

A Creedless Gospel and the Gospel Creed. By HENRY Y. SATTERLEE, D.D. Rector of Calvary Episcopal Church, New York city. 8vo, pp. 522. New York: Charles Scribner's Sons. Price, cloth, \$2.

In this book a prophet lifts up his voice in the name of the Lord, protesting to his generation that the popular Christianity of to-day is not in accord with New Testament Christianity, and sounding a strongly reasoned recall. It begins with an implied disapproval of the World's Parliament of Religions at Chicago, and sympathizes with the Archbishop of Canterbury's refusal to participate therein. It is divided into three parts: "A Creedless Gospel;" "The Gospel Creed;" "Witnesses for Christ." It is broadly intelligent, frank, firm, and fearless. Advocating the formation of bands among communicants in parishes, the author says: "In this way our modern believers would find the kind of help the early Christians had when they met together in caves and catacombs as a little

band misunderstood by and separate from the outer world. Like those witnesses of the primitive Church, they would gain the inspiration and stimulus which comes from association and concentrated effort in following a high religious aim; they would be brought face to face, through the interchange of Christian sympathies, with the realities of Christian discipleship, and not feel that a spiritual atmosphere is so unreal as it seems to the outer world." And in a footnote he adds: "In modern Christian life the Methodist system of 'classes' and 'class leaders' . . . gives us a glimpse of the kind of spiritual influences that accompany such associated Christian efforts in the cause of Christ." Since this book appeared its author has been chosen bishop of the new diocese of Washington, D. C. Having declined similar honors in Ohio and in Michigan he now accepts, and will enter publicly on the labors of his bishopric on Palm Sunday at the national capital. He has said: "I seriously object to being labeled as belonging to any one school of thought in the Church. I prefer to be free and untrammelled. In some things I suppose I am a High Churchman, in others Low, and in others Broad. I claim the right to live up to the comprehensiveness allowed in the Church, and to hold the truth as I see it, no matter by what name it may be called." Dr. Satterlee is a manly, earnest, courageous, evangelical minister, with a passion for active evangelization and a warm practical sympathy for the poor and neglected. He has done great work for the disadvantaged and unbefriended, utilizing for that purpose the resources of his large and wealthy church. Highways and hedges know his shepherdling presence and voice. On summer evenings during the twenty minutes preceding service-time he would stand, dressed in his cassock and with bared head, at the outer threshold of the vestibule of his church, greeting everyone who approached the entrance, friends and strangers alike, with a hearty "Good evening. I am glad to see you. Walk in!" extending both hands in welcome. When the time for service arrived he would pass quickly back into the vestry room, put on his preaching robe, and appear in the chancel to conduct service and preach. Before dismissing the congregation an invitation would be given for any who wished to remain for a brief religious conference. Then, when the bustle of the departing majority was over, he would stand on the floor at the head of the middle aisle and talk familiarly to those who had remained in the most direct, simple, and helpful way, driving straight at their spiritual needs and duties. In Christ Church, Brooklyn, Dr. Satterlee, preaching before the bishop and clergy of the diocese of Long Island, urging that the Church should cherish a broader, more brotherly and catholic spirit, learning wisdom from its own past mistakes, pointed his suggestion with this historic reference: "If we had treated the Methodists properly they would never have gone out from us." Delivering the annual sermon to the graduating class of Berkeley Divinity School at Middletown, Conn., he charged the young theologues not to imagine theirs to be the only ministry, but to look abroad and rejoice in the great work which God is doing through his servants of other communions, and to cultivate sympathy with all who

are sincerely laboring in the name of our common Lord and Master. We know of no man in the Protestant Episcopal body more worthy to be a bishop than Dr. Satterlee.

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.