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THE CHURCHMAN

January, 1934.

NOTES AND COMMENTS.

"The Churchman."

WITH the present number we commence another year of THE CHURCHMAN and we take this opportunity of thanking our readers for the generous support which they have given us in the past. For many years now THE CHURCHMAN has represented Evangelical opinion, and has taken its place among the quarterly Reviews as a means of setting forth the distinctive lines of thought of the Evangelical School in the Church. We are grateful for the measure of recognition which our endeavours have received, and we may say that this recognition has come from some who would not be ranked among the Evangelical School as well as from some prominent dignitaries who have expressed their satisfaction with the way in which we have been able to present the Evangelical side of our Church life.

We remind our readers that our continued success must depend upon their support. There is more need than ever to-day for the presentation of the Evangelical position. The valiant endeavours that are being made by medievalists and Romanists to represent their case as supported by modern scholarship make it more necessary for Evangelical Churchpeople to make clear that the latest researches of scholarship in New Testament and early Church History are on their side. The appeal that is being made to medieval philosophy by some Anglo-Catholic teachers is significant, but it can only at best bolster up theories of Christian teaching that have no foundation in the New Testament. We therefore ask our readers to give us their further support by securing new subscribers and thus enabling us to increase the usefulness of our Evangelical Quarterly.

Church and State.

The subject of the relationship of Church and State has been raised during the past quarter by a manifesto which appeared as a supplement of *The Record*. In this document, which was entitled "A Solemn Warning and Challenge to all who love the Established

Church," Dr. Hale Amos drew attention to the serious position which may be created in the Church when the Archbishops' Commission on Church and State issues its report. It is not known when the report will appear, and it is not known what its contents will be, but from suggestions that have been made in influential quarters it is surmised that some drastic alterations will be suggested in regard to the present procedure in the dealing of Parliament with the legislative measures sent up by the Church Assembly for ratification. At present every measure has to be approved by a positive motion in each House of Parliament. Parliament cannot amend or alter in any way the measures presented to them, but they have the power of veto. This power was exercised in the case of the measures for the revision of the Prayer Book in the years 1927 and 1928, and since then a body of Churchpeople appear to have made up their minds that this power of veto must at all cost be removed. When the Archbishops' Commission was appointed care seems to have been taken that no representative of those who opposed the revision should be placed upon it. This has given rise to the suspicion that the views of such members of the Church would be unacceptable, and that therefore they should not be allowed any opportunity of expressing their views as members of the Commission. This is obviously a shortsighted policy on the part of those who manipulate the inner workings of our Church politics. It has at any rate given rise to a feeling of anxiety on the part of many as to the decisions which will be reached by the Commission and vigorous expression has been given to this feeling in the manifesto.

Threatened Dangers.

Further grounds for suspicion have been given by the arrangements that were made for the recent celebration of the Centenary of the Oxford Movement. Whether rightly or wrongly some Churchpeople feel that there lay behind some portions of the celebration an attempt to conceal intended action in the future or at least to cover an intention to prepare the way for the favourable acceptance of proposals for a change in the relationship of Church and State. This idea has been expressed in the phrase "Behind the Anglican Smoke-Screen: The Coming Battle," and it is believed that the celebration of the Centenary served as a "Smoke-Screen" for those who had the ulterior motive of securing the removal of the Parliamentary veto on the measures of the Church Assembly; and as that veto is regarded as "the lynch-pin of the Reformation Settlement" it is felt that Churchpeople should be alive to the danger that may arise of such a radical change being made before they are aware of it and that a strong effort should be made to secure a united body of opinion that will definitely resist any attempt to do away with the present guarantees and seek by some new method that may have the effect of changing the doctrinal emphasis of our Prayer Book to open the flood-gates of medievalism.

Many regard these surmises as amply justified, but even if they are not there is sufficient ground for all Churchmen who hold fast to the principles of the Reformation to be on their guard against possible future developments of a character calculated to destroy the true type of Anglicanism which has done so much for the welfare of our Empire and of mankind in general during the last three centuries. No true Churchman can desire to return to the sub-Christian conceptions which prevailed in the medieval ages.

The Value of Establishment.

The Church of England is so intimately intertwined with the State that a break between them would mean a real disaster in our national life. The Church has failed to attain the ideal, set forth by Hooker, of representing the nation fully on its religious side. This failure of the Church must be recognised as one of the chief causes of many of our difficulties to-day. Theories of Churchmanship have been put forward which have been unacceptable to some sections of the people. These theories were not regarded as being in harmony with the teaching of the New Testament and it was said that they laid unlawful terms of communion on many consciences. Yet the influence of the Church on national life and character has been so great that only those who have lived outside England realise the full extent and value of that influence. The different conditions that prevail to-day in some of our dominions is evidence of the value of the Establishment. Many anomalies have undoubtedly arisen in the course of the centuries and these have given rise to much of the impatience felt by some Churchmen who are eager for change. It may be well to consider how some of these may be removed, but at the same time it may be wise to bear some of the ills we know than to fly to others that may prove the precursors of disaster. A time may come when some iconoclastic spirits in the heat of revolutionary zeal may seek to make the anomalies in the relationship of Church and State an excuse for not only disestablishing and disendowing the Church but also of reducing it to a state of impotence as an influence in the affairs of the State. Some reforms may be necessary to provide against such a possible disaster, but Churchmen ought not to be the first to suggest that the Church should be deprived of the opportunity of exercising the great moral influence which it possesses through the fact of its establishment. Our aim should rather be to make the Church more comprehensive so as to include those elements of religious life in the nation that are represented by the great body of Evangelical Christians who are called Nonconformists. After all, Nonconformists are Christians who for the time being are not conforming to the methods of worship of the Established Church. There may be some hope of winning their allegiance if the Church maintains the Protestant character which it has had since the days of the Reformation, but there is little hope of such a consummation if the wishes of those who desire a return to medie-

valism should be achieved. The desire expressed by some for reunion with the unreformed Church of Rome indicates a line of policy that must prove disastrous to English religion and the future of Christianity throughout the world.

The Future of Christianity.

The attention of Churchpeople should be given to a theory set out in a book recently published by Dr. W. A. Visser 't Hooft, the General Secretary of the World's Student Christian Federation. The title of the book is *Anglo-Catholicism and Orthodoxy: A Protestant View*. The author's purpose is to explain the position of the Church of England to the members of the Protestant Communion on the Continent. They regard our Church as like themselves loyal to the Reformation, but he points out that the Anglo-Catholic Movement is altering the character of our Church and introducing a new element which is described as "Non-Roman Catholicism." He says that the Church of England to-day "is no longer as a hundred years ago a Protestant Church in which some reminiscences of Catholicism have survived, but rather a Catholic Church which retains certain emphases of the Reformation." He asserts that "Protestantism as a positive conviction seems to have lost most of its previous influence on the life of the Church as a whole" and he puts forward the view that the future of Christendom will lie in the formation of "a third main form of Christianity, perhaps even a definite confession which will be distinct from Roman Catholicism as well as from Protestantism." This "Non-Roman Catholicism"—he apologises for the negative form of the title—will form the strategical position in the movement of Christian unity. It will in fact hold the key to the development of the future. As this theory is put forth by a writer well acquainted with Protestantism on the Continent, it ought to be carefully considered by English Churchpeople in all its implications.

OUR ANGLICAN HERITAGE.

[The third and fourth of a course of four sermons preached in Peterborough Cathedral during the month of August, 1933.]

By THE REV. A. J. TAIT, D.D., Canon of Peterborough:

III.

Now ye are the body of Christ and severally members thereof.—
I Corinthians xii. 27.

THE nineteenth century stands out as a conspicuous epoch in the religious history of our nation, and for the Anglican Communion as a period of revival that powerfully enriched the spiritual heritage into which we have entered; and this through two movements of outstanding religious influence, the Evangelical and the Tractarian Movements, and a third of intellectual influence, the Broad Church Movement. I have paid tribute to the Evangelical Movement; my purpose now is to pay tribute to the Tractarian or Oxford Movement. The ideals and achievements of the Tractarian Movement have been so ably and amply set before us both in the pulpit and in the Press during the past year that it would be almost impertinent and certainly unnecessary for me to try to cover the ground again now. What I shall attempt to do is to relate the Movement to our heritage, and to bear my testimony to its characteristic contribution.

Up to the time when the Movement originated the Evangelicals in the Church of England, who had been at work for a hundred years, had paid no attention to Church politics and the ecclesiastical side of religion. They laid no particular stress on the conception of the Church as the visible body of Christ. They were not indifferent to the Sacraments, but they hardly got beyond the idea of their being ordinances for the individual's use and help; they did not seem to attach importance to their being the ordinances of the Christian society, social ordinances through which the Church maintains her corporate life, realises her fellowship, and exercises her discipline. Further, in worship the Evangelicals practised extreme and almost severe simplicity; they were imbued with the Puritan dislike of externalism, and the fear of its becoming a hindrance to the harder spiritual exercise of walking by faith and not by sight.

That which is physical and visible can be a help or a hindrance to the spiritual, and there is a point up to which it can help and beyond which it can hinder; and that point varies with our various personalities. There is therefore something to be said for the attitude of reserve, for it does aim at keeping the spiritual demand of worship in the forefront. For illustration of the point we only have to remember that when we wish in prayer to realise the unseen we instinctively close our eyes.

But over against this attitude we have to set the fact that individual religion is not the whole of the matter: for there is the Church, the Christian society to which we have been admitted, and through which we have received everything that belongs to our religion, the society which has its corporate life to be expressed, its corporate obligations to be fulfilled, its corporate discipline to be exercised, its corporate worship to be offered.

Moreover, for her expression of worship the Church should be able and ought to claim all the powers that man possesses for the setting forth of God's glory. I recognise the subtle danger of allowing the motive of setting forth God's glory to become nominal and to be lost in the motive of selfish gratification. It is pleasing to listen to good music, to see well-ordered ceremonies, to handle vessels of gold and silver; and there is a lurking possibility of our allowing our own enjoyment to take the place of the true motive. Nevertheless, I count it individualism or timidity to refuse to claim for the service of the Church in glorifying the Name of God the best that architectural, musical and æsthetic culture can produce.

In the early years of the nineteenth century there were minds at work which were growing increasingly dissatisfied with things as they were in these respects of the Church's life and worship: and I think that this must have been in the mind of the Bishop of Durham when he used the following words in a recent sermon on the Oxford Movement: *By assisting* (so he was reported, but I think that he may have used the word "asserting") *the character and claim of the Catholic Church, the Oxford Movement succeeded in recovering from long disregard a truth of cardinal importance, the neglect of which had lowered the standard of faith and conduct in the Church of England, alienated many genuinely Christian souls, and gone far to paralyse the Church's spiritual witness to the nation.*

Yes, I agree, if (as I think) that closing stricture refers to the Church as represented, not by the earnest men who had been quickened to new life and stirred to spiritual and philanthropic activity through the Evangelical revival, but by the official and general attitude. It only required a match to produce the blaze, and the match was Keble's sermon preached in the University Pulpit at Oxford in 1833. The effect was instantaneous, and there arose the great Movement that stressed the institutional, sacramental, corporate aspects of religion, and led by degrees to the æsthetic revival in our Churches and Services.

The Movement produced devoted and enthusiastic men, and fanned by the storms of opposition it spread rapidly, and has permeated the Church with its influence. Like the Evangelical Movement it has been attended by losses to the Church of England. It was perhaps inevitable that some of the leaders should look back to the time of the Church's dominance, dogmatic authority, and (as far as the West was concerned) visible unity under the Papacy: and it easily followed that they desired to recover doctrines and practices associated with the mediæval

authority, power and unity; and it easily followed again that they cultivated a hatred of the Reformation, and eventually overcame their scruples about submission to the Papal claims: and the Roman Church began, and has continued to reap a harvest of converts ever since. Within our own Communion, moreover, there has emerged a section of people who seem to reserve their admiration for the Church of Rome and their toleration for the Church of England, and approximate as closely as they can to Roman doctrine and ceremonial. Further, I would not be in an honest position if I do not say that the recent celebrations of the Anglo-Catholic organisation in London (even with the restraining influence of the Bishop of London) exhibited features which cause me serious misgiving.

But I would feign believe that these divergences from our Reformation and Caroline traditions do not represent the main body of the Churchpeople who claim to be in the tradition of the Tractarians; and in any case my present purpose is not criticism; I wish rather to speak of what I conceive to be the permanent contributions which the Movement has made to our heritage.

In view of the recent commemorations I shall not attempt an inclusive statement of achievements: I shall speak of some ways in which (as I think) our standards and ideals of worship have been raised by the Movement. I claim then that it has given to the Church a quickened and deepened sense and expression of awe and reverence. I have in mind particularly the behaviour and attitude of people in the house of God. To put the matter in a practical form, if a man comes into a church in much the same way as that in which he might enter a place of entertainment, or if a man stands with his hand in his pocket during the singing of Psalm or hymn or during the recital of the Creed, I think that you may take it for granted that he has not come under the influence of the Oxford Movement.

I claim, further, that the sense of what is worthy of the glory of God in our church arrangements and furnishing and Services has been educated, developed, enriched. And most of all I claim that our conception of the place which the Holy Communion should occupy in our lives and worship has been enlightened and enlarged. Let me not be misunderstood: if I may speak for myself, I would say that it does not mean that I have participated in the doctrinal changes through which Newman, e.g., or Pusey reached interpretations which I reject; nor is it that it was from the Oxford Movement that I learned to appreciate the Holy Communion as a means of grace; I was taught that both by example and by precept in my Evangelical home; but it is that I have learned from the Oxford Movement a larger view of its use, and I now see the Holy Communion, not only as a means of grace for the individual, but as the centre of the Church's corporate worship, and the principal expression of the Church's fellowship. I have also learned to associate my love of a simple Celebration (and how I detest the designation of it as "low"!) with a complementary love of

the Choral Eucharist. I have, moreover, cast off a prejudice against being present for prayers and worship without communicating, when I have communicated at an earlier Celebration. We owe it to the Reformation that we have recovered communion as the norm in place of attendance at the Mass, and our Liturgy lays unmistakable insistence on the act of communion as the ordinance of the Lord (or, if you like, the Lord's Service), the memorial which He bade us make, the central expression of the sacrifice of praise, thanksgiving and self which we have to offer. And I love to think in that connection of the Psalmist's words, *What shall I render unto the Lord for all the benefits that He has done unto me?* and I can almost imagine the Psalmist being projected in thought into the Christian Church as he replies, *I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all His people. I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord; in the courts of the Lord's house, in the midst of thee, O Jerusalem.* But now that this is established among us, and so long as communion of the people is the genuine purpose of the Celebration I can welcome (and I owe it to my Tractarian friends that I can) the presence of worshippers who for one reason or another do not communicate.

I shall not say anything about distinctive doctrines, because my purpose is to indicate some lines of enrichment in which I feel that all Churchmen can rejoice, for which the Church as a whole stands deeply indebted: but I do wish to maintain that the Church of England to-day rightly refuses to be reduced to the level of a sect with its fellowship and unity determined by strictly defined interpretations; and I suggest that comprehensiveness, within the bounds of loyalty to the Church, and not exclusiveness, should be our ideal. It means, of course, that we have to face problems such as belief determined at all points by authoritative dogmatic expression and definition can evade; but I count it better to have comprehensiveness with its problems than to have external uniformity purchased at the cost of liberty of thought and expression, and the almost certain quenching of the Spirit as the result.

IV.

Prove all things: hold fast that which is true.—I Thessalonians v. 21.

If we are to take account of the influences which were at work in the nineteenth century, that issued in the vitality and activity to which we are accustomed in the Church of England to-day, it is not sufficient to recall the two outstanding religious revivals known to us as the Evangelical and the Tractarian or Oxford Movements: we must also remember the contribution of the Broad Churchmen, who numbered among their leaders such distinguished men as Thomas Arnold, Bishop Thirlwall, F. D. Maurice,

Charles Kingsley, Thomas Hughes, Dean Stanley, F. W. Robertson, Frederick Temple, Archbishop of Canterbury.

The influence and achievements of the Broad Churchmen do not lend themselves to the kind of review that we can give to the Evangelicals and the Tractarians, because they were not an organised party united by distinctive doctrines and ecclesiastical activities. We have rather to think of them as men of a school of thought, who adopted the intellectual attitude of free inquiry, unrestricted research, unprejudiced thinking; men who insisted on the right of criticism, and tested everything that was traditional in the light of any new knowledge that they could acquire. They stood for the fearless facing of all new discovery and new thought, and gave a modern application to a famous *dictum* of Cyprian, Bishop of Carthage (A.D. 248–258), who maintained his independence of Stephen, Bishop of Rome, and successfully rebutted Stephen's claim to judicial authority over other Bishops, and snapped his fingers in the face of Stephen's sentence of excommunication. He refused to submit to a ruling of the Bishop of Rome, and when Stephen appealed to tradition Cyprian replied: *Custom without truth is the antiquity of error*. It was the attitude which directed the Reformation; and in the nineteenth century it received a new application from the Broad Churchmen.

Further, we can think of them as holding in the Church a position that was in some respects analogous to that of the old Liberal Party in politics; for they were not only progressive in matters of thought, they were also, under the inspiration of such men as Maurice, Kingsley, Hughes, Ludlow, pioneers in the field of social reform, preparing the way for the Christian Social Union. They drew attention to the unfair operation of trade laws and conditions, and set up a social movement which had for its purpose, not merely the alleviation of distress, but also, and still more, the prevention of it through the removal of the causes of suffering. Since their day the social feeling of the Church and nation has been revolutionised; and the attitude *which for these men meant almost a martyrdom is now almost a fashion* (I quote these words from Bishop Boyd Carpenter's *Popular History of the Church of England*).

For some time they were opposed and denounced both by Tractarians and by Evangelicals: indeed, we have to think of the Tractarian Movement as having originated to a large extent as a protest against the liberalism for which they have stood to this day. But to their honour, be it said, some of the successors of the Tractarians were the first to modify this attitude; and I imagine that Bishop Gore, e.g., would have admitted his indebtedness to the stand which the Broad Churchmen made for truth at all costs, and for the progressive thinking and acting which that principle involves in practice. The Evangelicals were slower in the intellectual uptake, though they had led the way in active philanthropy, and it was not until the early years of this century that the progressive men amongst them asserted their independence

of the old leadership, and insisted on the necessity and right of relating traditional thinking and expression to modern conditions.

This does not mean that progressive Evangelicals and progressive Tractarians would find themselves in agreement with ideas that may be propounded to-day at a Conference of the Modern Churchmen's Union, but it does mean that the attitude of scientific inquiry and fearless examination of criticism from any quarter has been adopted: and in that sense the intellectual influence (as well as the social) of the Broad Church school has permeated the Church, and they have laid us all under permanent obligation for having won their way, in the face of determined opposition, to freedom from the bondage of antiquated and out-of-date attitudes.

There is no field of thought and study in which the influence has been so conspicuously effective as that of the interpretation of the Bible. In this connection I must mention the great Cambridge trio, Lightfoot, Westcott, Hort, for the inestimable service which they rendered both in the revision of the text of the New Testament and in the interpretation of its meaning. They were Churchmen who cannot be labelled, but their work was done in the scientific spirit for which the Broad Churchmen stood. In the Church of England we can now enjoy freedom from the Fundamentalist attitude, and we can study the Bible in precisely the same way in which we reverently and seriously study any ancient literature. We can base our conceptions of its inspiration and meaning and value, not upon untested traditional explanations or prejudices, but upon the critical study of the Bible itself.

It is this scientific attitude that I regard as the outstanding feature of the Broad Churchmen's contribution to our heritage in the Church of England. They would have nothing to do with the old argument that satisfied mediæval theologians—God could, therefore He did: God can, therefore He does—the *a posse ad esse* argument. The only beliefs that could command their respect and assent were those which rested upon satisfactory and adequate evidence: and belief on any other ground is not reasonable belief but credulity. It is always possible that such an attitude may lead to rationalism, because insistence on the duty of intellectual satisfaction about the grounds of belief may pass almost imperceptibly into a demand that our reason shall be able to understand and explain the whole content of our belief: and if that transition is made, we pass at once into the attitude of rationalism or scepticism. And the Broad Church influence was attended by losses to the Church in that direction, as the Evangelical and the Tractarian Movements were attended by losses in other directions. When Archbishop Benson was Headmaster of Wellington College he wrote these pathetic words to Professor Lightfoot: *If it were not for such men as Westcott and Temple, and one or two who can both think and believe, I should fear that thought and faith were at last parting; save two or three, the only truth-loving men I know now are humble-minded enough, I am bound to confess, but scarcely*

to be called believers. That was in 1865. His wider experience in the Episcopal Office restored his confidence, for a friend of his recording his reminiscences of the Archbishop wrote of him as being a thoroughgoing optimist.

I think that it will not be out of place here if I suggest to you that our power of understanding and explanation may not determine the objects and contents of our beliefs. Provided that evidence requires it, we must be ready to believe what we cannot understand and explain. If we find ourselves tempted at any time to allow our power of understanding to limit in this way our exercise of belief, I recommend as a good test of our position our going out on a fine night and gazing upwards. If that does not cure us, I doubt if anything will: for if our understanding sometimes fails us in matters of sight, how much more must we expect it to fail us sometimes in matters of belief.

But to return to the Broad Churchmen; their attitude of course involved insistence on individual responsibility, and that in turn brings up the question of authority, too big a question for treatment as a side issue in a sermon. But I must say this about it: it would be a misconception for anyone to imagine that the faith of the Church of England is at the mercy of the individual. The Church's right and duty in the matter of determining her faith is clearly asserted in her Articles of Religion. It is the Church and not the individual that has authority in controversies which may arise about the Church's faith. But along with this claim, the Church of England fearlessly bids us read the Bible for ourselves and accept nothing as belonging to the essentials of faith that is not clearly provable by and taken out of the Holy Scriptures. In other words, she does encourage individual responsibility: and, when you come to think of it, you find that you cannot rid yourself of it. The man who adopts the attitude of submission to external authority (and provided that we are satisfied with the authority, it is the reasonable course to adopt in most matters) is as responsible for what he subsequently believes as anyone else: for why does he accept that authority, whether it be the Bible, or the Church or the Pope? Who told him to accept it? There is no authority outside of himself that can relieve him of the responsibility of the decision, and having accepted the position he becomes responsible, though less directly, for all that he subsequently believes and does. It is a profound mistake for anyone to imagine that he can secure freedom from ultimate responsibility by accepting any external authority.

When the Lord warned His disciples against false prophets, He did not tell them that He was giving them a line of infallible successors to Peter to save them from responsibility, but He threw them back upon themselves, and said *By their fruits ye shall know them*. Judged by that test I am convinced that the Roman Catholic challenge to the Church of England's right to existence, and the Roman claims that the Pope is the infallible Vicar of Christ and that apart from communion with the Papacy the Church has no

existence, stand condemned at the bar of history and experience.

In the present divided state of Christendom, for which the initial responsibility rests with the Church of Rome on account of its extravagant claims for the Papacy and its corruption of the Apostolic Gospel, the Church of England represents to her members the Church of Christ ; and we have a spiritual heritage in which we can confidently rejoice, and for which we can thank God. For combined with the historic foundation and structure of Orders, Sacraments and Creeds, the Church of England possesses the inestimable qualities of *the openness* that places the Bible in our hands to be read, marked, learned and inwardly digested, *the comprehensiveness* that allows for the varieties of apprehension and expression that characterise human experience, *the fearlessness* that faces with open mind new discoveries and new knowledge, *the wealth of experience* that has been mediated to us through the Movements of last century, and not least *the freedom from the claim to infallibility*, a claim that renders it in some matters impossible and in all matters inexpedient for the Church of Rome to admit error and mistake. In recent years there has been at work among us a synthetic process. The give and take between adherents of the three Movements of which I have been speaking have been so subtle and widespread that it is often quite impossible to disentangle the processes of cause and effect in the make-up of members of the Church. I believe that in most people who take religion in the Church of England seriously there are elements contributed by all the three Movements : and I am persuaded that the more we practise unity through sympathetic fellowship the more will the Church of England go on growing, as a body that is nourished by that which every joint supplies, into the fullness of the stature which God has purposed for His Church.

ROSE FROM BRIER. By Amy Carmichael. S.P.C.K. 3s. 6d.

This is another of the Dohnavur books, which have made the name of Miss Amy Carmichael so well known, and is full of the sweetness and charm and deep spirituality which characterise all her books, though each one has its own original line. These letters were written for the Dohnavur Invalids' Fellowship League, and are the expression of the thoughts of one who suffered much and longed to hand on to other invalids the comfort and assurance which she herself experienced. The illustrations are four beautiful photogravures of simple flowers, and there are many beautiful quotations.

SPIRITUAL AWAKENING AND MODERN KNOWLEDGE.

PRESENT CONDITIONS AND FUTURE POSSIBILITIES.

By THE REV. THOMAS REEVE, B.D., A.K.C., Vicar of Longor,
Buxton.

"We stand at a moment when the course of history depends upon the calm reasonableness arising from a religious public opinion. A new Reformation is in progress. It is a re-formation; but whether its issue be fortunate or unfortunate depends largely on the actions of comparatively few men, and notably upon the leaders of the protestant clergy."

IN these brief and pregnant words Professor A. N. Whitehead summarises the present position and future possibilities of human life. They are taken from his arresting book, *Adventures in Ideas* (p. 206), in which he demonstrates the fact that "ideas," which he considers the driving forces of progressive life, take long ages to become fully operative in human life; this he illustrates in detail in respect of the "idea" of "freedom."

He sees humanity in the midst of a new Reformation, when a calm and reasonable religious spirit is required. He believes that the leaders of the protestant clergy have an important part to play in this new re-formation, and that on their actions the fortunate or unfortunate issue of the future largely depends. In what follows the writer sets forth his estimate of the present situation together with an indication of the spirit and aim which he thinks should guide protestant thought at the present time.

The present religious situation throughout the Christian world is interesting and perplexing. On the one hand, there appears to be a grave anxiety on the part of the leaders of Christian organisations. We are told that "our faith is fighting for its life," that "the younger generation is repudiating the Gospel," that "the modern world is rushing headlong to social and spiritual destruction," we hear lamentations over "diminishing congregations" and "the tyranny of science." On the other hand, there appears to be a growing expectancy of a revival of religious life; and, in some quarters, it is believed that all over the world the ground is being prepared and conditions ripening for a spiritual revival on a large scale.

That there is a revival of *interest* in religion cannot be doubted. Ultimate questions are being asked at the present time with an insistence which cannot be misunderstood. There is a growing eagerness to assimilate new knowledge, an anxiety to repudiate past mistakes, as well as an adventurous spirit which seeks to

make bold and sometimes wild experiments in order to attain newness of life. The wide influence of the "Oxford Group Movement" bears witness to an eagerness to respond to a higher call when presented in a novel and experiential way. The head of a firm of publishers has recently told us that religious books can now be included among the world's best-sellers. (The ultimate value of some of the religious best-sellers may be a very open question.) The popular Press is quick to gauge the feelings of the masses, and it is reflected in the increasing space given to the discussion of religion in its columns. The B.B.C. gives substantial portions of its programmes to religious services and to religious discussion, and we are informed that there is a constant expression of the interest shown by listeners in these portions of the programmes.

Whether this growing interest in religion and the response it calls forth is making any real and beneficial impression upon the masses remains to be seen, but there can be little doubt of the revival of interest in religion which may be a precursor of a return to the more normal state of mind in respect of those ultimate problems which religion sets before the human soul.

There is, therefore, good ground for attempting to estimate the actual conditions of life as it affects religion, and to consider what is necessary for directing the growing interest in religion for the awakening of the spiritual life. It is also pertinent to ask: What are the real grounds for hope of a spiritual revival? Also: Are the Christian Churches prepared for the opportunity which may be presented to them?

THE LIFE OF TO-DAY.

It is a difficult and hazardous task to generalise the condition of masses of mankind, but it is a task which must be undertaken if we are to realise the situation and face the future. Roughly speaking, we may divide humanity into three classes according to the interests which dominate their lives, or the basis from which their activities and characters are being developed.

1. There is a class whose interests, attention and activities are directed mainly or exclusively to the acquisition of material goods, or to the physical security or comfort which material possessions facilitate. To have and to hold is the chief end of life. Self-preservation and acquisition are the instincts which govern their life.

2. A second class is composed of those whose attentions, interests and activities are absorbed in the satisfaction of the emotional life. Out of this class has arisen a (new) moral philosophy which regards the unrestrained expression of the crude instinctive forces which lie at the root of human nature as the one guide of life. They have made the popular Press and the modern novel what they are to-day; they have built our cinemas, dance-halls, greyhound and dirt-track courses; they fill our night-clubs and

beauty-parlours. Among many of them "thou shalt not repress" has taken the place of all ten commandments.

That a large part of humanity come within these classes cannot well be doubted.

3. The third class is composed of those whose interests and activities are centred in an ideal of personality which seeks to live and develop from the basis of the spiritual nature of man. They seek an ever-deepening spiritual consciousness, and by active co-operation with reality about them seek to control the forces of nature and life for the service of man. It must be frankly acknowledged that this class is a very definite minority in the present day, though their real influence and effective work are out of all proportion to their numerical strength. Many of them are outside the organised religious bodies.

Among the Churches it appears that many have little grasp of a dynamic spiritual life. Much of the popular Christianity appears to be a surface emotion, largely divorced from the rest of life, an anodyne which satisfies the conscience and justifies the soul to itself. Congregations will sing the sublime utterances of the mystic and religious genius without any real grasp of the life-giving experience which the words express. Many Christians conceive the Church as a system for the maintenance of a spiritual *status quo*—not a fellowship of souls sharing the dynamic life of God and therein growing in likeness to the character of God.

If this analysis has any true relation to the facts, it is obvious that the general temper of humanity is not very favourable to a spiritual revival. There is widespread ignorance and lack of convictions about the fundamental principles and values of human life, and consequently the masses have become unstable, weary and discontented. They know that there is something radically wrong with our civilisation, but are impatient of all attempts to diagnose the disease in *personal* terms; in this impatience they are especially unjust, even hypocritical, towards the Churches, for they will not listen to the Churches but condemn them for their inability to lead mankind out of the present chaotic conditions of life and thought. The age feels that Christianity is the only way out of the morass, but it wants Christianity without the Churches. (One wonders what the age knows about Christianity apart from the Churches.) It wants a religion of love and human brotherhood, but not the self-discipline, self-giving and personal responsibility which such a religion entails. It wants sentiment without severity. It rejects the Dogmas of the Churches yet asks urgently for certainty. It seeks for definiteness, but has neither the ability nor inclination to undertake the task of defining the fundamental principles of life, its origin, purpose or goal. The age has lost its way and is desperately conscious of its need of guidance, but it rejects or ignores all obligation to follow the guidance when it is forthcoming. It seeks to be free, but recognises no obligation for restraint; indiscipline is one of the major features of its malady. The deliverance it seeks is simply to follow

its own moods without let or hindrance, it wants what it likes. It has not learned that a "man's real difficulties begin when he is able to do as he likes."

Much of the religious discussion which goes on in the popular Press is anti-institutional and anti-dogmatic. It fails to suggest how a religious life can be stimulated and developed without being embodied in a concrete organisation, or how Christianity could be taught without the formulation of its fundamental principles.

The kind of religion which the masses want is a religion of comfort and assurance which cannot touch the basic roots of all its troubles, namely, its undisciplined and undirected impulses, its ignorance and its mistaken ideals. They have followed ruinous paths of self-reliance and self-complacency, and remain largely blind to the real character of sin and its soul-destroying power.

Sir Henry Clay, in his presidential address to the Royal Empire Society at Montreal, analysed the medical statistics for that country and suggested that modern ways of life and thought tended to lack of balance so that the human constitution could not resist the evils which beset it. He called attention to the statistics of lunacy which revealed an increased tendency to loss of mental balance. He saw signs of a religious revival, but is reported to have expressed the fear that "when it developed it would probably exceed all previous records in inco-ordinated fanaticism, although begun in well-meaning endeavour." That similar conditions prevail in this country there is little doubt; and the possibility of religious fanaticism arising from religious revival is a very real danger.

We have only to remember the rise of irrational cults since the Great War—spiritualism, astrology, palmistry, Christian Science, and in Christian bodies the Cultus centred round the elements of the Holy Communion, and the Cult of Lourdes, to realise that the fears, ideas and superstitions of primitive man are but thinly overlaid by his later developments, and are prone to reappear in circles where the rational powers are but feebly developed. The truth must be recognised that a religious revival is not of necessity a spiritual awakening.

There are, naturally, other angles to the picture. The growing sense of dissatisfaction and discontent may lead to a more fruitful issue, since discontent is not a sign of weakness but rather a sign of willingness to face up to the facts of the situation. No doubt the widespread economic distress itself is leading men and women to explore or re-explore the hidden depths of life, wherein they may make important discoveries of their real inner needs and desires. The inner urge to completeness is so central and fundamental to human life that man cannot long go unsatisfied without attempting to meet the needs of his emotional and rational life. Spiritual revivals have always sprung from a discontent, and the present discontent is both a challenge to and an opportunity for the Churches, for they possess the only Gospel that can meet the situation.

THE ROOT OF THE MATTER.

Diagnosis is the first step in the cure of any disease, and not least in the diseases of the soul. Faced with the varieties of human characters and human pursuits which surround us, can we find any principle which would enable us to diagnose the disease which has stricken so many souls? The manifold variety of human lives and human characters spring from the different apprehensions of reality which different individuals have attained, and their response to the realities apprehended. Sections of humanity may be classified according to the conceptions of reality which they have attained. Wherever defective apprehensions of reality exist defective characters ensue. The intense apprehension of physical reality accompanied with weak apprehensions of the self or the spiritual life must inevitably lead to the pursuit of merely physical satisfaction and physical ends. Where the predominant apprehensions are of the self, selfish ends and the satisfaction of the emotional life will ensue. Where the apprehension of the spiritual life is dominant the self will be of subordinate importance, and the physical of still lesser importance; this may still produce a defective personal life if inadequate apprehensions of the self or the physical co-exist. (The East presents examples where defective apprehensions of the self and the physical world leads to the virtual denial of the reality of this life and this world, the latter being treated as "maya" or illusion and the former as an evil from which it is desirable to escape.)

Thus, behind the problem of human character, and constituting its background, lies the problem of reality and its apprehension. We are thus forced to face ultimate problems in the search for an understanding of human evils and the way for their resolution. Perhaps the estrangement of large masses of our people from religion lies in the different apprehension of reality which they have attained and those which they imagine the Churches to set before them. Baron von Hugel has pointed out that in the past there was an "all but complete estrangement from Nature and Physical fact" on the part of philosophers and men of religion, who tended to treat "Matter and the Visible as more or less synonymous with Non-being and Irrationality, as a veil or even a wall, as a mere accident or even a positive snare, lying between us and Reality." No wonder there has been a fierce reaction when the triumphs of science have been manifested to the whole world. The triumphs of science have immeasurably strengthened our apprehensions of physical reality, psychology has demonstrated the fundamental nature of the instinctive life, and the resultant has been a weakening of the apprehensions of spiritual reality for many souls; this has been accentuated by the opposition to new learning which has been so often made in the name of religion, and the continuance of teaching which conflicts with established conclusions of science.

THE CHURCHES' ATTITUDE TO THE SCIENTIFIC METHOD.

One of the first steps which the Churches should make towards the solution of the crisis which has invaded religion as well as all other departments of life is to appreciate the importance of the scientific attitude to life and its problems. Christian thought cannot afford to neglect the scientific mood, aim and method, for they have invaded every department of life with illuminating and transforming power. *In the growth of the scientific spirit, the writer believes, lies the surest ground for hope in a spiritual revival.* The scientific spirit and method has developed a new reverence for facts, together with a new courage for facing facts, and an enlightened method for their investigation. These are the very qualities we need in religious life. We believe that religion is founded upon facts, the facts revealed in history and in Christian experience; and the application of the scientific spirit to the facts of religion will bring a new certitude to whatever is true, and help to sift the false from the true. The facts, if they are facts, can take care of themselves. If we actually believe that goodness and truth are of God we need not fear that the teaching which results from scientific research will harm religion. It cannot be too strongly emphasised that scientific research is a spiritual discipline, that it is friendly guidance which we ought gladly to accept. The best way to banish superstition and error is to examine religious beliefs in the light of the scientific mood and method. Faith is both purified and strengthened when it is united to intellectual progress.

The fundamental basis of the scientific method is the presupposition that all our conceptions of Reality and therefore all our interpretations of experience must arise from the experience of the race. It rejects the belief that we can have any conceptions of reality which are not derived from experience. It asserts the value of this life and its importance in the development of human character. The *a priori* attitude to life and its problems has ceased to be of influence among increasing numbers of mankind. The success of the scientific method has led great numbers to trust the method, and so they are reconsidering fundamental beliefs and ideas by its aid. Nor can it be gainsaid that the results achieved by scientific investigation have profoundly modified our conceptions of life and rendered obsolete some elements of Christian tradition. The gains, however, have been enormous. The human spirit has been shown to be a higher stage in the processes of life, though it is linked with all lower forms of life. The scientific method has shown, however, that the stages of life's evolution have been achieved by new correlations of the living organism with its environment. It has traced back the mental factors to the very lowest organisms. *The supremely significant fact revealed by science is that of mind (spirit) in evolution; the stages of which are marked by an ever-increasing correlation of the organism with an ever-increasing segment of reality.* This

gives religion a sure place in the evolutionary process, and suggests that the spiritual correlations so far achieved by man can have their only rational explanation in the reality of a spiritual environment which is the very condition of there being a spiritual life at all. That mind evolves by correlation with its environment speaks to us of a spiritual reality which envelops us and with which we can be in vital correlation, which, in its fullest sense, can be a fellowship with Eternal Reality.

In spite of much confusion which exists in the scientific world concerning its fundamental concepts real progress is being made in the synthesis of experience. The advances in physics have brought us nearer to the unification of physical phenomena. Nor are there lacking signs of the beginning of the unification of the phenomena of life; although it must be confessed that certain groups of psychologists seek for the elimination of mind from their concepts, and that certain groups of biologists are still wedded to the mechanistic hypothesis. The unification of biology and psychology is much to be desired, but the increasing acceptance of mental structure in all living organisms (including the cell) tends in that direction. The problem of the relation of body and mind still eludes us, though there is an increasing number of scientists who, as a result of the new discoveries in physics, are tending to conceive that relation in terms of *radiation*. Thus even physics is being brought into close relation with psychology.

Perhaps the chief value of scientific research lies in the fact that while on the one hand it helps us to realise more clearly the limitations of human life, on the other hand it points out the way in which those limitations may be transcended. That there has been a definite break-up of the materialistic conception of life cannot be doubted, and that this break-up provides a condition under which the spiritual life may once more assert its supremacy can scarcely be doubted. From time to time men are forced to reconsider fundamental ideas and beliefs, and must attempt to gain some harmony between past and present experience, and to reach a position which shall satisfy the demands of feeling and knowledge, and give them confidence to face the future. That we are now in the midst of such a radical reconsideration cannot well be doubted. Religion as a subject of critical and scientific inquiry, of both practical and theoretic importance, is attracting increased attention. There is a deeper intellectual interest in religion, and a widespread tendency in all parts of the world to reform or reconstruct religion, or even to replace it by some body of thought more rational and scientific or less superstitious. Whenever the ethical or moral values of activities or conditions are questioned, the value of religion is involved. All deep-stirring experiences invariably compel a reconsideration of the most fundamental ideas, and modern knowledge and modern conditions are so stirring the emotional life of men that such radical reconsideration seems wellnigh inevitable.

RELIGIOUS REVIVAL.

The fact that many of our age are asking ultimate questions, and the revival of interest in religion which this involves, can be reasonably interpreted as a return to the more normal human state, and may well be the prelude to a spiritual revival. It is from the facing of ultimate questions that spiritual revival of permanent value has always arisen. It must be confessed that many revivals in the past have been little more than an emotional stir and have left small permanent results when the emotional tide has subsided. Emotional revivalism is of necessity a brief affair; what does not touch the head cannot long hold the heart. The emotional attitude of surrender and obedience needs to be supported by a systematic doctrine or the enthusiasm tends to evaporate. The doctrine must be capable of interpreting adequately the emotion evoked and thus raise the experience to another and higher intellectual sphere, namely, out of the province of submission and authority into that of clear knowledge and inward intellectual assent emanating from a deeper apprehension of Reality. Every revival of religion which has left permanent results has had its appropriate doctrine.

We are often told that spiritual experience precedes doctrine; but for the greater number the proposition that *doctrine precedes spiritual experience* appears to be nearer the truth. The religious genius—the man who enters into new and higher spiritual experience than his contemporaries—is extremely rare. It is generally through the experiences of others that we enter into wider experience. The spiritual genius interprets his experiences in terms of doctrines which are communicable to others. (We can only share thought, not experiences.) The doctrines thus formulated from experience become an essential element in the environment wherein the experience is possible for others. The whole spiritual history of mankind illustrates this process. An Amos, a Hosea, a Micah, an Isaiah, a Jeremiah, are necessary in order that the spiritual qualities of justice and mercy, personal responsibility and holiness, self-sacrifice and love, may be apprehended by mankind. Without these prophets or their like, and the doctrines which they set forth, those qualities of spiritual personality would not have reached the soul of the Hebrew race, and through them of Christendom. St. Paul's interpretations of his own spiritual experience proclaimed in his preaching and in his letters were real determining factors in the spread of the Christian experience to Europe. The Reformation could have had no lasting results had it not developed a theology appropriate to the new experience evoked.

The ebbs and flows of the spiritual life largely correspond with, and are explicable by, the variations in the fundamental conceptions of God and His relations to man and the universe. The great Methodist revival illustrates this. A rationalistic deism then largely prevailed amongst educated men—a system of thought

which fenced God off from mankind behind the laws of nature and bounded human knowledge by the limits of sense-perception and logical reason. Enthusiasm was condemned as the worst of follies. God was treated as an absentee from His world, and life was becoming godless in practice as in thought. Interpreting his own spiritual experience Wesley boldly appealed to the ineradicable religious instincts of mankind, and proclaimed a doctrine of forgiveness and acceptance, of assurance, and of "the life of God in the souls of men" (his definition of religion). Through his doctrines he liberated the souls of men who believed themselves predestined to perdition, and let loose spiritual energies which are still amongst us.

"Sow a thought, reap an act, sow an act, reap a habit" is still a very true description of living processes. The unconscious background of conceptions of reality is a real determining factor in human life, and backgrounds antagonistic to spiritual experience can only be destroyed by the proclamation of an adequate Christian metaphysic. There can be little doubt that the indifference of the masses to organised religion is in part the result of the materialistic philosophy of the last century. Ideas permeate but slowly to the lower ranks of society. The enormous advances of science have riveted attention on the physical world, and have emphasised a factor which the masses of people have always felt to be true, namely, the reality and value of this world and of this life. Materialism as a philosophy has become incredible, and from its ruins a new spirit may arise. Are the leaders of the protestant clergy ready to meet the situation? Have they developed that calm reasonableness resting on a secure spiritual basis which will enable them to use the opportunities which seem to lie before them for the establishment of a growing spiritual life among the people?

OUR ATTITUDE TO THE PAST.

To many earnest Christians it will seem that the way out of the present spiritual stagnation will be a return to the past in some form or another. The form will be determined for them by the conceptions of spiritual life they have themselves embraced. "My faith is the faith once for all given to the Saints" is quite the common attitude. Such an attitude ignores the fact that others are equally convinced that their one particular system and doctrine is also to be conceived as the one true expression of fundamental Christianity, and the one revelation of perfect truth. "It would be quite futile to contend that the way out is simply the way back, and that the path of safety is that of reaction. A contributory cause of the crisis has been the decay of institutional religion, and this has been due to the incoherence of the Christian message and its apparent contradiction with modern knowledge" (the Dean of Exeter, *Christianity and the Crisis*, p. 68).

Nothing spiritual is handed on like an heirloom from age to

age ; our spiritual heritage must be *personally appropriated* in the form in which it can answer our questions and problems and meet our present needs. We must not let the past unroll itself over us like a fate which we are powerless to resist. The past is ours to use, to remake and to enlarge.

The spirit which Christian people need to acquire in the face of possible revival is a spirit of patience and humility, especially in the region of systematic thought which we call doctrine. Christian doctrine is after all but a human interpretation of facts ; of historic facts like the Incarnation, and of the facts of spiritual experience. We must be prepared to recognise that past interpretations are not of necessity fixed and unalterable, though we may find that alteration in many parts is unnecessary.

Our highest conceptions of truth are conditioned by the nature and limits of the mind itself, and by the limitations of our experience ; and our mental and emotional constitution is the product of our inheritance and environment, in which tradition and education form conditioning factors of great weight. Even if our conceptions appear to us coherent and adequate, it does not necessarily follow that they express final truth about the reality of God and of the spiritual life. We must desist from the attempt to force the religious life into the narrow moulds which our experience has so far enabled us to frame, and recognise that what is needed is *to enlarge our conceptions by taking in new experience*. Truth is an organic whole : it is embodied in a growth which corresponds with the general growth of the human soul : it receives fresh access of strength from every new experience and every new discovery. The thought that gives coherent interpretation of experience is true so far as it goes, it is only as a final interpretation of the whole of Reality that it is never the whole truth. " Truth is no idle dream. She is a phantom only when we think we grasp her. She is real, when, recognising that she is a being enthroned above us, we are content to touch her garment " (Hobhouse, *Mind in Evolution*).

Reality may be infinite, but the conditions which govern human life and its development are finite, and there is no reason why they should not come within the scope of a coherent system of thought. The system, however, can never be a closed system ; it must leave room for new experience and fuller developed thought. Christian doctrine should be the present intellectual appreciation of actual facts and experiences, and should embrace the full range of human interests, past, present and future—the completest representation of all life and being in their eternal relations.

The fatal weakness of religion has ever been the desire to attain infallibility or stability, e.g. the Codification of the law after the prophets, authoritative councils after the Creeds, authoritative theology of Aquinas after Scholasticism, the infallibility of the Bible after the Reformation. Every crisis in the development of Christian doctrine was the result of the impact of new thoughts, new knowledge, or new experience, or the re-discovery or re-emphasis

of neglected elements on the accepted doctrine. The modern crisis results from the enormous expansion in recent years of our knowledge of the physical universe, including man, and a truer understanding of man's spiritual history. We must use the definitions which have been handed on to us as the basis and starting-point for further development, for the past is gone and can never be reconstructed in its entirety. Systems of thought (scientific, philosophic, and theological) come and go. Each period of limited understanding is at length exhausted. In its prime each system is a triumphant success : in its decay it is an obstructive nuisance. New fruitfulness springs from new constructions which seek ever deeper penetration into the realities of the universe.

The writer is of the opinion that Christian thinkers should endeavour to render their interpretation of Christian experience intelligible to the educated public. The greatest fruitfulness would spring from such a course. A new presentation of the Christian faith in conformity with modern knowledge would be quickly grasped by the educated public, whereas new ways of thinking take a long time to penetrate to the minds of the general public. The conversion of the people cannot be left entirely to the official ministers of the Churches ; we need an evangelisation which is active in the ordinary contacts of daily life. If the Churches could win the educated to a dynamic spiritual life they would be able to interpret that experience to others in ordinary everyday life. The desire for a spiritual life and spiritual freedom exists, but it is choked by antagonising conceptions of religion. If it could be shown that the roots of Christian doctrine are sound, and that Christianity is capable of being reconciled with modern knowledge, we might hope for real success among the educated public.

The roots of Christian doctrines are centred in the doctrines of the Holy Trinity and the Incarnation, and it is on these doctrines that concentrated thought should be expended first of all.

THE DOCTRINE OF THE HOLY TRINITY.

In seeking to correlate the Christian Faith with modern knowledge we need to recover the intellectual fervour which was manifested by the ancient Church Fathers and the thoroughness with which they carried on their discussions ; a thoroughness which can be justly compared with that of the modern scientists. Those early Christian thinkers saw clearly the issues involved, they appreciated minutely the value of words, they pushed their definitions to the last limit of thought, they exhausted fully all the categories that were then available for them, and produced a doctrine which met the needs of Western humanity for over a thousand years. Their success was the most significant achievement of the human mind in all its history.

The success of the Ancient Fathers must be sought for in the adequate metaphysical basis on which their doctrines rested. No doctrine can be more secure than the security of the metaphysical basis which it implicitly involves. They found themselves grappling

with the ultimate metaphysical problem in the realm of the spiritual ; namely, the problem of unity and plurality. Their Doctrine of the Holy Trinity arose from the supreme metaphysical intuition of *immanence*. They conceived the Ultimate Reality as three personal beings mutually immanent and therefore a real Unity, each being "God and Lord" without qualification or diminution, the whole being an unqualified Unity. They dared to use the highest category they knew in their definition of the Trinity, that of person. This they did with diffidence since they knew that God must be immeasurably above any human personality. This term arose out of the necessity of preserving a conception of Deity which was indispensable for religion, for they could not worship a non-personal deity. Moreover, it enabled them to conceive the deepest spiritual experience, that of love, as a real element in the Eternal Reality, for love needs its object. This conception of Ultimate Reality as a Trinity of Persons was not reached by a process of abstract thought, but by an analysis of experience.

The impact of the life and teaching of Jesus upon His followers, the experience of newness of life springing therefrom, and especially the inspiring presence in their life which they described as the presence of the Holy Spirit, was such that it affected not only their way of life but also their fundamental thoughts about Reality. For them Jesus was God, and all their highest conceptions of God were summed up in Him. The Holy Spirit was God in them, and the result of that experience as it became more articulate, precise and defined was the doctrine of the Holy Trinity. From the first dawn of Christianity the Trinitarian formula was implicit in the Christian experience, and it needed only the application of consistent and determined thinking to make it explicit. This was inevitable when the faith came into contact and conflict with other systems of thought whose fundamental conceptions were in conflict with the faith. The doctrine of immanence gave a secure metaphysical background to the Christian experience, and so the Trinitarian doctrine prevailed because no other ultimate doctrine could really compare or contend successfully with it. The Church Fathers also conceived of the immanence of God in the universe which is expressed in the doctrine of the Holy Spirit ; but in this respect they made little advance, and a doctrine of the relation of God to the physical universe is much to be desired. Perhaps the scientific work of the last century is giving us material for such a doctrine. The theory of evolution undoubtedly takes recognition of an immanent energy by virtue of which the universe has come to be what it is. "It seems as if, in the providence of God, the mission of modern science was to bring home to our unmetaphysical ways of thinking the great truth of the Divine immanence in creation, which is not less essential to the Christian idea of God than to a philosophical view of nature" (Aubrey Moore, in *Lux Mundi*). Modern physics appears to be moving towards a doctrine of immanence in the sphere of the physical. For physics, the thing itself is what it does, and what

it does is a divergent stream of influence. An atom is a thing with a focal region—what we call the thing itself—and a divergent stream of energy. The divergent stream cannot be separated from the focal region; thus we are led to conceive even physical nature in the light of an immanent principle in which the whole conditions the part, and the part streams out into the whole. Perhaps the chief weakness of theologians of the past has been in the attempt to go beyond the facts of experience and to attempt to conceive God's self-sufficient existence outside of all relations with His universe and with man, the highest of His creatures. They were thus led into abstractions for which there was no warrant, for we cannot exalt God by investing Him with innumerable unknown attributes, on the contrary we may thereby rob Him of the very perfections which we recognise as most divine (cf. the doctrine of the impassibility of God, or of predestination to damnation). The only perfections which we can validly ascribe to God are the perfect existence of those very values which we recognise as the crown and glory of human nature fully revealed in Jesus Christ.

THE DEITY OF JESUS CHRIST.

The Church Fathers were also faced with the problem of the person of Jesus Christ. In their solution they refused to accept a doctrine of association or of adoption, and accepted the doctrine of the direct immanence of God in the one person of Jesus Christ. The Fathers had a clear perception that *to insert the thinnest thin edge of a wedge between Jesus and God was to place God in a region remote and indefinite as heretofore*. They would allow no term to be left unchallenged and controverted which appeared to tend to that disaster. No term could be accepted but such as could defend and explain the essential experience "that in Him was life, and the life was the light of men." The term "homoousia" was used to assert His essential identity with the Eternal Godhead and involved His pre-existence. The reality of His human body and human spirit were affirmed in the term "incarnation." The problem left over by the Fathers was what is termed the two-nature hypothesis, which has presented serious difficulties. What can we say of these doctrines of Christ's person in the light of modern conceptions? Prior to this question lies the problem of the Gospel records. The general results of the literary analysis of the Synoptic Gospels have led to the recognition of the priority of Mark, and that a Markan-like document and another consisting mainly of discourses (Q) lie embedded in the other two Gospels in addition to independent material. Both Mark and Q are early and it is probable that Q was in existence very shortly after the Crucifixion. The Johanne authorship of the fourth Gospel is generally rejected on the ground of the nature of its contents, but so far as "external" evidence goes, the apostolic authorship has a good case. Much of the material contained in the Gospels must have been promulgated in the form of *stories and preaching* before they

were committed to writing. The old idea of the oral tradition has not been banished, it has been abandoned as the explanation of the synoptic problem, but it is still necessary to fill in the interval between the events and the writing of the Gospels. The records are not biographical in the modern sense, they do not set out to give a complete picture of Jesus as a modern narrator views a biographical subject; nor are they history in the modern sense of the term. The Evangelists show marked indifference to chronological order, they were interested, not in the framework of the Gospels, but in the substance which they record. The only exception appears to be the story of the Passion which in each case is continuous and of great comparative length. Early preaching needed a continuous story of the crucified Lord and how he came to His Cross. The extent of the record of the Passion emphasises its importance and presupposes the Resurrection; for it could be no part of the Good News except in the light of the Resurrection. The Resurrection stories are disconnected; harmonisation is impossible, and should not be attempted. For the answer to the question, "Is Christ risen?" single stories would suffice—testimony was enough, and the various stories of the Resurrection reflect the various testimony to the fact. The preference for local stories would give rise to the Jerusalem and Galilean traditions. When the Gospels were written the time and opportunity for a continuous history or biography had passed. This cuts away the ground on which "liberal" theologians tried to find in the Gospel traces of the development of thoughts and plans on the part of Jesus. The work which has been accomplished in the investigation of the Gospel records has done much to restore the traditional valuation of the Gospel. Even the fourth Gospel must be valued as an authority of the first rank, for it records the effect of the life and teaching of Jesus upon the writer, and we cannot refuse to accept that effect or impression in our interpretation of Christ's person. The Gospels reveal the person of Jesus with a consistency which is a remarkable testimony to their historical value.

The unity and coherence of the life and teaching of Jesus is manifest in the Gospels. That He was truly human cannot be doubted; but was He more than human? His consciousness of a unique mission on behalf of man, and of a unique relationship to the Father, His claim to forgive sin and to demand an absolute loyalty from His followers, His claim to override the laws of His people, His insight into life, His grasp of truth, His power over the minds and bodies of men, His selfless love, all point to one who was truly human yet more than human. The effect of His life and teaching in the hearts and lives of His followers speaks of a personality immeasurably above the limitations of a merely human personality. The verdict of those who knew and followed Him may be summed up in the words of the fourth Gospel "He that hath seen me, hath seen the Father," and the verdict of history is substantially the same. If God loves men as Jesus did,

He would do what Jesus did—live among men and suffer for men in order to save men. Only by becoming man could God reveal Himself as loving and as wise as Jesus was. The Virgin Birth, the Miracles and the Resurrection all fit into the picture which reveals a God “who for us men and for our salvation came down from heaven and was made man.” The rejection of the miraculous elements in the Gospels has always rested on purely *a priori* premises, and has no real roots in objective evidence.

THE VIRGIN BIRTH.

The writer is of the opinion that the unreserved acceptance of the Virgin Birth offers the only rational solution of the Christological problem. He is well aware that this doctrine finds little support among some leaders of Christian thought, who deem it scarcely worthy of consideration. The “two-nature hypothesis” is a problem for all types of Christology, but modern biology suggests a means for its solution. Attempts have been made to surmount this difficulty by eliminating the term nature (e.g. to substitute “act” for nature or being, so that the union lies in “the harmony of two activities”), but some term must be preserved for the essential reality which is Eternal, and of which all that exists is a manifestation.

The problem of the union of two entities resulting in a single self-consciousness arises in the case of every human individual, since the individual is the development of the union of two living cells, each of which has its own particular history and its own individual inheritance. That a single self-consciousness springs from such a union is the most immediate fact of experience. Moreover, the life of every living being (through the continuity of the germ-plasm or cell) is continuous and co-extensive with the whole history of life; however we may conceive the evolution of life it must have its being in and from Eternal Reality, and must in some sense have an ontological relation to Eternal Being. Thus we are led to conceive life in its origin and being as “begotten” of God, or of “one substance” with God. The union of the Divine and the human in Jesus would therefore be, not a union of incompatibles, but of one essential reality, and would involve no contradiction. Further, every cell embraces an inheritance physical and spiritual which is sufficient for a complete individual, an inheritance which is the basis of its development and the possibility of its eventual activity. The function of sex is to unite the nuclei of two different individuals, which have slightly different powers of growth. The purpose of sex is not that of reproduction but the increase of vigour and the introduction of variety which has played an important part in the progressive development of life. There is therefore no ground in scientific knowledge which would make us believe that the Virgin Birth was an impossibility. If we believe on other grounds that Jesus Christ is and was both God and man, the Virgin Birth gives us a rational conception of the mode of such a union.

This conception of the Incarnation preserves both the Divinity and the humanity of Jesus Christ, and would involve a limitation of the Godhead, since the personality of Jesus would be limited by the human inheritance and human environment in which He lived. He could not think, speak, feel or do anything at all without His peculiar human hereditary disposition and His own age coming in as factors; these factors are obvious in the Gospels, but through them shines the Divine life.

Jesus must have pondered often over the questions of the origin, purpose and the meaning of His life. When He faced the question of His origin, the answer He found was that of a unique relationship with God which He expressed in the term "Son of God," it is also found in His acceptance of Himself as the fulfilment of the Messianic office which was an element in the religious outlook of His people and age. He saw behind Him, however dimly, not as with us the blank of pre-natal existence, but *a oneness with the Eternal God which was inapplicable to others*. As He faced His life's work He was concerned, not with the immediate tasks of daily life, but with the Eternal purpose of life and the salvation of men. When in the course of His ministry He met human need, He found he possessed, not the limited power of a finite human life, but *the plenitude of Divine power* over both the souls and bodies of men. When He faced human questions and problems He found that He possessed, not the limited practical wisdom of man, but the Divine wisdom which knows *the Eternal principles* underlying all questions and problems. The Infinite breaks through the finite, the Eternal is manifested in the temporal. The Divine lives in the human. His life moves as a coherent unity at once human and Divine.

A Christology of adoption or association leaves us with a dualism, God and man side by side but never a complete unity. The divinity which ensues is either an attenuated divinity—the apotheosis of man, or merely a superior form of inspiration. The question humanity needs answering is not: Has Christ the value of God? but, Is Christ God? Only the complete affirmation that Christ is God can meet the needs of human salvation, an affirmation which Christian experience and intuition confidently endorse. In the light of the personality of Jesus revealed in the Gospels there seems no good reason for rejecting the stories of the Virgin Birth recorded in Matthew and Luke. John's Gospel is written from the standpoint of a mystical interpretation of Christ and His teaching, and the omission of all reference to the Virgin Birth does not show that He had no knowledge of it. He records a saying which seems to suggest that others knew that Joseph was not His father: "We were not born of fornication" (John viii. 41). The contemptuous reference in Mark vi. 3 "Is not this the carpenter, the son of *Mary*" may also reflect that knowledge. The absence of any reference to the Virgin Birth in St. Paul's letters has been considered as telling greatly against the trustworthiness of the accounts of it. But can we judge Paul by any normal

standard? The most obvious course for him to follow after his conversion would have been to mix up with the disciples, but no, he takes himself off into Arabia. So sure is he that he has seen the Lord that his whole mind is filled with the knowledge and the salvation he has experienced. A tacit rejection of the doctrine of the Virgin Birth has taken place; it has been considered irrelevant for faith; but the writer thinks that humanity and Divinity of Jesus can only be intelligibly interpreted in the light of that doctrine and the facts revealed in modern biology.

HUMAN LIFE.

Modern knowledge has immeasurably enlarged our conceptions of human life and our understanding of human history. It is not too much to say that the results in this direction have been a revolution which has contributed much to the present decay of religion and the chaos in intellectual and moral life. The discoveries of the astronomers have reduced man's habitat to insignificance and man seems to himself less important than when he thought his world the great centre of the universe. The evolutionary theory dethroned man from the unique heights he had hitherto occupied in his conceptions of the universe. Instead of standing proud and alone, a specially created being, he was but the last product of an inconceivably long period of change, akin to all other living beings. When recent psychology demonstrated the instinctive origin of all man's thoughts, feelings, aspirations and activities his humiliation was complete. The soul was now seen to be, not a separately derived and specially constituted element in human nature, but one in origin and essence with all other life. The feeling that sprang up in many minds might be expressed in the words of a popular scientific broadcaster: "If the soul of man is immortal why not the soul of a dog or a spermatozoon?" Expressed in this way man's destiny seemed not dissimilar to that of all other life. The successive humiliations brought home to man by increasing knowledge have resulted in the welter of intellectual and moral confusion which exists to-day; a confusion which has been worse confounded by the tenacious attitude of Christian people who have endeavoured to maintain the old dignified conceptions of man, unwilling to recognise the reality of the facts upon which the new knowledge rested. A new doctrine of man's spiritual life and progress needs to be built up in the light of the new knowledge. The problem of sin needs to be dissociated from the story of the "fall." The old antithesis of "freedom" and "grace" needs to be resolved by the conception of life progressing by increasing correlations between the life of man and the realities which constitute his environment. The value and importance of this life needs to be set forth in the light of such correlations. The doctrine of grace needs to be freed from the theory of the "supernatural" which involves a metaphysic incompatible with present knowledge. If the creative purpose of God is the development of human personality to its utmost

possibility of good by His constant friendship and aid, then such friendship and aid is in the truest sense *natural*, for it is of the very essence of true natural development. We live in a universe which is a physical and spiritual unity, nor can we rightly say that the energy which is manifested in physical phenomena is something standing over against or separate from God, we must conceive it as His energy and inseparable from His being. Such a conception would give to man a new hope for the future and enable him to use the opportunities of this life for the greater correlation or co-operation with the Ultimate Being who embraces both the physical and spiritual orders of existence. The hope of immortality would then depend upon the sharing of the life of God by working together with Him who is Eternal Life.

THE NEED FOR A TRUE CONTROVERSY.

Many voices are raised for the cessation of controversy ; such a demand betrays a fundamental scepticism, the bankruptcy of thought, an inherent mental laziness, or a contentment with the given. To assent to this demand would be to allow the efforts of past ages to degenerate into lifeless dogmas which have ceased to convey any helpful meaning to the men of our age.

We must gather up the best results of previous efforts and press on to a fuller comprehension. Such an intellectual effort will be wholesome, and, if exercised with due reverence and caution, cannot but prove life-giving. Our most priceless possessions are the fruits of such discussions in the past. What is required is not less controversy but a truer and clearer controversy, a fuller knowledge of facts, more acute analysis and examination, more precise definition. The growing scientific spirit of the age will give no heed to any organisation which refuses to discuss its fundamental concepts in the light of the best attested knowledge available. We need thinkers fearless and just, trained in accurate thinking, who are prepared to push on to the last limit of thought, and unwilling to take refuge in any trench left from the battles of old. What is needed is an interpretation of the Christian experience and the Christian faith which is at once clear and definite and at the same time eminently reasonable. There is no surer sign of the decay of faith than distrust of reason, such distrust would reduce truth to merely personal moods and impressions, and limited "points of view." Many of the teachers of religion are sceptical about reason and idolatrous about tradition—a condition which is fatal to spiritual progress and to spiritual awakening among the people.

INSTITUTIONAL RELIGION AND DOGMA.

The man who needs no human aid to bring him into communion with God is sufficiently rare to be uncommon ; for the great mass of mankind a visible institution is necessary so that by its teaching, its public worship, its rules and directions the great mass of men may receive that guidance, social solidarity

and inspiration which they really need, and without which they would relapse into primitive conditions of life and thought founded upon the irrational and little-understood primitive instincts. The appreciation of the principles and values of life, an understanding of the historic forces which have moulded or which still imprison mankind, and the knowledge of the laws which govern human life and its development would remain largely unknown to the masses of mankind save for the existence of institutions and doctrines which are the means of propagating them. Institutions, however, are for man ; not man for the institutions. No institution, not even the Christian Church, has any claim to permanence save in so far as it is actively serving the purposes of God for mankind. Whatever fails in the furtherance of human spiritual progress must eventually die. Every institution must justify its existence by its work, and must be itself alive and progressive ; it must embrace not only the best methods for carrying on its work, but also the most enlightened thought of its day. It must continually adjust its methods and its teaching to the growth of the human spirit and understanding ; over no stage of its organisation or doctrine can it write or speak the word—final.

THE THIRTY-NINE ARTICLES.

The Church of England is fortunate in possessing official definitions which preserve the full measure of freedom which a progressive Christianity really needs. It declares itself to have authority in doctrine and in the decreeing of rites and ceremonies. It recognises the fallible nature of all human discussions in its article on the Councils. Its doctrine is broad-based upon the Scriptures, and nothing can be required to be believed which does not agree therewith ; neither may one part of scripture be expounded that it may be repugnant to another, the latter being a valuable qualification when taken in the light of the primacy of the Gospels. Its definition of the Church leaves it free from all those absolutist forms of organisation which admit of no progressive development. These elements which are enshrined in our articles maintain the freedom of our Church to develop its structure, methods and teaching to meet new conditions and new knowledge. The Elizabethan settlement was a masterpiece of comprehension which preserved to the Church the most characteristic note of spiritual life and of the English race, namely, its freedom. This freedom is our most priceless possession in facing the needs of man in the modern world. It is imperilled by the fundamentalist who would enforce his own conception (and there are many different fundamentalist conceptions of doctrine and organisation) by the use of "proof-texts." But far more it is imperilled by conceptions of the Church which have been popularised by the Oxford Movement and its developments. In its origin the Movement was a reaction to liberalism, i.e. to freedom ; to liberalism in politics, in scientific inquiry and in theology. It found its inspiration in the traditions of the past, a past which exalted order at the expense of freedom.

The substitution of an hierarchic priesthood for the "priesthood of all believers" (the only priesthood of which the New Testament speaks) becomes an instrument for the curtailment of freedom. Grace—the free gift of God or "God in the souls of men" is re-interpreted by a conception of "grace" as a commodity capable of transmission through persons, things and acts. The logical outcome of the latter being the introduction of ritual disorder and the development of an elaborate "cultus" centering round the elements of the Holy Communion. Such a return to the bondage of the past alienates many thoughtful men and women from organised religion and has introduced an irreconcilable element into the efforts to restore the unity of Christians in British lands.¹ There can be no reasonable explanation of the diverse attitudes which pseudo-Catholics betray towards the elements of the two sacraments, nor is it possible to reconcile the universal acceptance of lay baptism with the theory that ordination conveys to a particular priesthood spiritual powers which others do not possess.

The future of Christianity depends on the openness of reason to "the light that lighteneth every man," the day of inspiration is not past. To refuse to accept new light, to repress the spirit of inquiry, is to let "that capability and godlike reason fust in us unused" (Shakespeare, *Hamlet*) and to imperil our moral and spiritual health; it also denies the possibility of *fuller equipment* for Christian influence in a world which needs it sore.

The Christian teacher must go out into the changing world like the scribe of the kingdom of heaven "who bringeth out of his treasure things *new and old*." An active religious enthusiasm based on sound knowledge and clear insight is the pressing need of Christian leaders of our day so that the New Reformation may develop into a spiritual awakening which will reveal once more to mankind the reasonableness and the strength and the power of the Christian Faith.

¹ If "grace" is God's gift to man, the two sacraments must be explicable in the light of a single principle. That sacramental theories have gone sadly astray is evident from the fact that no attitude of devotion has developed towards the element used in Holy Baptism, while the elements used in the Holy Communion calls forth in some people an attitude of devotion which is proper to Deity only.

A SON OF INDIA. A poem by D. H. Southgate. *Headley Brothers*.
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This is a typical life story of a Hindu youth, told in blank verse, with a Foreword by Dr. Stanley Jones. It deals with the eternal struggle between the spiritual and the material, and in the words of Dr. Stanley Jones "is a clear exposition of that clash in the life of a youth and of his emerging through it to victory."

DR. SANDERSON AND THE PRAYER BOOK.

BY THE REV. HAROLD SMITH, D.D., St. John's Hall,
Highbury.

THE Ordinances of Parliament in 1645 which replaced the Book of Common Prayer by the Directory, eventually forbade all use of the former under heavy penalties (£5 for the first offence, £10 for the second, and one year's imprisonment without bail for the third). Apart from this, any incumbent convicted of habitually using it in Church would be sure to be sequestered or deprived. But as the Directory (on which see CHURCHMAN, January, 1927) only here and there gave a precise form of words to be used, more frequently laying down only the subjects to be dealt with, or the line to be taken, it was very possible to bring in a good deal of the Prayer Book, provided it was not read straight out of the book, and certain distinctive points were avoided; and we find that this was often done. It must be remembered that there was no clean sweep made of the old clergy; in most parts at least quite 50 per cent. were left; and not all of these were thorough-going Puritans.

After the Restoration, there was a tendency on both sides to exaggerate the previous use of the Prayer Book. Some Churchmen made out that their friends had constantly used it; some Presbyterians urged that its prohibition was never enforced. But when we come to clear cases of its use, we find they were nearly all in private chapels or conventicles, not in parish churches; though we may find a very few exceptions in obscure places, or in the closing years of the Protectorate. Newcourt says that the Church of St. Peter, Paul's Wharf, "was famous some years before the Restoration, by reason the Common Prayer was much read therein, and the Holy Sacrament of the Lord's Supper duly administered according to the Liturgy of the Church of England, which brought a great concourse and resort to it." But this was obviously very exceptional. Probably there were many more cases where the Prayer Book was partially used with such modifications as might satisfy the Law. We know of a few such cases, where the minister reached such importance that we have his biography. But it is only in the case of Dr. Robert Sanderson that we have full details.

Edward Rainbow (Bishop of Carlisle, 1664-84), after his ejection from the Mastership of Magdalene College, Cambridge, was presented by the Earl of Suffolk to Little Chesterford in 1652, and by the Earl of Warwick to a benefice near Northampton in 1659: "in both places composing all the prayers for the Church out of the Liturgy, and repeating the offices of Christening and Burial

by heart, which the ignorant people not understanding liked well." ¹

John Hacket (Bishop of Lichfield, 1661-71) lost his benefice of St. Andrew's, Holborn, but kept that of Cheam, Surrey, where for some time he officiated by the Prayer Book, till the Committee of Surrey enjoined him to forbear to use it at any time, under Order of Parliament. "Yet after this order he still kept up the use of it in most parts, never omitting the Creed, Lord's Prayer, Ten Commandments, Confession, Absolution, and many other Collects; and also as soon as the Church service was done absolved the rest at home." ²

George Bull, privately ordained by Bishop Skinner, of Oxford, at the age of twenty-one, became incumbent of St. George's, Bristol, in 1655.

"The iniquity of the times would not bear the constant and regular use of the Liturgy; to supply therefore that misfortune, Mr. Bull formed all the devotions he offered up in public, while he continued Minister of this place, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all occasions. He had the example of one of the brightest lights of that age, the judicious Dr. Sanderson, to justify him in this practice; and his manner of performing the public service was with so much seriousness and devotion, with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were most prejudiced against the Liturgy did not scruple to commend Mr. Bull as a person who prayed by the Spirit, though at the same time they railed at the Common Prayer as a beggarly element and as a carnal performance." ³

Bull was Bishop of St. David's, 1705-10.

We come now to Dr. Sanderson (Bishop of Lincoln, 1660-3; the "Preface" to the Book of Common Prayer was written by him). Here we have the advantage of a very full account by the man himself, not merely a brief statement by another; and as the above account of Bull shows, Sanderson's practice was well known, and an example to others. Isaak Walton, in his *Life of Sanderson*, says that

"he was advised by a Parliament-man of note, that valued and loved him much, not to be strict in reading all the Common Prayer, but make some little variation, especially if the soldiers came to watch him; for then it might not be in the power of him or his other friends to secure him from taking the Covenant, or from sequestration; for which reason he did vary somewhat from the strict words of the Rubric."

Walton gives the words of Confession he used. ⁴

Sanderson's own account is found in Volume V of the standard edition of his works by Dr. Jacobson (1854). It appeared in the 1678 edition of his *Cases of Conscience*; Dr. Jacobson used also three MSS. in the Libraries of Oxford Colleges; there is another among the Rawlinson MSS. in the Bodleian. It evidently had considerable circulation. He wrote to defend his practice against some thorough-going Anglicans, who had probably all been already

¹ Kennett's *Register*, p. 353.

² Plume: *Life of Hacket*.

³ Nelson: *Life of Bull*, ch. lx.

⁴ See below.

sequestered ; they took the line that those who had once promised to use the whole Prayer Book ought to continue to do so under all circumstances. He first gives his own practice, and then answers their arguments. He was Rector of Boothby Pagnell, near Grantham in Lincolnshire ; had been deprived of his Oxford Professorship, but kept this living. His narrative runs :

“ So long as my congregation continued unmixed with soldiers (as well after as before the promulgation of the Ordinance of the Two Houses for the abolition of Common Prayer), I continued the use of it, as I had ever formerly done in the most peaceable and orderly times, not omitting those very prayers, the silencing whereof I could not but know to have been chiefly aimed at in the Ordinance, viz. those for the King, the Queen, and the Bishops. And so I did also, though some soldiers were casually present ; till such time as a whole Troop coming to quarter in the town, with a purpose to continue a kind of garrison or headquarters amongst us, were so enraged at my reading of it the first Sunday after they came, that immediately after morning service ended, they seized on the Book and tore it all to pieces.

“ Thenceforward during their continuance here for full six months and upwards (viz. from the beginning of November till they were called away to Naseby-fight in May following) . . . I saw that it behoved me, for the preventing of further outrages, to waive the use of the Book for the time, at least in the ordinary services ; only I read the Confession, the Lord's Prayer, with the versicles and the Psalms for the day ; and then, after the First Lesson in the forenoon, *Benedictus* or *Jubilate*, and in the afternoon *Cantate*. After the Second Lesson also in the forenoon, sometimes the Creed, sometimes the Ten Commandments, and sometimes neither, but only sang a Psalm, and so to Sermon. But all that while, in the administration of the Sacraments, the Solemnisation of Matrimony, Burial of the Dead, and Churching of Women, I constantly used the ancient forms and rites to every one of them respectively belonging, according to the appointment of the Book. Only I was careful in all the rest to make choice of such times and opportunities as I might do them with most secrecy and without disturbance of the soldiers ; but at the celebration of the Eucharist I was the more secure to do it publicly, because I was assured none of the soldiers would be present.

“ After their departure I took the liberty to use either the whole Liturgy, or but some part of it, omitting sometimes more, sometimes less, upon occasion as I judged it most expedient in reference to the auditory, especially if any soldiers or other unknown persons happened to be present. But all the while the substance of what I omitted I contrived into my Prayer before Sermon, the phrase and order only varied ; which yet I endeavoured to temper in such sort as that any person of ordinary capacity might easily perceive what my meaning was, and yet the words left as little liable to exception or cavil as might be.”

But about two years before he wrote (i.e. about 1650) he had a friendly warning from “ a Parliament-man of note in these parts,” that at a public meeting at Grantham great complaint was made by some Presbyterian ministers of his refractoriness to obey the order of Parliament. The Committee had known his attitude and practice long before, but were not willing to take notice of it before complaint had been made, but now could not avoid doing so. So Sanderson was advised to consider well what to do ; he must either risk the loss of his living, or lay aside the Prayer Book ; if he continued to use it after complaint and admonition, it would not

be in the power of any friends to preserve him. His reply was that he had long ago resolved what he might do with a good conscience, if he were put to it ; viz. to forbear the use of the Common Prayer Book, so far as might satisfy the letter of the Ordinance, rather than forsake his station. So he considered how to take such a course in the public worship of his parish as would be likeliest neither to bring danger to himself by the use, or scandal to his brethren by the disuse, of the Established Liturgy. He gives his solution thus :

“ I begin the service with a passage of Scripture and an exhortation inferred thence to make confession of sins ; which exhortation I have framed out of the Exhortation and Absolution in the Book . . . expressed for the most part in the very same words and phrases, but purposely here and there transplac'd, that it might appear not to be, and yet to be the same. Then follows the Confession itself in the same order it was, enlarged only by the addition of a few words, whereby it is rather explained than altered. (Sanderson gives this in full, as an example of his treatment of other parts ; it is given in Walton's *Life*.)

“ ‘ O Almighty God and merciful Father, we Thy unworthy servants do with shame and sorrow confess, that we have all our life long gone astray out of Thy ways like lost sheep, and that by following too much the vain devices and desires of our own hearts we have grievously offended against Thy holy laws, both in thought, word, and deed. We have many times left undone those good deeds which we might and ought to have done ; and we have many times done those evils, when we might have avoided them, which we ought not to have done. We confess, O Lord, that there is no health at all in us, nor help in any creature to relieve us. But all our hope is in Thy mercy, Whose justice we have by our sins so far provoked. Have mercy upon us therefore, O Lord, have mercy upon us, miserable offenders. Spare us, good Lord, who confess our faults, that we perish not ; but according to Thy gracious Promises declared unto mankind in Christ Jesus our Lord, restore us upon our due repentance to Thy grace and favour. And grant, O most merciful Father, for His sake, that we henceforth study to serve and please Thee, by leading a godly, righteous and sober life ; to the glory of Thy holy Name, and the eternal comfort of our own souls ; through Jesus Christ our Lord, Amen.’

“ After this Confession, the Lord's Prayer, with the versicles and *Gloria Patri*, and then the Psalms for the day, and then the First Lesson ; after which in the forenoon sometimes *Te Deum* (but then only when I think the auditory will bear it), and sometimes a Hymn of my own composing, gathered out of the Psalms and the Church Collects, as a general Form of Thanksgiving, which I did the rather because some have noted the want of such a form as the only thing wherein our Liturgy seemed to be defective¹ ; and in the afternoon, after the First Lesson, the ninety-eighth or the sixty-seventh Psalm. Then the Second Lesson, with *Benedictus* or *Jubilate* after it in the forenoon, and the afternoon a singing Psalm. Then followeth the Creed with *Dominus vobiscum*, and sometimes the versicles in the end of the Litany, From our enemies defend us, O Christ, etc., if I like my auditory ; otherwise I omit these versicles.

“ After the Creed, etc., instead of the Litany and the other prayers appointed in the Book, I have taken the substance of the Prayer I was wont to use before Sermon, and disposed it into several Collects or Prayers, some longer and some shorter, but new modelled into the language of the Common Prayer Book much more than it was before. And in the Pulpit before Sermon, I use only a short prayer in reference to the hearing of the Word, and no more ; so that upon the matter in these prayers I do but

¹ The General Thanksgiving was not added to the Prayer Book till 1662.

the same thing I did before, save only that what before I spake without book and in a continued form and in the pulpit, I now read out of a written book, broken into parcels, and in the Reading Desk or Pew. Between which prayers and the singing Psalm before the Sermon I do also daily use one other Collect, of which sort I have for the purpose composed sundry, made up as the former for the most part out of the Church Collects with some little enlargement or variation. . . . And after one or more of them in the forenoon I usually repeat the Ten Commandments, with a short Collect after for grace to enable us to keep them."

The rest of Dr. Sanderson's paper deals with objections to this practice :

- (1) The Obligation of the Law.
- (2) The Scandal of the Example.
- (3) Joining with Schismatics.

The first is dealt with at length. The point is that the Prayer Book had been established by law, viz. Elizabeth's Act of Uniformity ; this law had never truly been repealed, as the Ordinance of Parliament had not received the Royal Assent. Hence it was still binding in conscience, and no minister publicly officiating in the Church could with a good conscience omit or vary anything. (This was a line taken by some extremists, who had themselves nothing more to lose.)

Sanderson argues that all laws are intended to procure and promote the public good. Where the observance of the law by reason of the conjunction of circumstances or the iniquity of the times would be rather prejudicial than advantageous to the public, or when the injury to those observing it far outweighs all imaginable good to the public, then the law does not bind ; it may well be presumed that the lawgiver has no intention, by the strict observance of any law to force any person to his destruction or ruin, when the common good is not answerably promoted thereby. To apply to the present case : If a number of godly ministers, well affected to the established Liturgy, and actually possessed of benefices with the charge of souls, should think themselves obliged in conscience to use the whole Book without addition, omission or variation, three obvious evils would be sure to follow :

(1) The utter undoing of so many worthy persons fit to do God and His Church service, together with their dependants, by the sequestration of their benefices.

(2) The depriving them of opportunities of discharging the duties belonging to them in their ministerial calling, by not permitting them, after such sequestration, to teach or instruct the people belonging to their charge, or to exercise anything of their function publicly in the Church.

(3) The delivering over of the sheep of Christ that lately were under the hands of faithful shepherds into the custody of ravening wolves, when such guides shall be set over the several congregations as will be sure to mis-teach them one way or other. These consequences are so heavy to the sufferers, so certain to ensue upon the use of Common Prayer, that it is beyond the wit of man to imagine what benefit to the public can accrue by the strict

observance of the Act, that may in any proportion countervail these mischiefs. . . . It would also be well considered whether he that by his over-nice scrupulosity runneth all these hazards be not in some measure guilty of his own undoing, of deserting his station, and of betraying his flock.

The second objection is the Scandal of the Example ; others may be thereby encouraged to despise authority and disobey the law. Passing over Sanderson's answer to this, we come finally to that of Schism. To do what schismatics do—leave out the Church prayers and put in their own—is to be guilty of schism ourselves, or at least to confirm them in theirs. His answer is that to do what they do, not voluntarily but when necessitated, in order to prevent further mischief, does not mean partaking with them in schism. But we should give assurance to all by our carriage and behaviour that we do not lay aside Common Prayer of our own accord or out of any dislike thereof. We may probably clear ourselves by observing these and the like general directions, “the liberty of using such meet accommodations as the circumstances in particular cases shall require evermore allowed and reserved.”

(1) “If we shall decline the company and society of known schismatics, not conversing frequently and familiarly with them, or more than the necessary affairs of life and the rules of neighbourhood and common civility will require. . . .

(2) “If we shall retain as well in common discourse as in our sermons and the holy offices of the Church the old theological and ecclesiastical terms and forms of speech . . . which our people are well acquainted with, and are wholesome and significant [not taking up the new theological dialect].

(3) “If in officiating we repeat not only the Lord's Prayer, the Creed, the Ten Commandments, and such other passages in the Common Prayer Book as, being the very words of Scripture, no man can except against ; but so much also of the old Liturgy besides, in the very words and syllables of the Book, as we think the ministers of State in those parts where we live will suffer, and the auditory before whom we officiate will bear ; sith the officers in all parts of the land are not alike strict, nor the people in all parishes alike disaffected in this respect.

(4) “If when we must of necessity vary from the words, we yet follow the order of the Book in the main part of the holy Offices, retaining the substance of the Prayers, and embellishing those of our own making, which we substitute into the place of those we leave out, with phrases and passages taken out of the Book in other places.

(5) “If where we cannot safely mention the particulars expressed in the Book, as namely in praying for the King, the Queen, the Royal progeny, and the Bishops, we shall yet use in our prayers some such general terms and other intimations devised for the purpose, as may sufficiently convey to the understandings of the people what our intentions are therein, and yet not be sufficient to fetch us within the compass of the Ordinance.

(6) “If we shall in our Sermons take occasion now and then, where it may be pertinent, either to discover the weakness of the Puritan principles and tenets to the people ; or to show out of some passages and expressions in the Common Prayer Book the consonance of these observations we have raised from the text with the judgement of the Church of England ; or to justify such particular passages in the Litany, Collects, and other parts of our Liturgy, as have been unjustly quarrelled at by Presbyterians, Independents, Anabaptists, or other, by what name or title soever they be called, Puritan Sectaries.”

This judgment by Sanderson is most valuable in two ways :

(1) It shows what the true position was in general as regards the use of the Prayer Book ; not simply during the Presbyterian ascendancy, but in 1650 and 1652. Whatever isolated clergy may have done in obscure places, the full use of the Prayer Book was normally certain to involve sequestration.

(2) It brings out well the general position of the best conformists, not only of those on the present occasion, but of Puritans under the Laudian rule, and to some extent also after the Restoration. When pressed to conform to some form of worship they disliked, these thought it better to do so than to be suspended, sequestered or deprived. They felt themselves called to the ministry ; they chose to continue to exercise this ministry under conditions which they disliked and thought a change for the worse, rather than by holding out to injure their flocks as well as themselves. Herein they were probably right ; though sensible rather than heroic.

WILL GOD SPEAK ? By J. De Blank, B.A. *Lutterworth Press. 6d.*

We should have thought it unnecessary to prove that a quiet time of existing upon God for Guidance is a reasonable and desirable thing. The rush and hurry of these days make it more than ever a profitable practice. But do not all Christians seek the Lord's Will in the way that best suits their needs ? Mr. De Blank directs attention to this matter earnestly and helpfully. But we cannot see why it should be necessary to labour what should be a truism.

There is, of course, a danger in " Guidance " for ill-regulated existence.

H. D.

THE BIBLE AND EVOLUTION. By H. R. KINDERSLEY. *Marshall, Morgan & Scott, Ltd. 6d.*

This well-printed pamphlet is a powerful criticism of the Darwinian theory of Evolution. It has a Foreword by Sir Ambrose Fleming, D.Sc., F.R.S., who quotes the late Lord Kelvin as saying, " I marvel at the undue haste with which teachers in our Universities and preachers in our pulpits are restating truth in terms of Evolution, while Evolution itself remains an unproved hypothesis in the laboratories of Science."

The able argument of this booklet endorses Lord Kelvin's dictum.

It deserves wide circulation.

H. D.

THE WITNESS OF JOB TO JESUS CHRIST.

BY **WILHELM VISCHER**, Lecturer in Theology at the Seminary of Bethel, near Bielefeld, Germany.

Translated by the Rev. Allan Ellison, B.D., Rector of Washfield, Tiverton.

INTRODUCTION.

[The following expository article on the Book of Job has appeared in *Zwischen den Zeiten* for the year 1933, pp. 386-414, and is here given in an English translation by kind permission of the author.

“Bethel” is the headquarters of the school of theology associated with the name of Dr. Karl Barth; and *Zwischen den Zeiten*, “*Between the Ages*,” is the bi-monthly review issued by this school of theologians, to which Barth himself and many other able theological thinkers are contributors.

The metrical translations of portions of the dialogues are the author’s own, based of course on Luther’s Bible. For their rendering into English blank verse I am myself responsible. In a few cases these are paraphrases, rather than translations, and are intended to convey the general sense of longer passages. Many will be found to correspond closely to the Revised Version of the English Bible.

Any notes or other passages for which the translator is responsible are marked with initials.—THE TRANSLATOR.]

WHAT is the actual question to which an answer is sought in the Book of Job with such passionate earnestness?

Is it in fact, as usually supposed, the question as to the meaning of suffering put somewhat thus—Why does God allow an innocent person to suffer? That this question comes up on the first glance at Job himself, and that it is debated in the speeches in the book, hardly anyone will be inclined to deny. And yet it should not escape an attentive reader that the book puts the question somewhat differently, that in fact it is a different question which is put. Job’s sufferings are not the starting-point; they are not the impulse which puts the dramatic speeches into movement. Before Job suffers he is made the subject of a controversy. His suffering is not the actual problem, but rather the means by which the real question is brought forward for decision. What this actual question is becomes apparent at once when we open the book, and follow its course of thought without prejudice.

CHAPTERS I AND 2.

There was a man who lived in the land of Uz. He was a singularly pious man, and at the same time a man of unusual wealth (chap. i, vv. 1-5). It is with regard to him the question is raised, and this takes place in the following manner. In the second scene, which is portrayed at the Court of God in Heaven—a scene with which, according to the syntax of the Hebrew text, the actual discussion begins—God declares: "This man is truly pious." Satan throws doubt upon it. "Doth Job fear God for nought?" It is in this "*for nought*" the actual question lies. It is so expressly laid down in the dialogue of God with Satan that it acquires the meaning—Is there anywhere a pious man who is really disinterested? Is there such a thing as *genuine* piety? The doubt of Satan is set in opposition to the good confidence of God.

Who is this Satan? Obviously not the "Enemy of God," and still less the principle of Evil. Rather he is a high official of Jehovah, as it were the "Attorney-General" of the Kingdom of God. It is the office of this Attorney-General to report to the Judge hidden lawlessness which has no other accuser. Can there be in the Kingdom of God a more insidious form of offence than piety which is concealed self-interest? To be pious means withal to fear, love and trust God above all things. And that is in fact the aim of Creation, which has its crowning-point in the creation of Man. God wills to have in correspondence with Himself a creature who lives entirely of His goodness and for His goodness, and who from his whole heart loves Him—loves Himself and not any good received. If there is no single individual who corresponds to this good Will of God, then the world is not good, and, though His world might be otherwise perfect, the work of God has miscarried. But if there is one, though it be but one, then through him God is justified, and through that one man all others are justified. More is at stake than Job himself. God lays down for this one man His pledged word, because round this one point the value of His whole Creation revolves. God's honour is at stake. The nature of Satan is doubt; and

"Doubt is that which changeth Good to Evil" (Goethe, *Iphigenie*.
See Gen. iii, vv. 1 ff.; Matt. iv, vv. 1-11).

He doubts the justification of the confidence which God places in Job.—"Hast Thou not made an hedge about him and blessed him in all that he possesses? But stretch forth Thy hand and touch all that he hath and—I venture to say he will renounce Thee to Thy face." The connection between being good and possessing good must be dissolved if it is to be proved that Job is really true to God for God's sake.

Blow after blow falls upon Job, without his being able even to draw a breath between. But when all that he had, his possessions, his children, are taken from him in one day, he has but one thing to say. "The Lord gave and the Lord has taken away; blessed

be the Name of the Lord." It is not the gifts Job thinks of but only the Giver. He curses not, no, he gives thanks.

God is justified. The book might have closed here, and, as Albrecht Alt has pointed out, there might have followed, so far as can be judged at first sight, the concluding verses (chap. xlii, vv. 11 ff.). That is to say, when in those verses Job's relations come to him to eat bread and to condole with him, that presupposes, according to Palestinian custom, not Job's sickness, but the fact that deaths had occurred in his house.

But does Job's answer really put aside the doubts of Satan? God says to Satan at the next audience, "I am justified. You have incited Me to destroy Job for nought." Notice once more the "for nought." Satan does not admit himself beaten "Skin for skin, yea all that a man has will he give for his life." Man is such a thorough egotist that if it comes to the point he will sacrifice everything, even his nearest and dearest to save himself. I maintain that this has been proved so in Job's case. He has not yet taken his own skin to market, but "stretch forth Thy hand now and touch his bone and his flesh and I venture to say he will renounce Thee to Thy face."

In order that his ultimate motives may be revealed, God gives over Job into the hand of Satan. The good man is stricken with a terrible and loathsome disease, probably it is leprosy. Job retires in silence from the company of his fellows and sits among the ashes. His wife can restrain herself no longer. She says to Job—and Satan speaks through her as tempter, as once he did through Eve—"Curse God and die." But he answers her, "Thou speakest as one of the foolish women" (i.e. who do not take God seriously as God); "Have we received good from God and shall we not also receive evil?" Job desires not goods, not the thing which is good; he lives of God's goodness which lies beyond good and evil. He honours the Divine Hand all the same, whether it gives or takes away, thankful for the fact that it is God's Hand. That Hand is dealing with him and that of itself is goodness.

So Job sits among the ashes to the praise of God and keeps the pledged word which the Creator has given for him. Here again the book might have closed with this further picture of the good man put to torture "for nought." But now someone takes up the challenge which is thrown down (Is it the same or another "Poet"?), treads upon the bow as it were, and stretches upon it the bow-string of the speeches with a power and tenseness such that at any moment the bow threatens to snap. The test can be no further increased through outward pain, but the inward torture can be intensified without limit by spiritual investigation. If in a measure it be a relief to those who suffer to give utterance to their feelings, then too, in the depths of suffering, the open discussion of the question of God in the presence of quiet resignation means an incomparably worse torture than any pain. And this is what now arises when Job's friends come on the scene. These are wise men, sons of the East, such as in the Bible are held to be the keenest

thinkers, men whose mental probings do not shrink from even the deepest abysses of Reality. Job, like them, is an Edomite (cf. chap. i. 1 with Lam. iv. 21—A.E.). The Name by which God revealed Himself to the Israelites is not named in the speeches. The voice of Edom is there heard; the exceeding bitter cry of Esau the rejected brother for the blessing echoes throughout the book. It is the most startling confession of the free will of God, Who gives no account of His gracious choice, spoken by the mouth of one afflicted by Him. The expositor of the book must notice above all whether and in what sense the problem of the first two chapters is also discussed in the speeches. Do they also deal with the justification of God Who vouches with His word of Truth that Job is faithful to Him, and that his piety is directed toward Himself, His own pure goodness, and not any good received? Do the speeches seek to get more deeply to the root of the matter, and to dissociate piety from advantage, the being good from possessing good things? Or is their object something else?

When the friends see Job they rend their garments, throw dust toward heaven upon their heads, and sit before him on the earth seven days and seven nights without one word for his sufferings.

CHAPTER 3.

This maddening, inexpressibly eloquent silence Job can endure no longer. What now breaks forth from the pain of his heart is the cry of despair which sounds like the shrillest contradiction to his quiet resignation.

“ Accursed be the day when I was born,
 The night which spake: ‘ A man child is conceived.’
 Let them be hurled backward into Chaos,
 And nevermore inscribed among the months.
 Why died I not from my mother’s womb?
 Why is light given to the wretched man
 And life prolonged to one whose soul is bitter?
 To the man whose way is hidden,
 The man whom God has hedged in? ”

This last is the same expression as that used by Satan when he said God had “ made a hedge ” about Job (chap. i. 10).

When God at the beginning through His Word “ Let there be light,” called the world into life, that surely can only have had the meaning that His creatures were to know Him, and to live happily in the light of His countenance. What then is the use of a life which is not lived in the light of God? Better for it that it had never been born.

Fearful as this cry is, it is the cry of a man who cannot live without God. He says not a word about his sickness or his losses. The terrible thing which he cannot endure is the feeling of being forsaken of God.

CHAPTERS 4, 5.

Eliphaz the Temanite, who is the first to answer, diagnoses Job’s case as that of one spiritually exhausted, one who has wandered

away from God. He tries to calm him by pointing to his piety as the guarantee that God will surely not deal amiss with him.

“ Ought not thy fear of God to make thee trust,
Thy pious walk to inspire thy heart with hope ?
Think now, did ever godly man go under,
Or ever was the righteous man destroyed ? ”

Certainly the question is to be asked ; and Eliphaz gives this question great emphasis through the picture of a ghostly revelation.

“ Is ever mortal righteous before God,
Can mortal man be pure before his Maker,
Who findeth folly even in His angels ? ”

Therefore do not lift up thyself in rebellious thought against God.

“ The fool is slain by his own indignation.
But I would rather humbly seek to God
And unto God would I submit my cause ;
Who doeth great things and unsearchable,
Marvellous things whereof there is no number,
The wise He taketh in their own craftiness,
The skill of cunning men He maketh foolish.”

These words plainly are a warning to Job against the temptations of the Serpent who was more subtle than any beast of the field, and tempted the first human beings to seek “ to be as Gods, knowing good and evil.”

“ The man is happy whom God chasteneth,
The chastening of God despise thou not.
For God doth wound and healeth thee again,
He maketh sore and bindeth up thy wound.
From every trouble He can rescue thee,
Till thou at last shalt come unto thy grave
As a ripe sheaf is carried to the barn.
So is it now, so have we searched it out,
To that give thou good heed and mark it well.”

(*gnōthi seautō* is the translation of the Septuagint with a significant reference to the famous Delphic precept, “ know thyself.”)

However well meant all this is, and however beautifully expressed, it is really a refined temptation of Satan to draw Job away from pure faith. To connect piety thus with advantage is subversive of piety. The man who does good to get good by it does not fear God simply for God's sake—“ for nought.” That was made clear by the conversation of God with Satan, and the question then was, Is Job's faith really pure ? The creed of Eliphaz, however, which underlies and supports all that he has said, and which Job must believe if he is to find any comfort in the thoughts of Eliphaz, is this—God is Righteous: to the good man He makes good come, to the wicked evil. The strict correspondence of being good and having good is therefore the righteousness of God. The fact that no one is absolutely righteous before God does not deprive this fundamental law of its force, but makes it merely applicable to the individual case, even when the appearance, so far as men can

see, contradicts it. But if Job assents to this law of Right and Faith, then Satan has won his case against God.

CHAPTERS 6, 7.

Now however in the case of Job something more than the theoretical-practical balance of human conduct and Divine recompense is out of gear. The whole of his thinking has lost its balance.

“ Oh that my grief could be weighed,
My calamity laid in a balance !
They are heavier now than the sand of the sea,
And bewilderment robs me of speech.”

All conceptions are broken down with him. His “theology” is like a shattered vessel, no longer capable of containing God’s action and human fate. He holds nothing now but potsherds in his hands to be witnesses to the irrefragable Truth of God. How can they be such ?

“ The darts of the Mighty One pierce me,
Their venom exhausteth my spirit,
The terrors of God are against me arrayed.”

He has only a prayer left, the greatest prayer of his life.

“ Oh that God were pleased now to slay me ;
And that His Hand would strike and cut me off !
’Twould be my comfort then : I would rejoice
In suffering’s sharpest pangs that I had never
Denied the Word of the Most Holy One.”

If he can no longer live in God’s Presence then at least let him die by His Hand. Only let there be no more of this torture. He cannot endure it longer, and fears that it must drive him to doubt and despair, to the breach of his faith in God. Oh, that his friends could but see that all that matters most is at stake for him, that his union with God hangs as it were upon a thread ! If only they would not argue, but just have sympathy with him ! But they are just like mirage streams, to which the caravan in the desert turns aside in vain, in the hope of escaping a lingering death by thirst. Therefore he turns away from them to God. All the speeches of Job show this turning to God. Firstly he tells his friends that he is not concerned with this legal kind of righteousness of which they speak. And then he turns away from men, who do not understand him, to God his Creator and Friend, with an entirely different kind of appeal for justice, with the appeal of the creature to the mercy of the Creator.

“ Doth not man live in service hard on earth ?
Are not his days like those of a day labourer,
Who longeth for the peaceful evening shades,
So hard his toil is and so short his time,
Gone like a dream, quicker than weaver’s shuttle ?
Remember that my life is but a breath
And soon my eyes shall see good things no more,
Thy friendly Eye no more shall look on me.
Thine Eye shall seek me and—I shall not be.”

Is that nothing to Thee? What then is the object of human life if not that Man may live his little moment happily in the light of Thine Eyes?

“ Am I the sea ; or am I a sea monster
That Thou dost set a watch against me thus ?
What now is Man ?
Is ought in him so great
That Thou dost bend on him the All-seeing Eye ?
Why leavest Thou me not a while alone,
That I may rest and swallow down my spittle ?
Be it I now have sinned
What hurt to Thee Thou Guardian of mankind ?
And wherefore pardonest Thou not my sin ;
Wherefore forgivest not my soul's transgression ?
For now I soon shall lay me in the dust,
And when Thou wakest once again to seek me
Lo ! I shall be no more.”

Forgiveness, pardon, those are the great possibilities of righteousness, but a Righteousness far other than that of which Job's friends speak. Plainly the discussion turns upon the question, What is Righteousness? “Zedaka,” the Hebrew word for “righteousness” indicates the relationship between God and Man. Does it indicate a legal conception under the law of the equivalence of service and reward, guilt and punishment, in the sense of the “*suum cuique*” (“to each his own”) of the Roman *Justitia*? Is the God of the Bible the Supreme Guarantor of this law and the Judge according thereto? Now the word “zedaka” means in the plural, but also in the singular (and not perhaps first in the Deutero-Isaiah document, Isa. 40-55, but even in the oldest documents, cf. Judges 5, v. 11), God's well doing, God's good will; and the Law of His Righteousness is the Law of His freedom to be gracious to whom He will, and in His free goodness to attach Himself to those who deserve it not, to whom He owes nought, and whose debt as regards Himself not even His goodness can remove, any more than their service to Him has gained His goodness. And that is the great question of the Book of Job, whether righteousness is the deserved equivalence of being good and having good things, or is the Goodness of God, which, from realms beyond Good and Evil, condescends to His creatures to whom He wills to be good for His own sake.

CHAPTER 8.

While Job appeals to the goodness of God his friends are advocates of the legal righteousness, and can only recognise in Job's words an impious attack against the most holy Law.

“How long wilt thou speak such things and shall the words of thy mouth have such a proud spirit?” asks Bildad.

“Doth God pervert the Right?
Or doth the Almighty bend His Righteousness?
No, never, never!
If thou art good and pure,
Then will He watch o'er thee;
Thy righteousness He surely will establish.”

The impious fall into calamity while the mouth of the good man is filled with laughter. Bildad ventures to apply this principle to Job's present position. Thy sons must have sinned, else God would not have cast them away. Even if their transgression cannot be proved empirically, it is obvious because of what has happened to them. They *must* have sinned. And that that is the actual case can no longer be questioned as soon as it is recognised that the Divine Righteousness is *absolute*; so that fundamentally even that which seems to us to be righteous, in His eyes can be unrighteous.

CHAPTERS 9, 10.

Job answers: This "absolute righteousness" I know too; only too well do I know it. But I do not dream of arguing with it. How could any dealings be possible with an "absolute" righteousness? If it is absolute how are we to see into its rightness? Absolute righteousness, as far as our knowledge is concerned, is absolute unrighteousness.

"Yea, so it is, I do not question it,
For how could Man be righteous before God.
Should he presume to argue with his Maker,
He could not answer Him one word to a thousand,
For God removeth mountains at a blow,
At His rebuke the solid Earth doth tremble,
The Sun ariseth not if He forbid,
The stars of heaven are sealed at His command:
Who then shall say to Him, What doest Thou?"

That is to say, Who will call to account the Absolute God?

"Speak we of Power? Lo! Power belongs to God;
Or if of Law: who dares to plead with Him?
Though I were true my own mouth would condemn me,
Or were I guiltless He would prove me a rogue.
Guiltless or guilty, alike I stand condemned."

Such is "absolute righteousness." We can observe its existence and its administration in Nature and in History, where guilty and innocent, as far as our knowledge is concerned, are alike struck by pestilences and blows of misfortune, and whole countries and peoples are delivered over to the tyranny of wicked rulers.

"When pestilence destroyeth suddenly,
He mocketh at the trouble of the pure,
Or if a land be given to hand of tyrants
'Tis God Who makes the eyes of rulers blind,
If not Himself who then can do the deed?"

It would be absolute folly if Job were to enter into argument with this absolute righteousness.

"For truly God is not a man like me,
That we should go before a judgment seat,
No arbitrator can decide between us,
Or lay a friendly hand upon us both."

There is simply no law over God, under which Man could take legal proceedings against Him. The friends imagine that that is what Job wants to do whereas, on the contrary, it is *they* who think and speak as if there was this supreme Law which might regulate the relationship between God and Man for both sides. Job in his argument with them reduces the Law of the Absolute Righteousness of God *ad absurdum*.

From the point of view of God's absoluteness a connection of God with Man is simply inconceivable. What does the absolutely righteous God want of Man? What can He do other with him than condemn him? Has the Creator really created Man for that purpose? This mysterious creature in all his sinfulness—has God so fearfully and wonderfully made him in order simply to destroy him with His absolute righteousness?

“ What profit is it to Thee that Thou oppressest
And castest off the work of Thine own hands?
Hast Thou then eyes of flesh
And seest Thou even as Man seeth? ”

Man is in the depths of his nature perverse. “ His dearest ones he bleedeth like a vampire.” Is God like that too?

“ Thou, Thou, hast fashioned me, and made me live.
And was it then the purpose of Thine heart
That Thou shouldst be revenged upon my sins
And hunt me to death as though I were a beast? ”

Is *that* the “ secret ” of my life?

CHAPTER II.

The friends do not understand Job's questions. They regard them as a rebellious invasion of the secret Wisdom of God.

“ Canst thou discover the deep things of God,
Or search out the perfection of the Almighty?
'Tis higher than the heaven; what canst thou do?
And deeper far than hell; what canst thou know?
Wider than Earth and broader than the sea.”

Humble thyself before the secret of God, before His absolute Wisdom.

CHAPTERS 12 TO 14.

But this is just the great question of Job whether in fact the secret of God consists in the *absoluteness* of His Wisdom.

If so it would be the most frightful thing that we can think of. From the point of view of an absolute Wisdom we can understand nothing at all. Absolute Reason is for our knowledge absolute Unreason. It is obvious that the friends, with their theology of absolute Wisdom, do not think of this. Job replies:

“ Forsooth ye are the people,
And Wisdom shall die with you;
Suppose ye that I have no understanding? ”

But the victim of their attack is even laughed at by these people who think they hold God in their hands. As to the unfathomableness of the Wisdom of God I do not need the instruction of grey heads. All animals, the wild creature in the wood, the birds of the air and the fishes of the sea, preach to me of the incomprehensibility of God. But the comfortless thing about this incomprehensible Wisdom of God is just the fact that no one comprehends it but God Himself.

“Wisdom and Power are His, deep Counsel and true Understanding,
Where His Hand overthroweth all vain are stronghold and fortress,
Where He shutteth the door no mortal power can open.
Lo! He keepeth the rain, and Earth is parched and thirsty;
Lo! He sendeth the flood, and Earth is o'erwhelmed by the waters.”

Before the administration of absolute Wisdom the keenest intellects and the most stupid alike stand abashed.

“With Him is Power; He worketh out His Will;
The deceived and the deceiver both are His.”

All those who endeavour to understand a matter and to create a reasoned order of things are made fools. The counsellors of the earth, the judges, the kings, the priests, the wise and experienced men, all who are held in honour, are simply mocked by the actual course which events take.

“The deepest things of darkness He discloses
And brings to light the shadowed land of Death.
A nation He exalteth for a day,
And bringeth it again to low estate.
The hearts of mighty men are made to tremble,
He makes them wander in a devious way
Where no path is; they wander without light
And stagger in their steps like drunken men.”

That is, according to Job's experience and insight, the course of incomprehensible, absolute Reason. His friends cannot more thoroughly misunderstand him than when they imagine that he wants to meddle with this unfathomable Wisdom of God, and to justify himself in the presence of the absolute Righteousness of God.

“Truly ye are false guides,
And ye are all physicians of no value,
Would God ye held your peace; then were ye wise!”

If only they would understand how utterly different the matter is with which he is concerned! If only they would cease now from playing the part of the advocates of absolute Righteousness!

“Will ye indeed speak wicked things for God,
And vindicate His Cause by lying words,
Or take His part in the fight as His bold champions?”

God Himself would be little pleased with such advocacy.

“But as for God I know He would rebuke you,
If you should inwardly espouse His Cause.”

Job is concerned with a totally different kind of "Right," namely the question whether God's relationship to him is a legal one or a relationship of an entirely different kind. Put quite briefly, whether God is his Friend or his Enemy. That is the point at issue, and that must now be decided, Job is prepared to stake everything upon this and to hold fast to the end his faith in God's friendship. Senseless as it seems, he is ready to "take his flesh between his teeth and his soul in his hand," and never to let God go until He gives him the answer.

"What is the cause that Thou dost hide Thy Face?
And wherefore dost Thou treat me as Thy foe?"

The only question there can be between God and himself is that of friendship and enmity, not as to the Law of Absolute Righteousness. In the secret of the friendship of God he has lived hitherto with every drop of his blood; and it must now be decided whether that was really the truth of his life or whether it was a fearful deception. Here in this present life; now, before it is over, it must be decided whether God is *his* God, the Friend and not the Inquisitor.

Or might it perhaps be thinkable that the final decision might be postponed beyond death?

"A tree hath hope.
Although it be cut down the stock can sprout
And by the scent of water it can bud.
Shall then a dead man ever live again?"

Could it be possible that Thou shouldst hide me for a time in the nether world, until Thine indignation might be overpast; that Thou mightest appoint me a set time and then remember me once more? Ah! I would serve all the days of my imprisonment, watching like a sentinel in the grave, until the deliverance should come. Then Thou wouldest call and I would answer: "Here am I!"

"But now the hopes of Mankind are destroyed."

(The cheap objection with which modern readers evade the significance of the Book of Job; that if Job had known anything of a life after death he would have been ready to die without complaining, only shows how feeble is modern thought in comparison with the passion of that old thinker. We should on no account imagine that that comfortable objection accords with New Testament or Christian thought. If the answering of Job's question had been so simple a matter, then God could fitly have spared His Son the Agony in Gethsemane and the Death upon the Cross.)

CHAPTER 15.

The friends have nothing new to say. Eliphaz ill-humouredly declares that Job with these words has condemned himself; for what he has just said is typical speech from the "tongue of the crafty." He rightly deserves to suffer!

CHAPTERS 16, 17.

"Miserable comforters are ye withal,"

answers Job. How should you be able to help me when you have no idea what my sufferings are ?

"His anger teareth me and maketh war.
He gnasheth with his teeth like deadly foe,
Whose angry eyes glare at me."

Instead of the Face of God Job sees with dismay the horrid countenance of Satan glaring at him. With words full of horror he pictures the onset of the "Fiend."

"I lived at ease but he hath broken me,
Hath seized me by the neck and shaken me,
Hath taken me and set me as his mark.
His arrows come like hail from every side,
My reins he cleaveth and he doth not spare.
He poureth out my gall upon the ground ;
With breach on breach he breaketh me again
And chargeth at me like a mighty giant.
I have sewn sackcloth as my covering
And in the dust have I defiled my horn."

In this terrible struggle there is now but one thing possible ; the appeal against the Enemy-God to God the Friend. It is just as much God's Honour as Job's honour which is now at stake. Job's blood cries to Heaven, as of old did that of the murdered Abel, and, as with his, Earth shall on no account cover it !

"But now behold my Witness is in heaven,
And He that voucheth for me is on high,
My 'Mediator' is my real Friend.
My earthly friends may scorn me, but I weep
To God, and pray that He decide between
The man and God, and also judge between
The man and his unsympathising friends.
Be Thou Thyself my Surety with Thyself ;
Who else can stand for me and plead my cause ? "

Yes, even now, before it is for ever too late. Already I call corruption my father and worms my mother and my sister. My hope is already going with me into the lower world and is there being silenced for ever.

CHAPTER 18.

"Wilt thou now tear thyself for anger ? "

cries Bildad at Job's despairing appeal to God.

"Supposest thou the verdant Earth will wither,
The rock for thee be moved from out its place ? "

In real fact, with a Faith that is able to do more than move mountains, Job is calling to the glorious Power of God to win its victory over the hell-deep abyss of his Existence.

And Bildad unfolds with a grim phantasy a picture of the annihilation which exterminates root and branch the man who fights against God.

CHAPTER 19.

If only his friends could see that Job is engaged in a fearful struggle about God! His body is wasted away to the ribs, his head scarce covered now with its skin, already practically a skull.

“Pity me, oh my friends, oh pity me;
The Hand of God hath touched me.”

But alas! the friends do not understand him; they will not hear his complaints, even though his mouth should be silenced in death. And yet his complaints must *not* be silenced. For the sake of all men who have lived and yet shall live, yes for God's sake, they must not be silenced.

“Oh that my words were now written,
That they were inscribed in a book;
Yea graven with an iron tool
And lead in the rocks for ever!”

And even if that could happen it could not give satisfaction to Job. His matter is about himself and God, and about what is deepest and most intimate between him and God. Here is a region into which no stranger can enter for him and no other for God! God must be Himself the Avenger of blood to rescue him from the prison which shuts him out from God!

“For I—I know—that my Redeemer lives,
And at the last shall stand above Earth's dust.
And, though my earthly frame have been dissolved,
I shall—without my flesh—behold my God,
I shall behold Him—I—myself—mine eyes—
And not another——”

Job collapses fainting!

(The exclamation “My reins are consumed in me”! together with the sobbing incoherence of the next two verses, suggests that Job, in the agony of his great declaration of faith, loses his senses for some time—A.E.).

Might not the book have closed here? Is not God's Word of Honour now justified? Has not Job, even when in his despair he has spoken wildly, almost to blasphemy against God, yet held fast to the very end his confidence in God's pure faithfulness; and, even through the bitterest temptation and pain, steadfastly refused to recognise God's relationship to him and his relationship to God as a relationship of payment, of reward and punishment, of advantage and disadvantage?

“Faithfulness is indeed no vain delusion.”—SCHILLER (*Bürgschaft*).

The reason why the conversation of Job with the “friends” cannot yet be concluded lies in the following considerations. The

original question whether God's confidence in Job's piety was justified has been changed more and more clearly in the speeches into the question whether Job's trust in God's goodness is justified. Is God righteous in Job's sense or in that of the friends? Does the proposition "God is Good" mean that He is absolutely good as the guarantor of the Law of Recompense, or does it mean He is good to me with a goodness which transcends Good and Evil? Job has confessed his faith in God's Faithfulness. His answer to God's question "Art thou true to Me?" has been changed to a counter question addressed to God. Now God must give the answer.

(To be concluded.)

THE DIARY OF BENJAMIN NEWTON, RECTOR OF WATH, 1816-1818.
Cambridge University Press. 12s. 6d. net.

This is an exceptionally interesting book. It consists of the diary of Benjamin Newton, Rector of Wath, a country parish four miles north of Ripon, during the three years following the battle of Waterloo. Newton was an "all round" man. He was an excellent scholar. At Cambridge, after taking quite a fair place in the Mathematical Tripos, he became a Chancellor's Medallist, and then a Fellow of his College. He not only kept up his classics, but read widely in after life. He was an expert agriculturist, farming his own glebe and renting much additional land. He was a keen sportsman, enjoying hunting, shooting and fishing. He was also an extremely diligent magistrate. At the same time he was evidently an excellent parochial clergyman: preaching twice each Sunday and diligently visiting his flock. The entries in his diary show that, for a country parish, the numbers of his communicants were regularly large. He also records quite a considerable number of sick communions. He seems to have been on the best of terms with every grade of society—from the nobility to the farm labourers. His accounts of the various parts of England, where he spent his annual summer holidays, are most illuminating as to conditions in those days.

Those who assure us that the Church of England was asleep before the Tractarian Movement should read this book. Men like Newton were an immense asset for good, not only to the Church but also to the State. In their parishes Church and people were not—as too often to-day—living in different worlds. Through their influence the life of each was interwoven with the life of the other, and to the great benefit of both. If there were more "parsons" like Benjamin Newton—men in whom the ecclesiastical has not developed at the cost of the human—the average country congregation would be far larger than it is to-day.

W. E. C.

SAMUEL TAYLOR COLERIDGE.

BY E. H. BLAKENEY, M.A.

THE year 1934 marks the centenary of Coleridge's death. It is not unfitting that we should recall to mind, in these pages, some characteristics of that strange, enigmatic figure; for Coleridge was not only a poet, but a theologian. True it is that the present generation knows him almost solely as the poet; but his theological writings are well deserving of mention, even though they are half-forgotten and almost wholly unread to-day.

The close of the eighteenth century was one of the most remarkable periods in all modern history. The French Revolution, which began in 1789, had come, like a dreadful whirlwind, to sweep over the intellectual, the moral, and the political face of Europe; within less than a decade it had given birth to one of the most amazing phenomena in human history—the rise of Napoleon, one of the dynamic (we might almost say dæmonic) figures of the modern world. When the Revolution first began, it was hailed by men like Wordsworth as the beginning of a new and splendid movement:

“Bliss was it in that dawn to be alive,
And to be young was very heaven.”

But the prescient mind of Burke had already detected, behind the imposing façade of the new-founded temple of Liberty, the signs of something both dreadful and sinister in its implications. For, indeed, a change was coming, so vast that even now we can hardly estimate its results fully: we are still living in the backwash of that immense cataclysm. And among the first-fruits of the movement wrought in France may be found a sudden and, as it might seem, a wellnigh inexplicable change of thought and temper in the literary and philosophic world of England. The classical period, inaugurated a hundred years before, and reaching full maturity in the work of Pope and his successors, was almost at an end. The so-called Romantic movement was beginning, when men felt impelled to look anew into their hearts and emancipate themselves from a tradition that had grown to be a rigid orthodoxy. The “*Renaissance of Wonder*” had started on its untried course. New hopes, new aspirations; a quickened love of Nature; fresh speculations on the origin of the world and man; a deep mystical brooding on the facts of life—all these things were part of that re-birth. Medieval art was to become appreciated as it had not been for centuries; there was a quickened sense of beauty everywhere, and a dim but increasing belief in the unity of mankind. Men were touched with new emotions, which puzzled, even when partially understood. Among the most inspiring forces of the time was Coleridge. He was only seventeen when the States-General assembled in Paris; he lived long enough to witness the grim and impressive sequel. Not the least formative influence in

his early life was his meeting with, and lasting friendship for, Wordsworth. But it was not till the year 1798, when he was only twenty-six, that the world of letters woke up to the fact that a new spirit in literature was abroad. In that year he published in *Lyrical Ballads* that poem which, beyond almost anything else he wrote, marked him out as an innovator. Wordsworth contributed the major part of the volume, which contained (*inter alia*) the memorable "Lines written above Tintern Abbey," in which he laid bare his overwhelming conviction of that strange consciousness of man's unity with Nature, which was to him a veritable inspiration from above—

" A sense sublime
Of something far more deeply interposed,
Whose dwelling is the light of setting suns."

But the "Ancient Mariner"—Coleridge's contribution to the *Ballads*—was not the only poem to give a signal to the "elect" that a novel and potent element had come into the literature of the time. He was still to give us "Christabel" and the "extraordinary fragment"—for it is little more—called "Kubla Khan," composed (he told us afterwards) while he was sleeping. On these three poems, all written before he was thirty, and one or two minor pieces, Coleridge's fame securely rests. All these poems were poems of "vision," with that touch of the mysterious, and of the supernatural element, which lend them so singular and potent a charm. William Watson (surely our greatest living poet) has spoken of "the wizard twilight Coleridge knew," and in two words has summed up a great deal. What was it that fell, like a cloud, on such a supreme genius, and turned that twilight into a gloom, rarely pierced, in later years, by any shaft of sunshine? What (to borrow Wordsworth's own words) happened to freeze all the mortal powers of Coleridge at their marvellous source? We know only too well; he became, like de Quincey, a drug-addict; and after (say) 1800 we have but "*disjecta membra poetae*," when the world might well have expected more than one masterpiece. Not that he wrote nothing: his criticisms on Shakespeare and Wordsworth in *Biographia Literaria* are—unlike most contemporary criticism—living things to-day. Arthur Symonds has called this fragmentary and desultory composition the greatest book of criticism in English; and so, perhaps, it is. But he hastens to add that it is one of the most annoying books in any language; and that, too, is just. Later on Coleridge, who was deeply versed in German philosophy, wrote his "Aids to Reflection," and here perhaps we may discover what is meant by the dictum that "from his earliest childhood he hungered for eternity." Readers of Pater's fine essay on Coleridge will remember how subtly this fact is emphasized. Coleridge, despite his grievous failings, was at heart a great Christian expositor; he did emphatically long to entrust to his fellow-countrymen those living words, those

" truths that wake
To perish never,"

which are, and must be, the treasured possession of mankind for all time. He had, as he himself admits, only the faintest pleasure in things contingent and transitory; he saw everything, to use Spinoza's words, "sub specie aeternitatis." The core of his creed lay in the deep conviction that the real life of the soul rested not on "the cautious balancing of comparative advantages," but of instincts—often dimly perceived—which are deeply rooted in human nature. It was his constant aim to show how vital it is, in any well-regulated world, to replace the mechanical interpretation of

"man, and nature, and of human life"

by one that is consistently spiritual. That lesson is necessary to-day, even more so than when he promulgated it.

"Great in his writings, he was greater in his conversation," wrote Lamb, his "fifty years' old friend," as he calls himself. For half a generation his unique qualities of mind and soul made him a sort of inspired oracle at his Hampstead home, a veritable intellectual and spiritual focus for the generation that hung on his words. Perhaps there has never been a talker like him. Not in vain did Wordsworth—not prone to praise anyone—speak of him as "the most wonderful man I have ever known."

"Coleridge, strong-limbed voyager thro' heaven!
Thy path was hewn into the angels' ken:
Then sudden fell—but oh! thou wert forgiven
And crept along the pitiful ways of men."

It is not doubtful that Coleridge's strong zeal for the verities of religious faith came after his hour of poetic transfiguration was past. But that zeal, that glowing certainty, were as absolute a part of his instinctive conviction as anything in his life; we are wrong to disregard the fact. His ambition, and it was a noble ambition, to propound some final eirenicon between faith and reason may not have won for itself any complete success; it rarely does, though the process goes on from age to age. But his "Aids to Reflection" and the posthumous "Confessions of an Inquiring Spirit" have been instrumental in "deepening and widening religious thought within and without the pale of the Churches." And the leaven is still at work. The day may yet come when the religious world will find, even in those fragments of a great scheme of religious and philosophical thought which he left us, some sure basis for a healing of the breach that has so long continued between the exponents of pure reason and the apostles of faith. Coleridge still has a message for our time.

A STORM CENTRE.

BY THE REV. F. BATE, D.D.

OF the younger Churches in the Dominions Overseas the most unhappy in its history and in its present position is the Church in South Africa. Dr. Lowther Clarke, at one time Archbishop of Melbourne, in relating the history of the Church in South Africa, wrote :

“South Africa soon became the storm centre of Church life abroad because the rights of the Church were there so persistently and uncompromisingly asserted against the claims of the Crown to rule in Church doctrine and to regulate public worship. In other countries the self-government of the Church proceeded unceasingly, but with greater deference to English demands.” The late Archbishop of Sydney in his address to the Provincial Synod in 1912 stated that “the Church of the Province of South Africa is the only body which has adopted a different policy (to the Churches in Australia and New Zealand) which by a momentous proviso separated themselves from the Church of England. We speak with all respect of a Church which has a perfect right to settle its own affairs, but as most of us look at it, from the outside, the Church of South Africa then took a hasty step which has limited its comprehensiveness and its usefulness to the whole community.”

The Church of England held its first service in South Africa in 1749. In the early days a congregation, having no building of its own, was granted by the Church Council of the Dutch Reformed Principal Church the use of their own building, which it continued to occupy until 1834.

For more than forty years following the second British occupation, in 1806, the Church of England congregations were dependent for episcopal ministrations upon casual visits of bishops on their way to or from overseas dioceses. Bishop James of Calcutta, Bishop Turner, Bishop Daniel Wilson, and Bishop Corrie of Madras, were among those who confirmed and ordained during that period.

In the year 1841 the Archbishop of Canterbury summoned a meeting which resulted in the formation of the Colonial Bishops Fund. It is clear that one of the chief considerations which led to the establishment of the fund was the need to provide episcopal ministrations in the Cape. Among the most generous donors was Lady Burdett-Coutts who gave, among other gifts, £20,000 towards the endowment of the bishopric of Cape Town. It is worth while, at this point, to recall that Baroness Burdett-Coutts in her will expressly declared that “such endowments and gifts were made not to any community as a spiritual body or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the Crown being Protestant.”

It is hardly too much to say that the whole future history of

the Church in South Africa was determined by the appointment of the first Bishop. Choice fell upon Robert Gray, a son of the Tractarian movement, a man of great qualities but with unbending determination. His most loyal biographer would not find it possible to deny that he was headstrong, impatient of all opposition, and willing to risk the disapproval of his most valued advisers provided that he could obtain his will. The new Bishop, after consecration by the Archbishop of Canterbury, reached the Cape in 1848. Trouble soon began to brew. The division of the diocese, the appointment of Colenso to Natal, his subsequent excommunication by Bishop Gray on the charge of heresy, and Colenso's successful appeal to the Privy Council were all stages leading to a decision which has resulted in trouble without measure and which, as Archbishop Wright suggested, has limited the comprehensiveness and usefulness of the Church in South Africa. In 1870 Bishop Gray carried through his plans for an independent Church, a Church of the Province of South Africa, independent of Canterbury, with its own constitution.

Leading authorities in the Church at home, almost with one voice, warned him of the consequences. The Archbishop of Canterbury protested: "I for my part cannot separate the Church from the laity belonging to it and I should be sorry to see any Synod erected with governing power composed of the ministers of the Church alone. Of the danger of such a system we have sufficient evidence in the Church of Rome." The Bishop of London wrote to Bishop Gray in 1868: "You should surely allow that you ought not to proceed to a step which must be fraught with gravest consequences for the Church both at home and in the colonies and for which there is no precedent since the days of the 'Non-Jurors.'" Archbishop Tait suggested in Convocation that if Bishop Gray's power were equal to his will he would drive from his province all those who were Evangelical.

Gray got his way. The independent Church was established. In its constitution was a proviso (the third) rejecting the authority and judgments of the Privy Council in matters of Church doctrine and discipline. It was round this particular proviso that so much future history was to be written and so many battles fought.

The third proviso is still part of the constitution of the Church of the Province, but supporters of that Church have argued that the effect of the third proviso in severing the Church of the Province from the Church of England has been nullified by a new canon which provides for a final appeal in matters of faith and doctrine to a consultative body of which the Archbishop of Canterbury is president, constituted by the Lambeth Conference of 1897 as a final Court of Appeal for the whole of the Anglican Communion. In a judgment recently given in the Courts of South Africa, it was definitely stated that "this consultative body is not the Privy Council and there has been no legislation in England so far as I am aware, substituting this consultative body for the Privy Council as the final Court of Appeal according to the laws governing the Church of England. We are

bound to hold that the Church of the Province of South Africa is a different religious association from the Church of England."

That will explain the action of certain churches in 1870 and a good deal of the trouble that has ensued. Holy Trinity, Cape Town, established 1841; St. John's, Wynberg, dating from 1832; and St. Peter's, Mowbray, declined to join the Church of the Province, preferring to remain, as they always had been, Church of England churches and congregations. (We are not, in this article, concerned with the churches outside the Cape Peninsula. Incidentally it is amazing that to-day members and former members of the Church of the Province of South Africa can speak and write of these churches as "so-called Church of England." It is perfectly clear that they always have been Church of England congregations and it would be difficult to know under what term they should style themselves if not as "Church of England.")

All manner of difficulties have ensued. There can be little doubt as to the pressure, unfair pressure, that has been brought to bear upon these clergy and congregations in an attempt to compel their absorption into the Church of the Province. In a judgment given in the Supreme Court of the Cape in 1932 the Judge declared: "In the past, frequent difficulties have arisen between this congregation and former Archbishops of Cape Town. For example, previous Archbishops have endeavoured to compel the ministers of the Church to acknowledge the canons of the Church of the Province of South Africa before granting them a licence to officiate and one of them refused to ordain candidates for the ministry unless they joined the Church of the Province of South Africa. Again the Archbishops of Cape Town have claimed the right to nominate the Incumbent of Trinity Church and this has led to differences between them and the congregation. The present Archbishop claims that right. He is the Head of the Church of the Province of South Africa which does not regard the views of this congregation with sympathy, and his appointment as a trustee can only have the effect of giving the Church of the Province of South Africa control over this congregation and effectually preventing them from making use of the Church in accordance with the views which they hold. This congregation follows the Evangelical school of thought and regards certain rites and ceremonies, countenanced and practised in the Church of the Province of South Africa, as illegal practices. It therefore regards the Church of the Province of South Africa as not only legally disconnected with the Church of England but also severed from it in matters of faith and doctrine."

Among other difficulties is that of securing confirmation for the young people connected with these three churches. The difficulty did not become acute until the election of the present Archbishop. Former Archbishops had been consecrated by the Archbishop of Canterbury, consequently as Bishops of the Church of England, so that despite the fact that they were holding office as Archbishops of Cape Town, the Church of England Churches were able, without compromising their own position, to accept their offer to confirm.

With the election of the present Archbishop conditions were completely changed. Archbishop Phelps was consecrated in South Africa by Bishops of the Church of the Province and as a Bishop of that Church. To accept his offer to confirm would be to compromise, in the eyes of the law, the position which they hold.

With the best will in the world, in view of litigation, present or prospective, those responsible could not avail themselves of the Archbishop's services. By arrangement and with the consent of the Archbishop of Cape Town, a temporary arrangement has been effected during the past three years. Dr. Chambers, Bishop of Central Tanganyika, has each year visited the Cape and confirmed in those three churches. It is interesting to note that on his first visit, in 1931, he confirmed some 300 candidates and in one of the three churches in 1933 he confirmed at least a hundred.

The grave loss to the whole cause of the Church in South Africa through the present unhappy position is causing great heart-searching in many quarters. Attempts to effect an understanding and to bring about a concordat between the Church of England and the Church of the Province, have been frequent. The first of any note was that made by the late Canon Stuart in 1904, when in South Africa with the Mission of Help. He actually drew up plans for uniting the three churches with the Church of the Province. Though his proposals embraced guarantees calculated to secure the Evangelical character of the churches, learned Counsel advised the non-acceptance of the proposals and proclaimed the impossibility of Church of England bodies uniting with the Church of the Province of South Africa under its present constitution without sacrificing their trust rights. Within the last year, selected laymen on both sides have met together with a view to achieving what the leaders had apparently failed to effect, but nothing has come of their efforts. It is too easy to blame extremists on both sides.

Is a solution possible? One would like to pay tribute to the kindness and gentleness of the present Archbishop of Cape Town, Archbishop Phelps. There is no doubt that nothing would give him greater joy than to see this cause of offence removed. It will never be removed if the thoughts of those who lead the Church of the Province run on the lines of absorption. It is quite patent that the congregations concerned will never consent to absorption in a Church quite devoid at present of Evangelical witness and where teaching and practices are tolerated and approved which have no place in the teaching of our Prayer Book. Peace can only come if the right of the Evangelical Churches to live and to develop is conceded. They can develop only if they are given the same facility as is afforded to Evangelical Churchmen in the Homeland. In brief, peace can only come if the way is found to consecrate in England a Church of England Bishop or Bishops of Evangelical sympathy and outlook to minister to the congregations remaining outside the Church of the Province, who look and always have looked to the Church at home for sympathy, understanding and help.

AN ORDER OF CONFIRMATION.

IN the July number of *THE CHURCHMAN* last year an article by "Amicus" on "Morning Prayer as it might be" was printed. The suggestions contained in that article attracted considerable attention, and were commented upon in many quarters. The interest aroused was so marked that we print in this number a further article by the same writer, giving his suggestions as to a revised Order of Confirmation.

We regret that the author, who was the Rev. Canon Westley Bothamley, M.A., for twenty-five years Vicar of St. Nicholas, Durham, has died since the publication of the first article. He was prepared to answer any criticisms of his previous suggestions, and had arranged to do so. We print the present article in memory of a contributor whose help we greatly appreciated.—
THE EDITOR.

THE following is a suggestion for an extended form of the Confirmation Office. It appears to be longer than the accepted form, but it contains so much said in brief which takes longer to say in extempore speech that it may be found no longer in practice, especially if the bishop minimises the time spent in the laying-on of hands, as is there suggested. Confirmation should be the most important event in the whole life of the candidate and nothing should be omitted from the service which can add to its dignity and lasting impression.

THE ORDER OF CONFIRMATION.

Bishop. Let us pray.

Lord, have mercy upon us, etc. Our Father, etc.

O Lord, our heavenly Father, in whose name we are assembled here, mercifully vouchsafe so to direct and rule our hearts that we may worship thee in the power of the Spirit and glorify thee by what we are now to do : through, etc.

O Lord, who hast given grace to these thy servants by the confession of a true faith to glorify thee, mercifully grant that thy work in them may be established in their hearts, that they may continue thy faithful and devout children, and being saved through the merits of our Redeemer may at last attain thy heavenly kingdom : through, etc.

Merciful Lord, look down upon thy whole Church, that being continually built up by faithful members it may grow in the unity of the Spirit unto a perfect building : through, etc.

Prevent us, O Lord, etc.

(Then shall the Bishop say :)

Brethren, it is recorded in Holy Scripture how the apostles Peter and John went down to Samaria and laid their hands on the newly-baptized people with prayer for the Holy Ghost, which sign and prayer were abundantly answered by God ; and again how St. Paul likewise did the same at Ephesus ; and in the sixth chapter of the Epistle to the Hebrews we are taught that the laying-on of hands is a principle of Christianity, and therefore never to be intermitted or discontinued. Wherefore it seems good to the Church and to us that we should here receive these candidates for Confirmation by the same holy sign and by prayer, trusting that God who changeth not will grant to them that special gift of the Holy Spirit through which alone we become true members of the Church of Christ. And because it is requisite that they should truly repent and yield them-

selves to our Lord and Master, Christ, we have caused them to be instructed and examined, and do well believe that they are ready in their hearts to receive this solemn ordinance. Wherefore I shall briefly question them before you, first calling upon you to join in earnest prayer that the Holy Ghost may be manifestly vouchsafed to them, that they may be strong in the power of his might, and may show forth the fruit of holiness in their life and walk.

(Then shall some person appointed by the Bishop say :)

Let us pray.

Almighty God, our heavenly Father, whose hand is full of gifts, and who after thy blessed Son had led captivity captive, didst pour out thy Spirit upon thy first disciples, send, we beseech thee, the Holy Ghost on these thy children. Endue them with purity and power from on high. Strengthen them to overcome the power of the enemy. Manifest thyself to them as thou dost not unto the world. Make them to grow in the grace and knowledge of our Lord and Saviour Jesus Christ. And grant that, being received into fellowship by us, they may so persevere in holiness and righteousness of life that they may finish their course with joy and at the last be received into thine eternal kingdom : Where with, etc.

(Then shall the Bishop direct the candidates to stand while he thus addresses them :)

Do ye here repent you of your former sins, earnestly desiring to lead a new life ?

Answer : I DO.

Do you believe the Christian Faith, trusting in the merits of Christ for eternal salvation ?

Answer : I DO.

Will you endeavour by God's grace to follow the example of Jesus Christ, and to be well-pleasing in his sight ?

Answer : I WILL.

The God of Israel, under whose wings thou hast come to trust, accept the desires of thy heart, and confirm thee in these holy dispositions, that thou mayest pass through this life victoriously, die peacefully, stand with humble but confident assurance in the dreadful Day of Judgement, and rise to a joyful resurrection ; Through Jesus Christ our Lord.

Let us pray.

(Then, while the candidates remain standing and the people fall upon their knees, the Bishop shall say :)

Our help is in the name of the Lord.

(Etc. as in the Prayer-Book, down to " Spirit of thy holy fear, now and for ever, Amen.")

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of each one severally, saying :)

Defend, O Lord, this thy child . . . everlasting kingdom. Amen.

And if the candidates be many, it shall suffice if he lay his hand upon each of them for a little space while he says these words but once to those placed in order before him.)

(Then shall those newly-confirmed rise and stand while the Bishop thus addresses them :)

You have now of your own free will and choice been made full members of the Church of Christ, and are come unto Mount Zion and an innumerable company of just men made perfect and to the inheritance of the saints

in light ; and you must consider how high a privilege has been bestowed upon you. For you are a member of the Body of the Lord, an inheritor of the Kingdom of Heaven ; you are enabled to live a new life by the power of the Holy Spirit ; you are promised his company and perpetual guidance ; your name is written in the Book of Life ; and if you steadily persevere in the path you have begun you will at last be received into Christ's heavenly kingdom, where with all the saints you will serve him in glory everlasting. But if you should turn aside and depart from Christ you will be taken away like a dead branch and gathered for burning ; you will bring a reproach upon Christ's name and crucify him afresh. Wherefore you must be mindful to use all those heavenly aids which are offered to you. You must diligently read your Bible, call upon God in prayer, attend his holy worship, and especially come regularly with a humble and penitent heart to his most blessed sacrament, to which you will now at all times be admitted. And if you should at any time perceive yourself to be in want of spiritual admonition and counsel you must ask instruction of God's servant who is appointed over you that he may give an account for your soul. And further you must consider that you are the soldier of Christ and are never to be ashamed of his name, but rather suffer shame and persecution, and must do your part to bring all others to his obedience : which doing you will finish your course with joy and obtain a crown of glory that fadeth not away.

(Then shall the newly-confirmed sit down, and the Bishop shall thus address the Church :)

And as for you who are already their elders in the Church, you must receive these your brethren with Christian love and support them with your prayers, admitting them into your fellowship as new-made brethren. In token whereof we will now rise and sing the 133rd psalm.

Behold, how good and joyful a thing it is, etc.

(At the close of which all will rise and sing the Gloria.)

(Then shall the Bishop address the newly-confirmed.)

(Then may be sung one or more of these psalms : i, xv, xxiii, lxiv, cxxi, cxxvi.)

Bishop. Let us pray.

Our Father, etc.

Almighty and Everlasting God, etc.

O Almighty Lord and Everlasting God, etc.

The blessing of God Almighty, etc.

WHO IS SYLVIA? By A. Wellesley Orr. *Lutterworth Press.*
Pp. 63. 1s.

Sylvia—representative of post-war youth—finds a patient and understanding interpreter of the difficulties which perplex her mind in the Vicar. He listens to her, is sometimes at a loss, but sooner or later has an answer to the many questions which Sylvia asks. It may be that his explanations will not satisfy everyone, but those who read what he has recorded will agree that he has rendered useful service in resolving some of the doubts of the young in this difficult age. A few of the chapter headings will perhaps indicate the scope of the discussion: Contradictions, Tennyson, Job, Ecclesiastes, Lippman, Equality, Morality, Wages, Mugs-Vision.

H. D.

REVIEWS OF BOOKS.

THE RELIGION OF ISRAEL.

THE CHURCH OF ISRAEL. Studies and Essays by the late Robert Hatch Kennett, D.D.; edited with an Introduction by S. A. Cook. 1933. *C.U.P.* 12s. 6d. Pp. lvi + 249.

"The Church of Israel"—the very phrase was not infrequently upon the lips of the late Professor and Preacher; and it is found in his writings, e.g. in the note to an article in the *Interpreter* of July, 1920, "The Place of Sacrifice in the Church of Israel." As Reader in Aramaic and subsequently Regius Professor of Hebrew, Kennett's knowledge of Hebrew (grammar, vocabulary, syntax) was certain and unerring and as an historian he could make events and movements live again to his readers or to his listeners, but in and beneath all his thought and work his mind was bent on Israel as a Church. He would complain that not a little history writing exhibited insufficient effort to recover the "*ecclesiastical history*" of the Israelite nation (even as he felt strongly that in Biblical criticism there had been too much analytical work and too little that was constructive). Thus he was intensely interested in ideas underlying *sacrifice*, the phenomenon of Hebrew *prophecy*, the religious reasons for the incorporation of this and that incident in the narrative of the Pentateuch or of, e.g., the Books of Samuel. And Kennett almost, if not quite, alone could imagine a background in Israel's ecclesiastical history in which each school of writers whose several contributions brought into being the Pentateuch lived and moved.

All this in detail, and much more, is preserved in the volume before us. In form and binding it is a companion to the (slightly shorter) *Old Testament Essays* published by Professor Kennett in 1928 (a review of which appeared in *THE CHURCHMAN* of January, 1929). *The Church of Israel*, however, we venture to believe will make an appeal to a very much larger range of readers than so technical a work as that could do. In the volume before us there is something for everybody.

But it is time to refer to the Editor, Dr. Stanley Cook, Semitic scholar and historian, himself an early pupil of Kennett's and now his successor in the Regius Professor's chair at Cambridge. Professor Cook has honoured the memory of the great teacher and laid under obligation all who are interested in the Old Testament by re-publishing some of the work of his predecessor which was not easily accessible, or which indeed would otherwise have been lost to future generations.

The Editor contributes 68 pages of preface and introduction. He expresses the hope that the writings "manifest the general unity and coherence of his life-work as a whole." For myself I am con-

vinced—even more than when I took this volume in hand—that his work is more valuable for Biblical study than is generally recognised” (p. viii). Further, Kennett “captured the spirit of the prophets, and those of us who knew him as a teacher and preacher hear again in his written word the familiar ringing voice, with all the zeal of the prophets” (p. xxiii). The Introduction proper is as interestingly written as it is illuminating in content, setting forth with insight and clearness the character of Kennett’s ideas and outlook. The Editor in presenting some of Kennett’s views, “suggestive, stimulating, and provocative—in the best sense—as they always are,” adequately and with enthusiasm draws attention to the most distinctive aspects of his life-work (p. xlix).

Essay I is the article “Israel” reproduced from *The Encyclopædia of Religion and Ethics*. The publishers are to be commended for their generous spirit in permitting this reprint (which runs into 72 pages). Essay II, “The Origin of the Book of Deuteronomy,” was first published in 1920 in a volume *Deuteronomy and the Decalogue*.

Chapter III, “Sacrifice,” appeared originally in the series “Church of England Handbooks (1924)” issued by the then existing Anglican Movement for the Maintenance of the Doctrine of the Church of England as Catholic and Reformed. Two slight misprints are corrected on p. 125 (= p. 31 of the Handbook). The Reference to Josephus’ *Antiquities* is XVIII, i, 5 (not XVIII, 15). The present writer shares Professor Kennett’s belief that the Essenes did not use Jewish sacrifice, but it is remarkable that Josephus in his full account of the Essenes in *Jewish War*, II, viii, 2–13 makes no reference to any peculiar views they may have had with regard to sacrifice, and in the *Antiquities* passage it is Whiston’s text which says “They do not offer sacrifices, because they have more pure lustrations of their own.” Margoliouth’s text reads “they offer their sacrifices, under special condition of purity that they observe.” Kennett does not appear to have discussed this difficult point of textual criticism, which is so confusing that Moore emends to “They perform their sacrifices apart.” The evidence, however, of Philo (or the interpolator) is not without value, “in their devotion to the service of God, they did not sacrifice animals, but made their own minds reverent” (*Quod Omnis Probus Liber*, §§ 12, 13, ii, p. 457, Mangey). Kennett’s argument is that if sacrifice was so much a matter of opinion it cannot have been vital.

Chapter IV is entitled “The Grammar of Old Testament Study.” For the first time (by the painstaking piecing together by the Editor of Kennett’s published work supplemented by MS. evidence) a complete account of Professor Kennett’s treatment of Hebrew idiom, metaphor, symbolism is available and within the limits of 50 pages. While for the most part no less original than his other work, this is quite certain to be of permanent usefulness.

As the Editor points out, this Essay and Essay V are suitable as introductory chapters, especially for the ordinary reader. Chapter V is “Old Testament Parallels to Christ and the Gospels.” Though

more than a prophet, Jesus of Nazareth was a Prophet (cf. St. Luke xxiv. 19). "It is hardly an exaggeration to say that whatever we learn from the Old Testament to be characteristic of the prophets is proved by a study of the Gospels to be characteristic of Jesus" (p. 190). This is exemplified in Christ's method of preaching, in the form of His teaching (especially the use of parables), and in the authoritative nature of His teaching which singled Him out from the Scribes. "Our Lord thought and spoke not as the men of His own generation . . . but as the prophets." So Kennett explains the apparent discrepancy of St. John i. 21 and St. Matt. xi. 14. The parallel extends, in a way, even to the mode of transmission to posterity of the Divine Teacher's words (pp. 199, 200).

The last chapter is a reprint of *The Last Supper; its Significance in the Upper Room*. In it is contained one of the most powerful repudiations of the false exegesis of "This is My body" penned by a profound Biblical scholar of modern times.

THE CHURCHMAN recognised the value of Canon Kennett's advocacy of non-sacerdotal religion in printing (in April, 1930) a sermon of his upon "The Christian Priesthood." In the complete list of Kennett's published works, larger and smaller, given by Dr. Cook (pp. lv, lvi), this is included. A brief quotation from the sermon may be permitted here. "The word *priest* is therefore a *Christian* word, and it does not correspond either to the Greek word *ιερευς* or to the Hebrew word *Cohen*. It would be felt incongruous if Caiaphas were described as 'Archbishop of Jerusalem,' or if John the Baptist's father were styled 'Canon Zacharias'; but it would not be one whit more incongruous than calling them, as we are accustomed to do, *priests*. . . . THE MINISTRY OF THE CHRISTIAN CHURCH HAS NOTHING WHATEVER TO DO WITH THE MINISTRY OF THE TEMPLE, and it recognises as its supreme Pastor and Overseer One Who in the days of His flesh was a *layman*, and Who neither claimed the right to go up to the one legitimate altar at Jerusalem, nor would have obtained the concession of such a right if He had claimed it" (pp. 103, 104).

The present writer found himself obliged to differ from his old professor in many conclusions of his researches, but the memory of a long, helpful and generous friendship will abide as a "vigorous inspiration" to study the Old Testament. Dr. Kennett's knowledge of the Old Covenant scriptures extended to every part and, it might be said, to every sentence, and as regards facts he was never wrong. Anyone who now patiently reads *The Church of Israel* will realise that such a teacher and preacher as Canon Kennett had a supreme gift to make to "live" the "Book" of the Church of Israel.

R. S. CRIPPS.

GOD AND THE ASTRONOMERS. By William Ralph Inge, K.C.V.O., D.D., F.B.A., Dean of St. Paul's. *Longmans, Green & Co.* 12s. 6d.

The title of Dean Inge's Warburton Lectures for the years 1931-3 sufficiently indicates their purpose. In recent years the astronomers have arrived at the conclusion that the universe is the work of a Creator whose work represents the mind of a great Mathematician. But they also assert that "the whole universe is steadily and irrevocably running down like a clock," and that the doom of all that exists is annihilation. This is in accord with the Second Law of Thermodynamics, also called the principle of Carnot and the Law of Entropy. For a number of modern thinkers "God is bound up with His creation. The world is as necessary to God as God is to the world. God is realising Himself in the historical process," and in consequence God must disappear with the universe. Such a God is no God. This is the problem of modern thought faced in these lectures. "Is there really no escape from the final doom of the universe?" In his answers to these questions Dean Inge examines the various theories advanced by recent thinkers, including the nature of time and space. He questions whether "the fusion of time and space advocated by Alexander and others gives us much help towards solving the terrible problem of the status of Time in the real world." Planck's "quantum theory" is more revolutionary even than Einstein's law of relativity, but as the Dean says "the utterances of our leading scientists are enough to drive a poor layman to despair," and "as long as the two theories subsist side by side, each valid in some fields and invalid in others, it seems impossible for any cosmological system to be regarded as established." The implications of these views of scientists and philosophers are examined in chapters on "The Problem of Time" and "God in History" and we then come to the solution offered by the Dean. It is found in "The World of Values." With regard to the distinction between fact and value he holds that although it may be real in the psychical world, it is not in the higher world of the Spirit where value reigns supreme. His own position is that real existence and value are inseparable, but there are degrees of value and therefore there are degrees of reality. There are three absolute values—Truth, Goodness and Beauty. The claims of other things for a place in the same category are considered and rejected, and the conclusion is laid down that "we do not claim that we ourselves, or anyone else, is in possession of final truth, goodness or beauty. We only claim that these attributes of God exist in their own right, that we know them in part, and that they are the ultimate standards by which, as an eternal background, all our lower instrumental values are measured." Christianity is theistic, and theism may be defined "as the doctrine that the ultimate ground of the universe is a single supreme Being who is perfect or complete in Himself." This is incompatible with the theory of a limited, non-omnipotent God. Man is not limited to the present world system for "time and space are not part of the framework

of the real or spiritual world ; they are as real as the lives of those who live in them, while they live in them, but they are not—neither of them, nor the two rolled into one—the stuff of which reality is made." The conclusion therefore is that the fate of the material universe is not a vital question for religion. The last lecture on "The Eternal World" develops the consequences of these lines of thought, and deals with various theories which have been put forward in regard to immortality.

These lectures are a form of apology needed to meet the conditions of thought to-day, and we may congratulate ourselves that the Church has in Dean Inge a thinker who is able to present so ably the case from the Christian standpoint.

THE ORIGINAL JESUS. By Otto Borchert, D.D. *Lutterworth Press*. 12s. 6d. net.

That 40,000 copies of this book have been sold in Germany, and that it has been translated into Dutch, Danish and Swedish, does not surprise us. But that it should have had to wait sixteen years before it could find a publisher, after having been rejected no less than ten times, does seem remarkable.

The Lutterworth Press is deserving of thanks for its enterprise in bringing before the English-speaking public this notable contribution to Christian apologetics. It is a well-printed volume of 480 pages with an excellent general index as well as a full list of Scripture passages.

The reader is conscious throughout that he is reading a translation, but that is not the fault of the translator ; nor does it detract from the real value of the book. Dr. Otto Borchert has read widely and thought deeply. His intense and independent study of the Gospel records has given us this presentation of Our Lord as perfect and unique. We are shown how impossible it is that human inventiveness could have produced such a Figure as that of Jesus. All the characteristics portrayed in the Gospels are those of One who is quite different from anything that could be imagined, and yet in this attitude to every type of person and every set of circumstances He is, so to speak, perfectly natural and consistent. He is always master of the situation, saying things without premeditation that exactly fit the case and that remain perpetually valid.

The title of the first part of Dr. Borchert's study is "The foolishness in the picture of Jesus : its value in the scientific defence of Christianity." The second part : "The beauty of the picture : the glory of Jesus exhibited anew to scorners and admirers." To attempt to quote would mean embarking upon an expanse too wide for the space at our disposal.

We must be content to advise all who can to read this stimulating contribution to the study of Our Lord's life. It is the intrinsic value of the thoughts presented, the weighty substance of the subject-matter, rather than any attractiveness in the style, which will commend it to those who read it. It is reverent though quite modern in its treatment and entirely faithful to the Scriptures. It magnifies the Lord.

H. D.

THE PERSON OF CHRIST. By L. W. Grensted, M.A., D.D., Oriol Professor of the Philosophy of the Christian Religion in the University of Oxford. *Nisbet & Co., Ltd.* 10s. 6d. net.

The Library of Constructive Theology of which this volume forms part has a definite purpose. It is not intended to add to the number of theological handbooks of a strictly technical character, but its aim is to deal with definite problems of to-day. What is required to-day is "a candid, courageous and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of Christianity." For this purpose stress is laid upon the value and validity of religious experience. No experience can, however, be taken at its face value and therefore "the whole experience of the human race, so far as it has shared in the Christian consciousness" has to be taken into account. It is thus hoped to do something "to bridge the gulf which too often separates the pulpit from the pew."

Dr. Grensted carries out the purpose of the series to the full. A book with the title *The Person of Christ* would formerly have suggested a technical discussion of the various stages in the controversies of the early centuries which led to the formulation of the creeds of the Church. While these developments of thought are referred to in this volume in connection with the history of the subject they do not occupy a central place. The starting-place of the treatment of the theme is the individual experience of Christ. No one can discuss Christ in an impersonal way any more than they can discuss a friend. A Christian writer must begin by understanding the living experience in which faith has issued, and Dr. Grensted says "my only claim to write at all must rest not upon any learning, but upon my own sharing of that experience. There is no other place to begin. Our study is to be in effect an interpretation of what Christ has meant to men." He acknowledges that this purpose has been in some measure inspired by the influence of the Oxford Group Movement, in which he has taken an active part. Whatever the source of the inspiration may be, Dr. Grensted has produced a work of learning and thought for which many will be grateful. His Bampton Lectures on "Psychology and God" have already shown that he is amply equipped to deal with the modern methods of thought and especially with those that are affected by psychology, and in the course of his examination of the various aspects of his subject he has explained the bearing of psychology upon the formation of a true estimate of the Person of Christ. Four chapters are devoted to the statement of the facts, beginning with "the basic Fact of Christianity" which is Jesus and the threefold evidence to "the Fact of Christ" in the New Testament, in the historical witness of the Church and in the continuity of individual experience. Fantasy, legend and mythology are dangers to be encountered and discounted. They have to be controlled by historical fact. Experience has its dangers also but is safeguarded by the new and victorious life which flows from surrender. The real problem of the book may therefore thus be briefly

stated: "The Christian experience, as here defined, involves this living and personal surrender. What must be said of the Christ who has made such a surrender possible, and triumphantly self-vindicating in its results."

In proceeding to examine the interpretation of the facts he sets out the theological solutions as they were given in the period of the New Testament, in the course of the second and third centuries, and then in the fourth and fifth centuries, emphasising the practical value of the results obtained, yet pointing out their limitations. Separate treatment is given to Christ's manhood and His Godhead with due consideration of the influence of philosophic thought on the conclusions reached. He accepts the formula of the two natures but regards it as primarily a practical maxim. "The theological decisions of the Church in Creeds and Conciliar decisions, have authority not because they are in themselves precise and clear in their content but because they form a sufficient expression of the living practical faith of the fellowship of Christian believers." The true value lies in the living relationship that they are intended to express. "As the spirit of man goes out to meet the spirit of man and knows his friend, so the spirit of man goes out to meet the spirit of Jesus, and knows Him, and is known of Him, and knowing Him finds that he has the knowledge of God." The key of the intention of the Church in formulating the doctrine of the Person of Christ lies in the fact of the experience, but the doctrine points beyond all experience and constitutes an undying challenge to Church and individual alike. The result of the conception of Christ thus set out is to be the richer life and simpler fellowship of "the Church that is to be," when much that is now regarded as essential will be seen to be secondary and to fall away in the realisation of the fullness of the experience of the living Christ which is creative love.

THE MEANING OF RIGHT AND WRONG. By Richard C. Cabot.
New York: The Macmillan Co. 1933. 12s. 6d. net.

For writing a book on Ethics Dr. Cabot has unusual qualifications. At Harvard University he holds the two chairs of Clinical Medicine and Social Ethics. His work in the first must mean constantly diagnosing both character and disease—the connection between these is very common; also at least three parts of our conduct consists in the discharge (or the neglect) of our social relationships. The book also shows a wide knowledge of both philosophy and psychology. Dr. Cabot acknowledges his debt—one proved by frequent quotation—to Plato and Aristotle, Kant, Sidgwick, Herbert Spencer and T. H. Green. Among psychologists he has evidently studied Freud, James and Royce. He knows how to use his knowledge. His style is extremely clear, he understands how to write for the ordinary reader and he deals with just those subjects upon which the average man needs information. The chief mark of the book is its strong common sense based upon wide knowledge, acute observation and clear judgment.

The qualities of conduct with which the book chiefly deals, are the need of constant intellectual growth, the dangers of self-deceit, the importance of training the will, and the necessity of cultivating good habits. His method is to trace each of these back to its source, the true scientific method; in his own words, he believes that "science and ethics need to shake hands."

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There are scores of instances in the book of such wise advice, but this must suffice to show its value.

It should be specially valuable to clergymen and teachers, fathers and mothers, in fact to all whose position calls for the study of character and for the best methods for its improvement.

W. E. C.

METHODS OF SOCIAL STUDY. By Sidney and Beatrice Webb.
Longmans, Green & Co. 8s. 6d. net.

Mr. and Mrs. Webb have devoted forty-five years to investigating the history and working of various social institutions. They have published the results of their labours in a series of volumes dealing, among other subjects, with "The History of the English Poor Law—Old and New"; "The Parish and the County"; "The Manor and the Borough"; "The History of Trades Unionism"; etc., etc. In these various volumes will be found an immense wealth of information upon almost every sphere of Local Government and upon every form of public organisation. In the book before us they describe the methods they have pursued in order to obtain the information they have published. It is a remarkable record of devoted industry in the search after exact knowledge. It should teach social workers the great care which is needed if they would gain the knowledge needed for wise action.

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stated: "The Christian experience, as here defined, involves this living and personal surrender. What must be said of the Christ who has made such a surrender possible, and triumphantly self-vindicating in its results."

In proceeding to examine the interpretation of the facts he sets out the theological solutions as they were given in the period of the New Testament, in the course of the second and third centuries, and then in the fourth and fifth centuries, emphasising the practical value of the results obtained, yet pointing out their limitations. Separate treatment is given to Christ's manhood and His Godhead with due consideration of the influence of philosophic thought on the conclusions reached. He accepts the formula of the two natures but regards it as primarily a practical maxim. "The theological decisions of the Church in Creeds and Conciliar decisions, have authority not because they are in themselves precise and clear in their content but because they form a sufficient expression of the living practical faith of the fellowship of Christian believers." The true value lies in the living relationship that they are intended to express. "As the spirit of man goes out to meet the spirit of man and knows his friend, so the spirit of man goes out to meet the spirit of Jesus, and knows Him, and is known of Him, and knowing Him finds that he has the knowledge of God." The key of the intention of the Church in formulating the doctrine of the Person of Christ lies in the fact of the experience, but the doctrine points beyond all experience and constitutes an undying challenge to Church and individual alike. The result of the conception of Christ thus set out is to be the richer life and simpler fellowship of "the Church that is to be," when much that is now regarded as essential will be seen to be secondary and to fall away in the realisation of the fullness of the experience of the living Christ which is creative love.

THE MEANING OF RIGHT AND WRONG. By Richard C. Cabot.
New York: The Macmillan Co. 1933. 12s. 6d. net.

For writing a book on Ethics Dr. Cabot has unusual qualifications. At Harvard University he holds the two chairs of Clinical Medicine and Social Ethics. His work in the first must mean constantly diagnosing both character and disease—the connection between these is very common; also at least three parts of our conduct consists in the discharge (or the neglect) of our social relationships. The book also shows a wide knowledge of both philosophy and psychology. Dr. Cabot acknowledges his debt—one proved by frequent quotation—to Plato and Aristotle, Kant, Sidgwick, Herbert Spencer and T. H. Green. Among psychologists he has evidently studied Freud, James and Royce. He knows how to use his knowledge. His style is extremely clear, he understands how to write for the ordinary reader and he deals with just those subjects upon which the average man needs information. The chief mark of the book is its strong common sense based upon wide knowledge, acute observation and clear judgment.

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If read with discrimination, and with more attention to the facts revealed than to the opinions expressed, social workers may learn from this book much which they will find extremely useful.

W. E. C.

SAINT WULSTAN: PRELATE AND PATRIOT. By John W. Lamb, M.A. Church Historical Society Publications. S.P.C.K. Pp. xiii + 218. 8s. 6d. net.

The appearance of an adequate biography of one of the most famous ecclesiastical characters of early English history has long been needed, and the author of this careful study has well supplied the need. Wulstan is one of the outstanding figures of that period of transition which witnessed the end of the Anglo-Saxon period and the beginnings of the rule of the Normans. He attained a remarkable ascendancy over his contemporaries by sheer force of character and by a sanctity of life which won admiration from all classes of people. From his earliest years he had expressed a desire for a holy life, and in that age and for long afterwards that meant taking monastic vows. He entered the monastery of Worcester, where his almost excessive piety and vigorous performance of all the monastic duties soon began to attract the attention of his superiors. His reputation rapidly spread without the walls of his monastery, and such a man in that rough age was bound to be sought out and consulted by many. For in those days exceptional piety was often supposed to endow the possessor with almost supernatural vision. When in due course the see of Worcester became vacant it seemed a perfectly natural procedure for the saintly prior to be elected bishop. How he continued to care for the welfare and progress of St. Mary's monastery and the contribution which he made both to the good governance of Church and State the reader must discover for himself in these well-documented pages. One who could be successively the trusted counsellor of Harold and William I must have been no ordinary person.

Wulstan is a good example of real monastic severity. All genuine medieval monasticism had a strong puritan strain running through it in spite of all that may be said to the contrary. What could be more puritanical than the author's statement that under Wulstan "Laughter was made a punishable offence"? But he is also an example, by no means rare, of a very practically minded monk. His episcopal administration was not lacking either in vigour or efficiency.

This work provides the student with practically everything that he might wish to know about Wulstan. In spite of a tendency at times to almost excessive eulogy the book is attractively and accurately written. It is provided with a good bibliography and three full-page illustrations of documents. And what is really important, the author provides adequate references for practically every important statement in the book.

C. J. O.

A HISTORY OF THE ANCIENT PARISH OF BIRSTALL, YORKSHIRE.

By R. C. Cradock, M.A. (formerly Vicar). S.P.C.K. 10s. 6d.

The real history of the Church of England must be learnt in the history of its parishes where its true work has been, and still is being, done, and especially in such a parish as Birstall, whose history Mr. Cradock has so admirably written. Originally Birstall parish consisted of eight townships covering 14,000 acres. Until 1815 this immense area was served by the parish church and two ancient chapels-of-ease. In the same area to-day there are eighteen parishes. In 1743 the estimated population was 9,650; to-day it is well over 60,000. This immense increase of population is mainly due to the Industrial Revolution, for Birstall lies in the centre of the Yorkshire woollen trade. By a very interesting series of plans the gradual development of the little aisleless Norman church of the twelfth century into the handsome five-aisled church of to-day is traced. But it is in the details of parochial work and in the daily lives of the parishioners during eight centuries that the interest of Mr. Cradock's story lies. We learn how a medieval parish was worked, what changes took place at the Reformation, and during and after the Revolution. The rise of Nonconformity is rightly described at considerable length, for this district has always been one of the strongest of Nonconformist centres. Between 1742 and 1791 (when he died) John Wesley visited Birstall in thirty different years. When there on a Sunday he attended the parish church, in which he preached at least once.

Mr. Cradock explains the provision made for the education of the children of the parish both in the Middle Ages and from the Reformation to the present time. Birstall was one of the earliest places to have a Sunday School, and at first so many of the parishioners—both among the gentry and the working classes—were eager to take part in its work that it was possible to have two sets of teachers, who taught on alternate Sundays! There is a complete list of vicars from the thirteenth century, who on the whole appear to have been worthy men, and if, as in the eighteenth century, some of them were pluralists, the curates they appointed seem to have done their work well. Birstall has several close connections with Charlotte Brontë; the scene of *Shirley* lies within the ancient parish; Cyril Hall, one of the characters of that novel, is the Rev. W. M. Heald, vicar of Birstall from 1836 to 1875; Matthew Helstone, another of the characters of *Shirley*, is the Rev. Hammond Roberson (a very sturdy Evangelical), who was the first vicar of Drighlington, one of the daughter parishes of Birstall, and the builder of its church. Mr. Heald used to say that in Helstone Charlotte Brontë had rather caricatured than painted Roberson, who, if somewhat given to the *fortiter in re*, was really an excellent clergyman.

To those who want to know what the life and work of an English parish was in each of the last eight centuries, we would say, Read Mr. Cradock's History of Birstall.

W. E. C.

THE WAY OF THE WILL OF GOD IN THOUGHT AND PRAYER. By Mrs. Horace Porter. *Allenson*. 2s. 6d. and 1s. 6d.

Much that is helpful is contained in this little book which enforces the lesson that in Prayer our wills must be conformed to the Divine Will. We must be ready to co-operate gladly and willingly by offering ourselves to God; then Prayer becomes a new and ever more glorious experience. Too often we seek to gain Divine assistance in furthering our own plans.

H. D.

PERSONAL SERMONS. By Rev. E. W. Shephard-Walwyn, B.A. *Stockwell*. 2s. 6d. net.

Mr. Shephard-Walwyn is well known as a speaker to young people. These fifteen sermons, although not addressed specially to the young, would pass the test which is applied to preaching in the preface, viz. "whether it makes the choir-boys listen." We imagine that everyone would sit up and listen attentively to them, for they are straight and direct, full of pith and point, and they abound in happy illustrations. The force and sincerity which are obvious throughout make this collection of sermons most attractive. The messages are entirely scriptural and there is an originality of treatment which is refreshing. The preacher does not mince matters or hide his opinions, and those who feel strongly about the drink question, war, impurity, and other matters of grave public concern would do well to see how this vigorous orator deals with such questions. From beginning to end the object in view is to save men and to win them for Christ.

H. D.

FAITH: THE GOLDEN LINK. By the Rev. Lionel B. Fletcher. *R.T.S.* 1s. and 3s. 6d.

That widely used Evangelist, Lionel B. Fletcher, with the co-operation of his wife, has collected the passages in Scripture which deal with Faith, and has classified them under appropriate headings for devotional use.

In some cases a particular passage may appear in several renderings, if its meaning is made clearer through the comparison. The Authorised Version is the basis, but the R.V., the American R.V., Weymouth's and Moffatt's Translations and the R.V. Marginal Renderings are laid under contribution.

It is a sign of the times—and a very welcome one—that such a book should be published. It will be found very helpful.

H. D.

BALLADS AND VERSES. By Francis Percival. *Thynne & Co., Ltd.* 1s. net.

These verses for the most part enforce Protestant teaching on various subjects of ecclesiastical interest. As poetry their merit is not great.

H. D.

NOTES ON RECENT BOOKS.

TWO books by Professors of the Union Theological Seminary, New York, deal with kindred subjects. Professor Eugene William Lyman, Marcellus Professor of the Philosophy of Religion, has written *The Meaning and Truth of Religion* (Charles Scribner's Sons, 10s. 6d. net). The book contains an examination of the numerous theories and speculations that have been current in recent years on the various aspects of religious thought, and offers a positive contribution showing the true place of religion as a creative power with definite functions in every department of human thought and activity. But all depends upon an adequate conception of God, on which is based a true view of His relationship to the universe and to man, as a part of nature, and as also having kinship with God. The inadequacy of many of the solutions of the problems offered by thinkers is shown, and the ultimate conclusion reached is that God is both transcendent and immanent, and that there is a process in His redemptive and creative love in which man shares as co-worker by his struggles and aspirations in the formation of the Beloved Community and a Spiritual Universe. Those who are interested in the varied phases of modern speculation will find much to interest them in the working out of Dr. Lyman's conclusions.

Professor Henry P. Van Dusen's *The Plain Man seeks for God* (Charles Scribner's Sons, 8s. 6d. net) is an examination of the average layman's ideas about God, showing their inadequacy and the lines of approach to a true conception. "The Plain Man's Dilemma" is stated and the roots of his difficulties explained. Much is due to the scepticism of Kant, and much to modern philosophical and scientific teaching. These difficulties are met by an interpretation of the realm of facts and the experience of values. This leads on to a true appreciation of the Ultimate Reality and to the realisation of the Living God. A number of practical considerations follow in regard to prayer and worship. A vigorous criticism is bestowed upon the Humanism "which has pulled our civilisation to the brink of disaster," that of Christians who give homage to the God of Love on Sundays and deny Him on the other six days of the week. Although there may be some conclusions of the author which may not be accepted, this book will be found an interesting and suggestive survey of many important aspects of recent thought.

The Life and Teaching of Jesus Christ, by James S. Stewart, B.D. (S.C.M. Press, 2s. 6d. net), is a very useful series of Bible Class lessons which can be strongly recommended to those seeking fresh and suggestive lines of thought in their teaching.

The most perplexing problems to many Christian people to-day are those connected with the bearing of Christianity upon the organisation of our corporate life. Many are asking if the present form of civilisation can really be regarded as Christian, and whether it must not give way to something more in harmony with the will of God. The lines of any true development are obscure, and the average man is confused as to his individual responsibilities and duties. The Rev. V. A. Demant, B.Litt., B.Sc., Director of Research in the Christian Social Council, London, has dealt with the whole subject of Christian Sociology in *God, Man and Society* (S.C.M. Press, 6s.). The book is warmly recommended by the Bishop of Lichfield and Dr. A. E. Garvie as "a valuable contribution to Christian thought on social matters" by a capable and well-equipped writer. This thorough examination of the highly complex conditions of to-day makes clear that no solution of the economic problems can be satisfactory which does not recognise the spiritual basis on which all human relationship must rest. Mr. Demant's treatment of these difficult yet pressing questions provides the guidance that many are seeking.

In *Counter-Attack from the East* (George Allen and Unwin, Ltd., 7s. 6d. net), Mr. C. E. Joad makes an examination of the Hibbert Lectures of the Eastern philosopher Sir C. Radhakrishnan on "An Idealist View of Life" the occasion of an exposition not only of the interaction of Eastern and Western thought, but of his own views on current tendencies. Christian thinkers who wish to measure the strength of current opposition to their beliefs will find it useful to consider Mr. Joad's position, for he says: "I am an avowed agnostic, openly critical of official religions, author of a book, *The Present and Future of Religion*, wherein official Christianity as preached by the Anglican Churches and embodied in their organisation is repudiated, and its continued decline prophesied and acclaimed." His conception of God is that "He is projected by the mind of man upon the empty canvas of an indifferent universe," and he criticises the New Hinduism of Radhakrishnan because it is based on a belief in God. His own solution for the life of man lies in the renaissance of a sense of values directed through education to the use of leisure. To Christian thinkers this must seem an inadequate provision without the background of religion and belief in God as revealed in Jesus Christ.

The addresses given at the Cromer Convention last summer have been published by the S.P.C.K. under the title *Christ our Redeemer: The Cross in Human Life* (2s. 6d. net). The opening address on the title subject was given by the Bishop of Ripon, and is followed by the Rev. R. O. P. Taylor's "The Redemption Principle in the Universe." Canon C. E. Raven dealt with two subjects, "The Cross and Redemption," and "The Cross and the World." The Dean of Manchester had also two topics, "The Unfolding Purpose of Redemption," and at the closing assembly, "The Cross in Christian

Experience." The aim of the Conference as expressed by Canon Raven was "to insist with no less emphasis than our forebears upon the redemptive efficacy of Calvary; and at the same time, alongside of that insistence, set ourselves to interpret the Cross against a Christ-centred and Cross-centred view of the universe." Archdeacon Vernon Storr gave a course of Bible Readings. The subjects of these were Sin and Reconciliation, Faith and Justification, and Life out of Death. The Conference speakers sought to present old truths in the light of the needs of modern thought, and these addresses deserve careful reading, both for their subject-matter and their method of treatment.

"What happens to the soul after death?" This is the question which Mr. James Thayer Addison considers in *Life beyond Death in the Beliefs of Mankind* (George Allen and Unwin, Ltd., 8s. 6d. net). Mr. Addison, of the Episcopal Theological School, Cambridge, Massachusetts, treats his subject with American thoroughness. He presents "a brief survey of all the important beliefs about the future life among uncivilised peoples and in the great religions of the world." He writes from the point of view of the historian rather than the philosopher, and tells in an interesting way of the "rudimentary beliefs" held in regard to such matters as ancestor worship, ghosts, transmigration and reincarnation. The more "advanced beliefs" regarding immortality, resurrection and judgment, hell and heaven, are considered in Part II, and a useful list of books is added for further study. This will be found a helpful examination of an important element by students of comparative religion.

Is the Bible True?, by B. F. C. Atkinson, M.A., Ph.D., Under Librarian, University Library, Cambridge (Thynne & Co., Ltd., 2s. 6d. net), can best be described as a defence of the Bible on conservative lines against theories of the higher critics. The Wilhausen theory of the origin of the Pentateuch is rejected and Moses is claimed as the author of the books. The claims of evolution are discarded. Early monotheism is asserted, and the inspiration of the original words of the Scriptures maintained with inerrancy on all matters of scientific knowledge. Dr. Orr Ewing contributes a Foreword in which he approves of Dr. Atkinson's method of treatment, although all his solutions may not be accepted.

The Psychological Teaching of St. Augustine, by James Morgan, D.D. (Elliot Stock, 7s. 6d. net), will interest students of Patristic Literature as showing a new aspect of the writings of this great Father of the Church. Dr. Morgan shows how closely modern psychological thought approaches the teaching of St. Augustine.

Dr. De Lisle Shortt, in *The Influence of Philosophy on the Mind of Tertullian* (Elliot Stock, 4s. 6d. net), shows that the greatest of the early Fathers was largely influenced by Greek philosophy,

especially by the Stoic School, and through him the influence was passed on to the theological thought of later ages.

Dr. James Mackinnon's *The Gospel in the Early Church* (Longmans, Green & Co., 16s. net) is "A Study of the Early Development of Christian Thought" up to the middle of the second century on liberal lines. In its earliest form the Gospel was mainly in a Jewish mould, but the influence of Hellenic thought, and the environment of the early Church introduced elements that were not "purely superterrestrial" but the outcome of historic conditions.

The Parables of Our Lord are naturally a favourite subject with preachers, but young preachers may sometimes find themselves in difficulties in the interpretation of them. Many have experienced the difficulties which arise from endeavouring to make a scheme of interpretation which will fit the various points that they see in a parable. There are a number of standard books dealing with the subject and much help is to be gained from them. A new book called *The Message of the Parables*, by J. F. McFadyen, D.D., Hislop College, Nagpur, C.P., India (James Clarke & Co., Ltd., 6s. net), will provide a helpful guide as to the best way to treat the parables. Valuable suggestions are first given as to the Teaching Methods of Jesus. These are worthy of special attention as an introduction to the parabolic teaching. The question, "Why did Jesus employ the parabolic method?" is then dealt with. A chapter on the parables as allegory points out some of the mistakes that have been made in treating the parables merely as allegories, and although Our Lord had no bias against allegory when it suited his purpose, it is a mistake to regard allegory as providing the key to the interpretation of a parable. A chapter on "Parable Interpretation" accentuates the important point that in each parable there is only one central message, and this is an important fact for preachers to remember. A general view is then taken of some of the parables, and, after this, individual parables are explained. In this section preachers will find much useful guidance and suggestion. Not the least advantage of these interpretations in several instances, is the instruction as to what is not to be deduced from the parable, while the central thoughts are presented with great force and clearness. A final résumé sums up the general contents of Our Lord's teaching as it is given in the parables. A useful list of books is appended.

As the celebration of the Centenary of the Oxford Movement is over, interest in the literature which appeared in connection with it will probably now rapidly abate. Much of what appeared was purely of a partisan propaganda character, and may have served its ephemeral purpose. Of this class is Mr. C. B. Mortlock's *The People's Book of the Oxford Movement* (3s. 6d.) which may be pardoned for its prejudiced presentation of Protestantism, as it was intended to serve the popular purpose of attributing everything

good in recent Church life to the Tractarians and their successors. Of more serious character are the booklets of Dr. F. L. Cross in the S.P.C.K. "Oxford Movement Centenary Series" on *The Oxford Movement and the Seventeenth Century* and *The Tractarians and Roman Catholicism* (1s. 6d. net). It was obvious that those who accepted the Roman view of the Church must ultimately find their spiritual home in the Roman Communion. In *The Oxford Movement: Its History and its Future* Mr. J. Lewis May gives "A Layman's Estimate of it" (John Lane, 10s. 6d. net). He is in full sympathy with the Movement and regards it as having a universal application in reviving the sacramental principle and asserting the primacy of the spiritual over the material, as well as removing "the long tyranny of the pulpit over the altar." We may be pardoned for believing that the true conception of the sacramental principle is not to be found in the teaching of either Romanists or Anglo-Catholics, but in the proper proportions to be learnt from the New Testament, which certainly shows the primacy of the spiritual over the material. Little is to be gained by setting up a tyranny of the altar over the pulpit, especially as our Church teaches us that the clergy are ministers of the Word and Sacraments, and it is obvious that the Word comes first, and must do so if the Sacraments are not merely to be magical transactions.

The Bishop of Durham, in the first part of his third Visitation Charge to his diocese, has written strongly in condemnation of the Group Movement (Oxford University Press, 2s. 6d. net). He regards the Movement as gravely, even fatally, defective in three important respects. These he indicates as disregard for the intellect, as associated with the moods of Adolescence and as offering a conception of Christianity too meagre and limited. Yet he has to admit that the Church has not done all that it should in providing for the needs which "Groupism" endeavours to meet. The Bishop is always forcible in the expression of his views, but not always convincing. In contrast to this view of the Movement may be placed *The Conversion of the Church*, by the Rev. Samuel U. Shoemaker (Fleming H. Revell Company, 2s. 6d. net). Mr. Shoemaker is the Rector of Calvary Church, New York, and he tells of what the Movement has meant to him and to his own people. Canon L. W. Grensted, who came into touch with Mr. Shoemaker during visits to America in connection with the Groups, contributes a Foreword. He tells of the vigorous life infused into a tired parish in one of the districts of New York from which the Glory, ecclesiastically speaking, had departed. Simply but enthusiastically Mr. Shoemaker emphasises the need of a revival, and shows how by the Conversion of Christians and their living in touch with God a transformation has taken place, and a timid, ineffective and over-organised Church had been changed into the Church which Christ intended—the fellowship of his radiant followers, His brotherhood and His body. Few will be able to read this book without feeling the need of that reviving power which the author so clearly sets out.

Thirty sermons, including several for the Church Seasons, have been published by the Bishop of Barking, under the title, *The One Foundation* (Skeffington and Son, Ltd., 6s. net). The Bishop has made a striking selection from the sermons which he has preached on a wide variety of occasions. These include the incorporation of the Borough of Barking, when apt use was made of Nehemiah's building the wall of Jerusalem. This presented "Ideals for a New Borough." "Ideals for a New Church" were presented on a Sunday after the Consecration of a new Church at Newcastle-on-Tyne. Some of the others were preached on several important anniversaries connected with outstanding men like St. Francis, Bishop Ridley, the Poet Cowper. Several are addressed to young people, and several were preached on festivals of the Church. It is difficult, as the Bishop suggests, to find one common thread to connect such varied discourses, yet he may justly claim that they refer ultimately to one central theme—that of the first sermon, *The One Foundation*. He hopes that his message may be proved to be based on Jesus Christ and Him Crucified. The sermons will be found very suggestive, especially by preachers and teachers.

Sceptical Seekers is the title of a rather unusual book which takes the form of religious conversations edited by an Unknown Philosopher. The discussions deal with such subjects as Suffering, Prayer, Church Going, Missionary Work.

A little book called *Christ's Crusade*, by Rev. George Higgs, develops the thesis that Love is the motive and essence of Christ's work in and for the world. The Church has declined sadly because she has so often forgotten this central fact.

In *Our Village* and other Sermons, by the Rev. Andrew Burt, B.D., we have nine sermons preached to a Scottish congregation in Aberdeenshire. Amongst these simple and helpful discourses is a harvest sermon and one on the Lord's supper.

These are all published by Arthur H. Stockwell, Ltd., 29 Ludgate Hill, at 2s. 6d. each.

The Rev. Thomas Houghton issues *The Oxford Movement Exposed* (The Gospel Magazine Office, 1s. 6d. net). Its title explains its purpose.

CHURCH BOOK ROOM NOTES.

WINE OFFICE COURT, FLEET STREET, E.C.4.

Family Prayers.—The Church Book Room has published a new volume of Prayers entitled *Ask What I Shall Give Thee* (2s.), compiled by the Rev. Thomas S. Hall, B.D., formerly Incumbent of Upper Falls Parish, Belfast. The prayers are for morning and evening for four weeks, and are mainly a selection of prayers, ancient and modern, arranged after the manner of the Lord's Prayer for family and personal use. The prayers have been selected with much care and prayer, and are not meant to supersede but rather to supplement private devotions. The Archbishop of Armagh states in a Foreword: "In this little book are brought together, and ordered for our use in the way our Lord has taught us, the words in which the deepest longings of human hearts have found expression in their seeking after God. All the centuries of spiritual experience speak in these words. I thank the compiler for his labour of love."

For the Teacher.—A little book entitled *Boys Together: A Study in the Lives of Jesus Christ, John the Baptist and St. Paul*, by Dorothy M. Graves, has been issued at 1s., being three simple studies of the boyhood days of John the Baptist, Jesus Christ, and St. Paul. With the latter the story is extended to embrace the subject of his missionary journeys and Epistles. It contains eight excellent reproductions of photographs taken by the Author in Palestine. It is intended for the help of young Sunday School teachers and young people who are witnessing for Jesus Christ, many of whom have limited time for Bible reading and study. It is through the "eye-gate," as well as the "ear-gate," that the work of Bible teaching must be done and children are usually interested in the children who live "over the sea," and the fact that Bible lands and customs are in many respects as they were in New and even in Old Testament days makes the picturing of the Bible background not so difficult as some may suppose.

Confirmation.—*Confirmation* by the Bishop of Chelmsford has been reprinted in the Church Booklet Series, price 1d. each or 10d. per dozen. It will be found very useful for general circulation before Confirmation Classes are held.

Parochial Church Councils.—From letters and inquiries received by the Church Book Room it is evident that many Secretaries of Parochial Church Councils do not yet realise that a new Measure for the Representation of the Laity became law in 1929. It changes the forms of application for enrolment and in some important details varies the procedure under the Enabling Act. For instance, only one application form for enrolment is now required for resident and non-resident electors. Mr. Albert Mitchell has revised and thoroughly brought up to date his *Red Book*, giving the Enabling Act and these new forms, namely: Application for Enrolment on Church Electoral Roll; Form of Notice of Revision of Church Electoral Roll; Notice of Enrolment of a Non-Resident; Notice to cancel Entry in another Parish; Notice of Removal to another Parish; and Notice of Annual Parochial Church Meeting. A sample packet of forms will be sent on receipt of 3d.

Gift Books and Prizes.—It is unfortunate that so many of the excellent historical tales which one met with a few years ago are now out of print and unobtainable, but the following may be mentioned and commended as Gift Books and Prizes: *I Will Maintain, Defender of the Faith, God and the King, and William, by the Grace of God*, by Marjorie Bowen, price 3s. 6d. each, *Follow the Gleam*, 3s. 6d., *Lest We Forget*, 2s. 6d., *The Flame of Fire*, 2s. 6d., and *The Chariots of the Lord*, 1s. 6d., by Joseph Hocking. The following are reprints of Miss Alcock's valuable works: *Dr. Adrian, Under Calvin's Spell, The Spanish Brothers, and Crushed Yet Conquering*, all priced 3s. 6d.

The Church Book Room has published a list of Gift Books and Prizes which will be sent on receipt of a post card. The books named in the list have been carefully chosen.

Amongst the books which have been recently sent to us, we would like to mention specially Messrs. Raphael Tuck & Sons "Happy Youngsters" Library, which now consists of a series of twelve books. With a full-page colour plate and numerous black and white drawings; the books are very attractive and are suitable for young children. They are priced 1s. and are in an illustrated stiff paper cover with the picture running across the front, spine, and back; also in full cloth in two colours at 1s. 6d. The following are stocked in the Book Room: *Told in the Jungle, Tales of the Aeroplanes, On the Road (told by Bobbin the Car), Robin Hood and His Merry Men, Robinson Crusoe, and Dickens Stories for Boys and Girls*. The "Little People's" Library published at 6d. may also be mentioned. The series contain eighteen charming little books with one colour plate and several drawings in black and white. The following are specially mentioned: *By Sea and Air, Elephant Tales, Motor Land, Tales of the Farm, Off by Train, and Little Tales of Little Dogs*. The new edition to the "Storyland Treasury" Library with realistic "come-to-life" panoramas, is *Told by the Animals* (2s. 6d.). This consists of 160 pages letterpress with two full-page colour plates and numerous black and white drawings. The stories are narrated by the various animals and birds. For instance, the story entitled "The Travellers," told by the Quail, gives an account of the habits and journeyings of these birds from Egypt. The "Modern Library" consists of eight volumes also illustrated with black and white pictures, price 1s. 6d. each. The new volume this year is entitled *Shakespeare Stories for Boys and Girls*. The illustrations are excellent and the letterpress is simply written. The other books in this series which we recommend are: *Famous Heroes, Forest Treasure, Alice in Wonderland, and Ivanhoe*.

Talks to Children.—*The Bible Zoo*, by the Rev. W. A. Cunningham Craig, may be specially mentioned as useful not only for Lessons in Sunday School to little children, but for use in the home. All children love animals and will always listen to stories about them, and this book will certainly enlist their interest in some well-known Bible stories by directing their attention to some of the animals that are spoken of as taking part in them. One practical moral and no more is drawn from each story, and the book will be found both interesting and instructive. Stamp Albums and Stamps are issued in connection with this book if desired.