalterable norm for the future; but he must beware lest he himself does not fall into the same error by canonizing the Reformation. And what does he mean by the Reformation? It is sometimes forgotten that the Reformation did not end with the sixteenth century. It went on into the seventeenth century, and there took what may be

called a distinctly High Church direction. It is also not always remembered that the Reformers were not innovating. They were merely reforming. They took as their standard the doctrine and practices of the undivided Church of the first four or five centuries. In other words, the Church of England is a Reformed branch of the Catholic Church. Both words, "Reformed" and "Catholic," require to be emphasized.

This leads me to the concluding portion of my lecture, and to some discussion of the question whether the doctrine of the Church of England has been altered by the new proposals. One thing is clear. The Bishops have no intention of altering the doctrine of the Church, and they are of opinion that no alteration has been made. You have, before you say that doctrine has been altered, to determine what the doctrine of the Church is; and to do that is less easy than some people suppose, because within the comprehensiveness of the Anglican Church diversity of doctrinal view has always existed. It may be true that the new proposals give more emphasis to Anglo-Catholic doctrine; but then the whole point of the Revision was to recognize the plain and obvious fact of the growth of the Anglo-Catholic Movement. The task set to the Bishops was to see how far the comprehensiveness of the Church of England

could be stretched without any fundamental change of doctrine. I do not believe that the doctrine has been altered. I go further, and say that Evangelicals in perfect honesty ought to be able to use the new Book. After all, the old Book is variously interpreted. As things are now the Evangelical and the High Churchman each gives his own meaning to the words "The Body of our Lord Jesus Christ which was given for thee." If variety of interpretation is permissible under the old Book, is it not permissible under the new one? I need not discuss most of the proposed changes. We all agree with them. I will confine myself to the alternative Communion Service, and to the permission given to reserve the elements for the purpose of communicating the sick.

Now the alternative Canon in the Communion Service may be briefly dealt with under two heads. (a) First, what is known as the Epiklesis, or Invocation of the Holy Spirit, has been introduced. This is a new thing, yet a very ancient thing. In introducing it the Bishops have merely borrowed a feature common to a large number of ancient liturgies. And those who dread the introduction of Roman doctrine into our Church may take heart; because the Epiklesis is Eastern, not Roman; and because the position which it occupies in the proposed new canon cuts at the very root

of the Roman theory of consecration. It is put after, and not before, the words of consecration.

What does this mean? It means that, instead of emphasizing one particular moment in the service, instead of putting the whole weight upon the words of consecration as that which converts the Bread and Wine into the Body and Blood of Christ, this new prayer spreads out the act of consecration over its entire length. Our old consecration prayer is based on a Roman model, and lends itself to a Roman interpretation. The new prayer is quite un-Roman, and as such ought to be welcomed by the Evangelical.

(b) But, it will be said, an Invocation of the Spirit is asked upon material gifts. Here are the words to which objection is taken: "Hear us, O merciful Father, we most humbly beseech thee, and with thy holy and life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour, Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed both in body and soul."

If those words are Popish, why did the Protestant Cranmer propose to put them in our Prayer Book and defend their use? You will note that the words do not constitute a prayer that the elements

may be made *absolutely* the Body and Blood ; but only that they may "*be unto us*" the Body and Blood. Take the words in connexion with the purpose of communion as defined at the end of the prayer, that we may be "strengthened and refreshed both in body and soul," and surely no Evangelical can object to them. Do we not use the grace, "Bless, O Lord, these thy gifts," before a meal? Does not St. Paul say that our food is "Sanctified through the word of God and prayer" (1 Tim. iv. 5)? In the Coronation Service the Archbishop at Holy Communion offers this prayer: "Bless, O Lord, we beseech thee, these thy gifts, and sanctify them unto this holy use."

By refusing to use the new Communion Office Evangelicals are doing a foolish thing for their own cause. They are stamping it as definitely Anglo-Catholic. If they would use it, interpreting it in their own way, they would let it be seen that it is patient of an Evangelical significance.

The permission given in the new Book for Reservation for purposes of communicating the sick has aroused opposition. But need an Evangelical object to it? It is a very ancient custom of the Church, dating from the second century. It has been a practice of the Scotch Episcopal Church for centuries. There is surely very little difference between taking the elements to an

invalid in a bath-chair at the end of the church, and taking them to an invalid in a neighbouring street. And in hospitals, or when sudden emergencies are likely to arise, or where at a great festival the parish priest has to administer the Sacrament privately to many invalids, it is convenient to be able to use the Reserved Elements. On the other hand, I think that the demand for Reservation is often over-stated. Experienced priests have said that they have never found the need for it, even in large parishes. The demand is made at least as much in the interests of the priest as of the sick man. When the elements are reserved there is no necessity for the priest to break his fast. He can communicate the sick man without himself partaking of the elements. As an Evangelical I do not share the feeling about fasting communion ; but I am prepared to respect the conscience of others. The Bishops have carefully safeguarded Reservation by rubrics. It is to be for the sick only, and no service or ceremony is to be allowed in connexion with the reserved elements. Many people are naturally anxious at the growth of the practice of devotions before the reserved elements, a practice which is neither Scriptural, primitive, nor Catholic, but purely Roman in origin.

But the Book excludes all such public devotions ;

and if the Bishops see that the regulations are obeyed, Evangelicals, in my judgment, ought not to object.

My last word is this. The new proposals provide, I believe, a real chance of restoring order in our Church. They give that ordered liberty which is dear to the heart of Englishmen. They represent the results of twenty years of careful thought and prayer. If they are accepted with good will on all sides, I believe that the whole level of our Church life will be raised. Old controversies will die, and we shall move forward, with our divisions greatly healed, to a new period of fruitful service.

LECTURE VI

LIVING WORSHIP AND THE NEW BOOK

REV. CANON E. S. WOODS, M.A., Hon. C.F.

Vicar of Croydon.

LECTURE VI

LIVING WORSHIP AND THE NEW BOOK

I

I AM not going to concern myself in this lecture, save indirectly, with the Doctrinal, Historical and Ecclesiastical aspects of Prayer Book religion.

About those things enough has been said during the last few months to last Church and nation for a very long time. I propose to concern myself with a side of the matter which might well receive more attention than it seems to secure. I can summarize what I want to say in a proposition and a question. My proposition is this: That a living Church must be able to nourish and express its corporate contact with God in forms of worship that are living and real. And my question follows, obviously, inevitably: Does the new Prayer Book help or hinder the Church in attaining this reality of worship? My own answer to that question is an unhesitating affirmative, for reasons which I hope to set forth in this lecture.

Let us first disentangle ourselves from any hampering inability to see the wood for the trees, and remind ourselves what public worship really is and

what it seeks to do. All true religion, according to Jesus Christ, involves personal and corporate contact with God, together with a way of living, also personal and corporate, governed by that contact. Public worship in a building set apart for that purpose represents the attempt of a local group, acting of course in fellowship and in conformity with the whole Christian society of which it is a part, to offer its common life to God and to receive from Him its needed spiritual strength and sustenance. When people thus work with God *together* it is obviously necessary, for the sake of order and seemliness, to arrange and organize their united acts of worship and frame suitable forms of words to express their joint devotions. On occasion this worship may well be conducted by a spiritual leader possessed of prophetic power and insight, without any set form of words at all. It is, for instance, quite thinkable that you might have a perfectly valid, or spiritually effective Communion Service in this way, and without any of the paraphernalia to which we all happen to be accustomed, provided only that the intention of Christ be fulfilled and that he who presides at that Sacred Meal is duly authorized to do so by the fellowship for whom he acts. I say this because we seem so easily to hypnotize ourselves into thinking that this and that form of words, invested with all the authority

of immemorial age, is *necessary* to our corporate approach to God. But once we begin to think of any particular verbal vehicles of worship as being, not just venerable and authoritative, helpful and beautiful, but *essential*, then we are in danger of leaving the fresh air and glad sunshine of Christ's religion to move down towards the subterranean religions of hocus-pocus and mumbo-jumbo. I dare to think that warning is not unnecessary whenever the Church is deeply absorbed in questions that concern the instruments of its worship.

However, having made that protest on behalf of spiritual freedom and spontaneity, I hasten to go on to admit that, under all normal circumstances, it is, of course, patent that the Christian society should and must have agreed and authoritative forms of words both for all the acts of its public worship, and for all those moments and occasions in their lives when the Society invokes God's help and blessing for its members—baptism, confirmation, marriage, sickness and the like. And such forms of words should, it goes without saying, be as good as the Society can make them: good, that is, in the sense of being suitable, seemly and beautiful, due regard being had both to continuity on the one hand and freshness on the other.

The attempts of the Christian Society in the early centuries to provide these worship-forms

have left an extraordinarily rich liturgical deposit on which later generations have freely drawn; and we, in the Church of England, when we remodelled our services in the Middle Ages, were peculiarly fortunate in throwing up men like Archbishop Cranmer with a genius for liturgical expression. The result is our incomparable Book of Common Prayer, on which the nation has nourished its soul for close on four hundred years. But, however beautiful the old Prayer Book, and however well it has served the needs of Church and nation, it, and any ancient Book of Common Prayer, suffers, in the very nature of the case, from limitations on two sides.

(a) On the one hand, no form of worship-words can, however good, do for all time. Worship is, after all, a living thing, and it must needs express itself in living language. Words that are rigid, fixed, immutable are bound, in time, to have a narrowing, imprisoning effect on thought, which is, or ought to be, moving. All life changes and grows, and its inward spiritual "Grace" or quality, of necessity involves change or growth in its outward and visible forms. How can we expect that forms of worship which were found suitable and satisfactory in the sixteenth century to be suitable and satisfactory in the twentieth century? In 1549, when the main lines of our Book of Common

Prayer were settled, Edward VI had just come to the throne. English life in that day was strangely different from what it is now. It is safe to say that if we could be transported back into that age we should find it in some ways perhaps more beautiful, more interesting, more alive, but in many other ways inconvenient, uncomfortable, unsafe, and indeed intolerable! Very few could read, most were uneducated, there was no Press, next to no travel, no science, no hygiene, no democratic government (in our modern sense of the word). In the Church there were practically no schools, no church councils, no religious books for general reading, no foreign missions, and an abysmal ignorance of the real meaning of the Bible and of Christian theology. No wonder that a Prayer Book reflecting that age was pronounced by the Royal Commission fifty years ago to be "now too narrow for the religious life of the nation." For since the sixteenth century, as the Preface to the 1927 Prayer Book aptly points out—

"There has been change almost beyond belief in the facts and modes of English life. Far and wide the country has yielded place to the town, and the growth of knowledge has given to millions instead of thousands new means of earning their daily bread. Old barriers are broken down as by sea and land and air men are brought ever closer

together. The England of the sixteenth and seventeenth centuries has become the Mother of a Great Commonwealth of peoples still linked together in a common loyalty. With the rise of numbers has come also a shifting of power from the few to the many. Not less strange to the men of the age of Elizabeth or of Charles II would have seemed a model of government in Church and State, which guards instead of mistrusting liberty of thought and speech, and would set no narrower bounds to freedom than those which belonged to brotherhood and fellowship. In religion, as in all else, truth is not prized less highly because it is no longer fenced on any side.

"We are living in a new world. . . . New knowledge and new ways of life bring with them new customs and forms of speech unknown before. As men think upon God's wonderful works unveiled before them and are quickened afresh by the power of His spirit, their hearts and minds frame for themselves new prayers and thanksgivings and seek new occasions of worship. It is the duty, no less than the right of those who bear the burden of a great trust to see that plain needs are plainly met, and that the Book is still in our day, as of old, understood of the people."

(b) But the need for revising the Book does not rest only upon the changed circumstances and

wider horizons of life to-day. A yet deeper necessity arises from the progress made, slowly but surely, towards truer, that is more Christian, thinking about God—for the first condition of worship is a worthy conception of God; and from the profound desire in this generation, a desire which has seen a remarkable quickening during the last few years, to worship God in truer and more adequate fashion. One of the most hopeful signs in Church life to-day is this widespread desire to learn how to pray better. I have myself seen evidences of it on all sides. Numbers of Christian men and women in our day are escaping from the old departmentalism which set religion apart as a separate and Sunday affair, and are beginning to see, with surprise and delight, its profound connection with all the rich and wide variety of human living. It is this growing sense of the eternal element in human affairs, this deepening conviction that God in Christ is really concerned with industry and politics, with art and education, with health and housing, that is forcing men to deepen and widen their ideas of worship. There are thousands of Church people to-day who genuinely want more of God and want to know Him better, and are really eager, not merely to pray better in their private lives, but to find the best and the most beautiful and most helpful ways in which to approach Him together in public worship.

Now it is clear that a good deal of this fresh desire for what we might call group-experience of God is expressing itself, as it is bound to do, in free and untrammelled fashion at special prayer gatherings and the like, quite outside the regular round of Church Services. But—and this is one of the points I am most anxious to make—it would, in my judgment, mean spiritual loss for the Church unless a good deal of this new movement after a more satisfying corporate worship can find expression and satisfaction *within* the normal, statutory public Services of the Church of England. This is, I think, the main reason why I, for one, welcome with all my heart the New Prayer Book. I do not say that I am personally wholly satisfied with every detail—I doubt if you could find any Churchman that is, seeing that we are all independent Englishmen! But I am clear that a large and substantial half-loaf is very much better than nothing at all. And I am confident that, as I have said, the new Book will really make for better worship. I hope I try my best to exercise Christian charity towards the ex-Bishops and others, who are trying their utmost to “torpedo” the new Book; but I own I must confess defeat in the attempt to understand the religious mentality of those who maintain that a book of prayer which has hardly been touched for three hundred and seventy-eight years is a

perfectly adequate spiritual instrument for the fresh and surging religious life of to-day and in the entirely new circumstances of a drastically altered world.

II

I have been saying, so far, that the chief reason for Prayer Book revision lies in the right and proper desire of Christian people for reality in their public worship, and I have claimed that the new Book does go a long way to meet this desire. I want now to try to substantiate that claim by giving instances from the Book itself. Owing to inevitable limitations of time I can only pick out a few.

To begin with Morning and Evening Prayer. The alternative introductions undoubtedly make for reality. It is no longer necessary to begin every service with “When the wicked man,” or one of the old, and perhaps too familiar texts. Instead may be said such obviously suitable sentences as “God is a Spirit: and they that worship Him must worship Him in spirit and in truth.” Or, “O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him,” and with other Scripture sentences appropriate at the different seasons, at Christmas, Epiphany, Lent, Easter, etc. Other variations include this pointed and beautiful exhortation: “Beloved, we are come

together in the presence of Almighty God and of the whole company of heaven to offer unto Him through our Lord Jesus Christ our worship and praise and thanksgiving; to make confession of our sins; to pray, as well for others as for ourselves, that we may know more truly the greatness of God's love and show forth in our lives the fruits of His grace; and to ask on behalf of all men such things as their well-being doth require.

"Wherefore let us kneel in silence, and remember God's presence with us now."

After the third collect the new Prayer Book provides a rich collection of biddings and prayers framed to be suitable to thirty-two different needs and occasions, such as Prayers for the King, Parliament, Empire, Church, Clergy, Missions, Unity, Industry, Schools, Peace, League of Nations, and so on. And, recognizing that no list of prayers can possibly meet every occasion that might arise, and realizing the importance of leaving due space for a certain freedom and spontaneity in prayer, the Bishops have, as I think most wisely, inserted a Rubric at the end of Morning and Evening Prayer to say that, "Subject to any direction which the Bishop may give, the minister may, at his discretion, offer prayers in his own words."

With regard to the Holy Communion, I do not propose to argue the doctrinal question. In my

judgment the new service entirely bears out the contention of the Archbishop and the Bishops that there is no change of doctrine involved; and it seems to me that a close study of the new prayer of consecration justifies the view, widely held by men well qualified to judge, that through this prayer the great central act of Christian worship is enriched and ennobled and set on an even firmer spiritual basis. Nor need we, in my opinion, be troubled as to any supposed loss of uniformity. It is somewhat late in the day to press for one uniform rite when, not counting the new Prayer Book, there are already in existence in the Anglican Communion five alternative uses, namely, the Scotch, American, South African, the authorized experiment in the Diocese of Bombay, and that in the old Book of Common Prayer. But not only, as I see the matter, are alternative uses legitimate; they are definitely evidences of spiritual health and strength. Indeed I could wish—to express a purely personal view—that it were possible to use variants successively in one church and parish. I sometimes think there must be many others, priests and lay worshippers, who feel as I do, that the unvarying use of our unchanging set of words breeds a familiarity which can easily become a terrible stumbling-block to mental alertness and spiritual freshness.

Moreover, this particular alternative prayer of

consecration as drawn up in the new Book does, in my judgment, make quite definitely for real and living worship. The old prayer is built round one thing only, namely, the historic happening of the Last Supper and the original words of Institution. The new prayer covers, so to say, a wider spiritual area. It calls to mind not only the Lord's death, but also His incarnation, His resurrection, His ascension, and the giving of the Spirit, thus re-enacting, as it were, the whole drama of redemption. I cannot but feel that these additions do constitute a real enrichment of the prayer, and provide precisely that stimulus to worship, for mind and spirit, which all worshippers need as they take their place at the great Brotherhood Meal.

When we come to what are called the "Occasional Offices," those services for the great moments in life—Baptism, Confirmation, Marriage and Burial—the instances where the new book makes for reality, beauty and intelligibility are so many that it is not easy, in the short time left us, to pick and choose. The Baptism Service no longer begins with the old, forbidding and generally misunderstood statement: "Seeing that all men are conceived and born in sin," and the whole Service is simplified; a suitable prayer for the home is added at the end. The Confirmation Service has a new and clearer introduction at the beginning, and at the end strikes just

the right note in providing that the Bishop shall, so to say, commission them and send them forth: "*Then shall the Bishop bless them, saying thus: 'Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honour all men; love and serve the Lord, rejoicing in the power of the Holy Spirit.'*"

"*'And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.'*"

The Marriage Service, in its new introduction, equal vows, and fresh prayers, does to some extent give shape to the newer, and as many of us believe, the more Christian ideals of sex relationships and wedded love. And the new Burial Services, for an adult and for a child, do represent an attempt, which is largely successful, to escape from the almost pagan gloom of parts of the old Service, and to express more adequately the Church's belief in the Communion of Saints, in God as the God of love, and in the riches of His strength and comfort for those who mourn.

III

I have been trying in this lecture to show that the new Book does really make for living worship. I

have only one or two things to add as I conclude. One is that a Church which is in any sense alive ought to be able to re-state its formularies and to revise its mode of worship, and the fact that the Church to-day, acting through its accredited leaders, is both desirous and able to produce, with general approval, such a book as this new Prayer Book, looks to me like evidence that God's Spirit is guiding the Church. After all, if the Church had to admit its complete and utter dependence on forms of words devised centuries ago, and its unwillingness and inability to alter these ancient words, it would be tantamount to a confession of spiritual bankruptcy. From some of the arguments used against the new Book it would almost seem that God's guidance of the Church in matters of doctrine and worship came to an abrupt end at the Reformation. That cannot be. The Christ we serve is a contemporary Christ; the Spirit is as present now to guide and direct as He was with the Church of the first or sixteenth or any other past century.

Our new post-war freedom to govern ourselves in the Church is assuredly a great response to the Spirit's leading; and now that the first really big test has come of our new temper of unity and our new machinery, the Spirit's guidance will surely not be lacking if we are willing to receive it. After all, it cannot be said that in this matter of Prayer

Book revision we have gone ahead without waiting for guidance. For twenty-one years—for it was in 1906 that the "King's Letters of Business" were issued—for twenty-one years the Church has deliberated and worked and prayed, and for the first time in history our Bishops have spent weeks at a time thinking together and praying together. At least we have given God's Spirit time to direct us. And it is worth noting in that connexion for those who seem to think that every thing mediaeval is well-nigh perfect, that at the last revision in 1662 the time taken between the issue of "The Letters of Business" and Convocation's final approval was just one month.

One last word. I believe it is true to say that we are living in a Day of God. In all history there has never been a greater opportunity for Christ's Kingdom than there is to-day. There are signs in many lands of a fresh turning towards Jesus Christ. And that is evidence in the Church of a new desire to live the Christ life and spread the Christ spirit in the world. Some great moving of God's Spirit among the nations, and in our own land, may be nearer than we think. It is far beyond human powers to create such a movement; but we can and we must get ready for it. And, in the Church of England, there are two big things before our eyes to do at once as our response to these fresh

movings of God's Spirit. One is to take up, really seriously, the challenge of the "World Call"; the other is to see that our corporate worship is as good as we can make it. Those two things are closely interwoven. A fresh and living worship, such as I believe the new Prayer Book will help us to find, widens our horizons of the Kingdom; gives us a focus of unity for our rich, God-given spiritual variety—Anglo-Catholic, Liberal, Evangelical; supplies us with a new weapon for Evangelism—for living worship always possesses an attractive power; and, above all, opens new doorways through which God Himself may enter into our common life. To have won this new freedom in worship, and above all to have this vital question of our forms of worship at last settled after all these years of discussion and controversy, will have a liberalizing and energizing effect on all the life and work of the Church. We shall be free and strong, as never before, to get on with our divine task of giving Christ to a world which so desperately needs Him.

LECTURE VII

AN ANGLO-CATHOLIC VIEW

REV. FRANCIS UNDERHILL, M.A.

Warden of Liddon House.

Author: *The Catholic Faith in Practice*;
The Life of Prayer in the World;
The Young Englishman; etc

LECTURE VII

AN ANGLO-CATHOLIC VIEW

I MUST confess that when I was asked to give a lecture on the Revised Prayer Book, I hesitated for a considerable time before consenting to do so. It is not that I do not think the Revisers have acted as generously as they could towards Anglo-Catholics ; nor because I am not convinced that a document coming to us with such authority as this will have if it is solemnly promulgated by the Bishops of the Church in England ought not to be accepted by persons holding Catholic views. I do not see on what possible grounds disobedience in such circumstances could be defended. But I hesitated to write publicly about the Book, because I see so clearly the sacrifice which acceptance will call for from many priests and congregations with whom I greatly sympathize.

I. ANGLO-CATHOLIC SACRIFICE.

For it will mean much sacrifice for many Anglo-Catholics. I think this fact ought to be understood by our fellow-members of the Church of England

who do not sympathize much with what they call "extreme practices." When clergy and congregations, with the noblest intentions of serving the Kingdom of God as they understand it, have pushed forward in a certain direction for many years, it is a difficult matter to cry to them, not merely "Halt," but "Come back! Abandon the positions you have won; give up the practices and the services you have learned to love; the majority of your fellow-Churchmen demand this of you."

And if, when they demur for a moment, the Church says to them, "Why did you go forward at all? Why have you taken up a position, and adopted forms of service and methods of work which are disapproved by the majority?" then I think they may well reply that the Church of England herself is in great part to blame. It is admitted that for nearly one hundred years there has been an almost complete failure of discipline; so that in effect, at least in many dioceses, there has been a tolerated liberty—often more than a tolerated liberty—in the very directions which are now about to be blocked by the rubrics of the new Book. And here we would with all our hearts beg the authorities of the Church of England and Anglicans generally to consider a vital fact in connexion with the controversy which is now at its height; it has not, I think, been given its full weight so far.

It is too often assumed that certain Anglo-Catholics do the things they do from "mere spikery"—that is the phrase too commonly used. Let me take a crucial instance. The great spread of the Service called Adoration, or extra-liturgical devotion to the Blessed Sacrament, came about, as I very well know, in response to a profound longing for strong intercession during the war. It is very far indeed from being "mere spikery." Whatever we may think of these forms of worship, they have behind them a passion of prayer which is in the hearts of the laity as well as of the clergy. This is a fact which must be reckoned with.

It is, therefore, a great sacrifice which is asked of those congregations which have grown to love the Service of Adoration. But this is not the only fear which besets many Anglo-Catholics at the present moment. They are greatly troubled also about the power given under the Revised Prayer Book to the individual Bishop in the regulation of the Reservation of the Blessed Sacrament. They believe that in most cases—perhaps in a growing number of cases, perhaps not—a wise generosity will be shown by the Bishop. But they see the possibility, both in town and country, that it may sometimes be difficult if not impossible owing to episcopal regulation to give the Holy Communion immediately to the sick and dying, as well as to those who by reason

of their work cannot be present at the Celebration. Experienced and level-headed priests are apprehensive of danger here.

A less serious fear which is felt by many congregations, and is indeed inevitable, is that of a change in the form of service to which priest and laity have been long accustomed. But this will be particularly felt where enrichments which people have grown to value have to be given up. Englishmen are most conservative in regard to their forms of worship; but it is less difficult, I think, to accept additions to which we have not been accustomed than to abandon those we love.

2. THE PEACE OF THE CHURCH.

I have written frankly about the sacrifices to which many Anglo-Catholics will be called to make if the Revised Prayer Book comes into force. Yet I am altogether out of sympathy with the policy of finally opposing the acceptance of the Book, because, keenly as I realize the painful renunciations we are asked to make, I have come to recognize a loyalty which I believe to be more truly Catholic than the refusal to accept what is now offered. For nearly a century the Church of England has been torn by internal strife. The whole of my own priestly life, and the priestly lives of thousands of others, has

been darkened and crippled through controversy. Energy and scholarship which should have been used for the extension of the Kingdom of God have been employed instead for the purposes of theological warfare. We want an end of this. However deep may be our love for the whole Catholic Church of Christ—and none love it, I think, more than Anglo-Catholics—however much we may rightly admire aspects of the life of other Communion than our own, we are, after all, members of the Church of England. Our work is done in and for her. In her we live and pray. It is easy to be contemptuous of the Church of England; to speak of her as a City of Confusion, and to say all the other clever things we do say about her. Yet I often think that the Holy Spirit may be able to do a special work with us, just because we have retained a certain freedom which it is easy and shallow to call licence.

But it is imperatively necessary that the Church of England should have peace, and that not only for her own sake. It may not always be deep conviction which leads men and women to say to us, "We will have nothing to do with you until you have settled your internal differences." I am well aware that many who talk in that way are persons with little use for a vigorous religion. But there is a great multitude genuinely held back from the sacramental fellowship and worship of the Church

by our most unhappy divisions. For the sake of England we must try to reach some settlement of our disputes.

I am not, indeed, so sanguine as to expect that the general acceptance of the Revised Prayer Book will automatically bring about a state of complete concord within the Church of England. The almost eternal problem of Catholicism and Protestantism—of religion of authority on the one hand, and of private judgment on the other—will not so lightly be solved. Nor can we be satisfied with having permanently inside the same branch of the Church two manners of celebrating the Holy Communion. Yet it seems as though we could now reach a very considerable measure of unity without uniformity, which is very greatly to be desired for the sake of our Church and nation.

If this is to be so, then it would seem that the line taken by the Revisers of the Prayer Book is the only way out of the difficulty at the moment. I do not see how it can be permanent, but it is the step which can now be taken, and which I am sure we may thankfully take. There will still be stirrings and movements within the Church; they cannot be avoided. Indeed, health and progress would be impossible without them. Even in the parts of the Church which are most strongly authoritarian there are continual differences, though they are for the

most part hidden from view. You can never drag the Church of God or any part of it into complete uniformity. So that those who talk of the Revised Prayer Book as a "permanent settlement" seem to me to be attempting to restrain the movement of the Spirit of God.

Yet the acceptance of the Book will help us who are Anglo-Catholics powerfully in many ways. It gives us much for which we have long been asking. It will also remove from us for ever that imputation of illegality—of disloyalty—which we believe to be so unjust, and yet which has dogged and impeded our work right through the Catholic Revival. Freed from that we shall be able to give our whole efforts to the work of converting souls to God in His Church. The effect of this alone on the atmosphere in which we live will be immeasurably for good. If we are called to sacrifice, we are at the same time relieved of a most painful disability. It is admitted that most of what we have striven for was rightly claimed and may properly be held.

3. THE QUESTION OF PRINCIPLE.

It is sometimes said, however, "This is all very well; but where are your principles? Are you going to accept because it is advantageous to accept it as a settlement which is un-Catholic and which

will hold back your cause for generations—perhaps for ever ?” Certainly not ; if that were so I should be the first to refuse absolutely and finally any such settlement as were offered. For I hold that the principles of what is known as historic Catholicism are vital to the conversion of our country. It is therefore necessary for those of us who at the moment hold what is confessedly a difficult position to say what we think on this very important point. That is why I am thankful for the opportunity offered by this lecture.

I am sure—and here I believe I speak for the great majority of Anglo-Catholics—I am sure that the acceptance of the Revised Prayer Book involves the abandonment of no Catholic principles whatever. It does not give all that Anglo-Catholics desire ; it does not register the high-water mark of Anglo-Catholic achievement. It leaves, as we think, dangerous doors open at the moment. But I do not think any sane Catholic will assert that it does not safeguard that for which essentially we have striven. If the Book is finally accepted by the Church of England, Catholic principle will, I believe, call for our obedience. And here I would venture to plead with my fellow-Catholics. Let us maintain sympathy among ourselves. It is tempting for moderate men to say hard things about “ Extremists ” ; it is easy for those who think they

have been forsaken by their friends to mutter darkly the word “ Traitor.” Let us believe in one another’s good faith. It has been a hard thing for some of us—certainly for myself—to find ourselves in momentary disagreement with old and tried friends. I believe this is only momentary, for we are united on the ground of the principles of the Catholic Faith.

And let us look for a moment in another direction. Let us remember what it must be costing many Evangelicals to accept the revision of the Prayer Book as it stands. Here, too, sacrifice has been called for, and is being made by those who are prepared to accept much which to them is very repugnant, as part and parcel of the position of the Church to which they belong. We already know enough to make us deeply grateful to those on the other side who have recognized that if we are to hold together there must be unselfishness at both ends.

4. THE FUTURE.

Finally, let us dare for a moment to look forward. Suppose the revised Book “ goes through ” ; suppose it is accepted by the Church Assembly and passed by Parliament, and promulgated by the Bishops of the Church of England ; and suppose, further, that we agree loyally to accept and use the

Book, regulating our worship by the limitations imposed by it. Does that prevent anybody on either side from pressing by all means lawful and honest for further revision? Surely not. The history of the Church from the earliest times to the present day negatives any such unholy immobility. Those who are convinced that further revision is necessary will not be prevented from making their voices heard. There are many ways of approach for clergy and laity. There are Ruridecanal and Diocesan Conferences; there are the Convocations and the Assembly; there will soon be, we hope, Synods in every diocese. Let those who think they must do so use unwearied efforts to gain what they believe to be right. No one can blame them for doing so, provided they are obedient to lawful authority while they do it.

The Will of God must come to pass. If it be His Will that Catholics within the Church of England should gain the fuller liberty they desire, and which is not given by the Revised Prayer Book, no human power can prevent their gaining it. Only let us be sure as we can be that what we ask is the Will of the Spirit. If that is so, the day will come when what is asked for will be given not grudgingly or of necessity, but gladly and thankfully, with both hands, by the Church which is the Mother of us all.

LECTURE VIII

WORSHIP AND THOUGHT

REV. PROFESSOR W. R. MATTHEWS, M.A., D.D.

Dean of King's College, London, Chaplain to the King.

Author: *Studies in Christian Philosophy*; *The Gospel and the Modern Mind*; *The Psychological Approach to Religion*; etc.

LECTURE VIII

WORSHIP AND THOUGHT

THE new Prayer Book ought to be a subject of interest to every reflective man. Even if he is not a Churchman he must recognize that in the Revised Prayer Book he has before him a document which will probably influence the religious thought and practice of multitudes of men and women for an indefinite period. It would be difficult to estimate the effect of the old Prayer Book on the tone and temper of the English race, but it has certainly been one of the chief formative influences. Nor has its sphere of effectiveness been limited to the Anglican communion. Without definite recognition it has unconsciously stood as a norm of devotion and meditation. When men have prayed in English their language has been insensibly affected by the cadences of Cranmer, and their attitude to religion and life has been affected by the system which the Book of Common Prayer embodies. We may readily grant that Nonconformists have some right to express an opinion on the revision of this Book, for they have been in some degree partakers of this national heritage.

But though every intelligent man must needs be interested in the new Prayer Book, it does not follow that every intelligent man has something valuable to contribute to its discussion. Naturally we desire to hear what the liturgiologist, the ecclesiastical historian, the Biblical theologian, the statesman who shares in the direction of the Church, have to say, but it is not obvious that a student of the philosophy of religion can usefully join in the debate. At any rate, he would make himself ridiculous if he attempted to range beyond his own province and pronounce on questions which can only properly be judged by experts. His safest course will be to confine himself as far as possible to general principles, and hope that his incompetence in the realm of fact and practice may be forgiven if he can suggest some line of reflection on the wider problems which lie behind the revision. I propose, then, to say a few words on the subject of Worship and Thought, with special reference to the reform of the Prayer Book.

We may all agree that worship and thinking are not one and the same activity. It is doubtless true that they have one and the same root, for philosophy, we are told on high authority, begins in wonder, and that emotion is a principal ingredient in the experience of the worshipping soul. But nevertheless the two activities diverge, as

anyone who has had experience of both will be able to testify. Our attitudes of mind in worship and in thinking are widely different. When we are thinking in the strict and intellectual sense of that word, seeking to know and to understand, we set the object of our reflection over against ourselves, we regard it with a critical and speculative eye, and our aim is in some sense to master it, to make it ours, to grasp it with our minds. The attitude in worship is almost the opposite of this. Then the soul is abased before the Object of its devotion. The specifically religious sentiment is founded upon this emotion, as most investigators recognize. "Negative self-feeling" say the psychologists in their peculiar jargon, "creature feeling" says Professor Otto; but they mean much the same thing. In the activity of thinking and knowing we strive to master the object, in worship we fall down before it.

Of course it is only the most rudimentary kind of worship which does not go beyond this mere abasement. The higher religions have woven into the religious sentiment "admiration, hope and love," and have found in God the Supreme Object not only of awe but of love and aspiration. But the element of abasement remains fundamental. When I worship I seek not to possess God but to be possessed by Him. We must not push this

opposition between worship and thought too far. There is a kind of reflective thinking which is throughout religious in inspiration and hastens to lose itself, like that of Sir Thomas Browne, in an "O altitude!" Nor must we forget that the greatest intellectualist of all, Spinoza, found the culmination of the effort of thought in the "intellectual love of God." Thought and worship at their highest converge: as at the root they are one, so also we may believe they are in the end. But in their middle ranges where most of us dwell they are distinct and even opposite; they imply two different states of mind.

If this is true we can understand something of the psychological source of much opposition to revision. A good deal of it springs from a cause which is worthy of high regard. It does not really come from theological opinion but from a deeper mental level, from more instinctive origins. The familiar words have been associated with the experience of worship. Now we are called upon to criticize them, to reflect about them, to alter them; and we feel that we cannot place them in this new relation without danger to their religious value. Whatever may be the case in politics, in religion conservatism is always respectable—but that does not mean that it is always right.

Theology, in its proper signification, means

knowledge about God. When we have said that, it becomes evident at once that theology occupies a peculiar position by its very nature. It is neither philosophy on the one hand nor religion on the other. In it two streams run together. The theologian is primarily a thinker, but he has some data to think about, and the data are supplied by religious experience, by the worship and prayer of the Universal Church. We are often reminded that *pectus facit theologum*, the heart makes the theologian. The maxim is true, but it is perhaps equally necessary in these days to insist that the theologian must have a head. The business of theology is essentially reflection, but not reflection *in vacuo*, rather thought about the experience of God which comes not only to the individual theologian but to the worshipping community. Clearly its task is difficult and delicate. Theology will be inadequate, and more than inadequate, if it allows either side of its problem to absorb the other. It may become the tame acceptor of all the aberrations of devotion and find itself the obedient handmaid of superstition. I hesitate to express an historical judgment, but it seems to me that something like this has occasionally happened in the Roman Church, and that theologians have sometimes followed popular piety, discovering after the event reasons to justify the instinctive religious

cults of partly pagan populations. On the other hand, theology cut off from the warm life of the religious fellowship, out of touch with the hearts of praying people, is of no use to anyone. It becomes an arid and timid philosophy, a collection of abstract ideas. It is an interesting but entirely idle speculation to wonder which Prayer Book would be the more intolerable, one composed by Mr. Billy Sunday or one drawn up by a committee of the Aristotelian Society.

We have now approached our particular subject. The revision of the Prayer Book has been, I suppose, occasioned by the need to achieve some greater measure of order in the Church; but the real reasons are, of course, deeper than administrative necessities. The demand for revision, as I see it, has come from the two activities which we have been considering—it arises out of the life of worship and out of the life of thought.

Probably the strongest pressure has come from the side of devotion. It would indeed be surprising if a book settled in the sixteenth century had proved itself adequate for the religious life of the twentieth. Religious experience is not static any more than other aspects of experience. It may know growth and development and degeneration and decay. The changing circumstances of life and society, moreover, produce different habits of

thought and action. The Reformers again, most justifiably, restricted some manifestations of the religious consciousness which had been adulterated by superstition, but which now may be permitted without fear of perversion. We have also learnt more clearly than our predecessors to recognize the legitimate place of temperament in religion, and to admit that here as in other departments of life personality has its rights which must not be infringed by a rigid insistence on uniformity. Perhaps, too, we have grasped more firmly the saying of the Lord, "By their fruits ye shall know them," and have recognized the spirit of Jesus in men and women whose lives are nourished by devotions which are not within the four corners of the old Prayer Book. I do not see how we can doubt that the spiritual life of the Church of England has grown in power and variety, in richness and depth. If the Church is a living organism it must find expression in its common worship for the growing experience of its members. But this new expression must be connected with the previous history of the Christian community. Plainly, one of the chief elements of value in liturgical forms is that they link up the life and worship of many generations. Through the settled words and the accustomed order we realize the continuity of the life of the Spirit within the

Church, and are made conscious of our fellowship in prayer with Christians of every age. From the standpoint of religious psychology it is, perhaps, one of the happiest features of the new Prayer Book that it has met modern devotional needs not by a sacrifice of the continuity with older forms, but rather with added links to the worship of the ancient Church.

The demands of worship and the devotional life are rightly given preponderating weight in the work of revision. But, as we have already seen, the claims of thought can be neglected only at the greatest peril. Not everything which fervent souls desire or find uplifting can rightly be allowed. The reason must be heard with its demand for coherence. In this matter the coherence which the reason must insist upon is twofold: coherence with the knowledge and thought of the day so far as that is possible, and coherence with the normative experience of the New Testament which is the test and touchstone of Christian piety. We must insist upon this restraining and directing function of rational thought. We must resist the tendency to apply a purely "pragmatic" criterion to forms of worship and devotion. It is supposed in some quarters to be a sufficient justification for them if it can be said that "they work," they attract congregations and fill churches. We must

withstand such a standard of judgment in the name of the sober and reverent genius of the Church of England. There are many things which are effective in this sense which no rational man could approve, and many which would "work" from the point of view of popular appeal which are far from the mind of Christ. The "fruits" by which we may know both men and methods are the fruits of the Spirit, not the rewards of demagoguery.

The demand for revision has come also from the standpoint of thought. It needs no argument to show that the modern view of the world has brought with it changes in our conception of the nature of God and of His relation with His creatures. This point has been admirably dealt with in other lectures of this series. I think it may be open to doubt whether there is properly any such thing as a "modern mind," but we can scarcely question the existence of a "modern mentality." We need not adopt an attitude of superstitious reverence towards the intellectual fashions of the day, but we shall be foolish indeed if we persist in associating the Christian faith and worship with conceptions which are outworn or even unintelligible. The use of phrases which have ceased to represent living realities has a twofold danger: it repels those who are without and lends an air of unreality

to our own religious life. I confess that in my opinion the new Prayer Book is excessively cautious in this respect. It is not that we should seek for a new theology in the Prayer Book, but for less theology. The old Prayer Book took its shape in a ferment of religious discussion, and the age of controversial theology has left its marks. Even in the solemn moment of consecration in the Eucharist we are haunted by such words as "satisfaction," which had a definite meaning for the men of the Reformation period, but which have little clear significance for us.

Is not this one of the most important changes which have come upon us in the course of time? We know better than our forefathers that our highest thoughts of God in worship must be symbols which suggest the deep things of the Spirit to the imagination rather than concepts which stand out with geometrical clarity before the understanding. I know a little boy who is sometimes taken to church but is generally found to be weeping silently before the service has gone very far. When asked the reason for his grief he replies, "There are so many words I don't understand." Most of us have ceased to feel its poignancy, but we are still in the same situation. There are so many words we don't understand, if by understanding we mean the ability to give a

clear definition which would stand the criticism of philosophy. But often those words are understood in the sphere of religious experience and emotion, for they may be pregnant symbols, significant images of a Reality which is beyond our understanding. I would conclude, therefore, that the demand for revision of forms of worship from the standpoint of thought would be grievously mistaken if it were supposed to require the expunging of all expressions which go beyond the limits of reflective reason, all sensuous imagery, every symbolical utterance. The office of the critical intellect in this matter is to refine the symbols, not to destroy them; its task is not to rule out poetry from devotion, but to ensure that it is the highest poetry and not the play of an arbitrary fancy. For the language of adoration is poetry not theology, and every worshipper is, at the moment of his worship, a poet.

These brief remarks upon a great subject have given some idea of the grounds on which I should defend the Revised Prayer Book. It is probably true that it satisfies no one, for it is certain that each one of us would have made a different Book had we been given the opportunity. But if we will be content with nothing which does not embody all our private wishes and points of view, we are probably out of place in the Church of England,

and should be happier as ministers of a conventicle where we might be free to pray and worship as the Spirit moved us or as our mood dictated. We are men under authority, not the unfettered and irresponsible authority of an ecclesiastical despot who lords it over the Church of God, but the authority of the general life of the Christian community speaking through the voice of the Bishops as accredited leaders and interpreters. In this instance they have, I believe, rightly judged the needs and the mind of the worshipping Church. They have removed some things which had grown old, they have restored some things which had been lost, they have brought the services of the Church into more direct relation with the life of the time and its requirements, they have shown the way to the restoration of order and unity. We have our criticisms and our objections, but unless these relate to the very fundamentals of the Christian faith, I conceive that it is our duty to accept with thankfulness this sign of the continued vitality of our Church.

In conclusion, I may be permitted to make a remark upon a subject which is closely connected with the problem before us. It has been said that there is no change in the theology of the new Prayer Book. The statement was made in connexion with the Eucharist, and in that reference it is

undoubtedly true ; but I should be sorry to think that it was true in general. The new order of worship does, in truth, reflect at least a changed theological outlook, and in that fact many of us find its greatest recommendation. We have got rid of many phrases which implied a mechanical and outworn view of inspiration. The new Book can be used without qualms by those who have learnt from modern scholarship the great liberating truth of progressive revelation. The conception of God as a transcendent and arbitrary Despot, which is not far from the thought of some prayers in the old Book, has given place to nobler ideas of Deity. The theology has changed. It is good that it should have changed, for the conceptions of God and Revelation which lie behind the Revised Book are truer and higher than the old.

The last word shall be a prayer for the peace of Jerusalem. Experience at King's College has taught me that it is possible for Anglicans of every school of thought to study and live and pray together not only with tolerance but with fruitful co-operation. The same thing is possible in the larger field of the Church as a whole. It may be hoped that the new Book, by defining the limits of comprehension, by regularizing variety and legalizing a wide inclusiveness, will bring to an end the lamentable recriminations of parties, so

that the essential unity of the Church may find expression. There are signs that the long-expected spiritual revival is beginning. We must be ready for it. Let us get internal controversy out of the way.



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