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The Churchman Advertiser.

APRIL, 1935.

Athens Flood Victims.

The first batch of receipts are to hand together with thanks and appreciations.

Among them :—

THE MAYOR WRITES :

> " I have the honour to express to you our warmest thanks for the noble and philanthropic act of distributing money helps to flood sufferers who have lost their homes—residents of our community."

We have already sent out more money than we have received.

PLEASE HELP !

Armenian Massacre Relief

at the Office of

Bible Lands Missions' Aid Society,

HARRY FEAR, Esq., J.P.,
Treasurer.

S. W. GENTLE-CACKETT,
Secretary.

9 P. TUFTON ST., WESTMINSTER, LONDON, S.W.1

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THE CHURCHMAN

April, 1935.

NOTES AND COMMENTS.

The King's Silver Jubilee.

THE celebration of the Silver Jubilee of the reign of King George the Fifth will give his subjects throughout the Empire an opportunity of expressing their loyalty and devotion to our Royal House. The personal character of the King and Queen have won for them the affection and esteem of the people. The King has reigned during a period marked by many changes. Many of the countries of Europe during the last twenty-five years have gone through revolutions that have changed their whole systems of government. In our own country the Monarchy is more firmly based than ever on the will of the people. The period of the Great War was a peculiarly trying time to the King, but his conduct throughout served to strengthen the ties more firmly that bound him to his people. In all his work for the welfare of the Empire he has always been assisted most graciously by Queen Mary to whose ready sympathy with the people in all their interests the Nation owes much. During the King's serious illness a few years ago the affection of his subjects was most markedly displayed, and it is said that the King was greatly touched by it. The completion of the twenty-five years of his reign is to be marked by a Fund which the Prince of Wales has started as the King's Silver Jubilee Fund. Its object is to make more complete provision for the welfare of the youth of the country. There is little doubt but that the scheme will be warmly welcomed and will be heartily supported.

The Church of Finland.

Three important Reports dealing with aspects of the Reunion problem were presented to the Convocations at their last meetings. One of these was the report of a Conference between representatives of the Church of Finland and of our own Church. A further document has since been issued containing a summary of the proceedings of the two Conferences held in 1933 and 1934. This presents the views of the Church of Finland upon the chief points under discussion, which included the Holy Scriptures, the Creeds, the Sacraments,

and the Ministry. One of the most interesting points in regard to the Church of Finland is, that in the year 1884, through the death of its three Bishops at one time, the Church lost its Episcopal succession, and owing to the attitude of the Russian Government it was impossible to apply to the Swedish Church to provide a Bishop to consecrate new Bishops. Those who hold that Episcopacy is essential to the existence of the Church and that there can be no valid priesthood without Episcopal Ordination, and consequently no valid Sacraments, are faced with the problem of accounting for the continuance of the Finnish Church in a healthy and vigorous condition, and without any indication that the power of the Holy Spirit has been withdrawn from it, owing to the lack of Episcopal oversight. Arrangements are being made for English Bishops to take part in the Consecration of Bishops for the Church of Finland and thus to restore the Succession. The Church of Rome will not, we fear, regard this as a restoration of the Apostolic Succession.

Conference with the Church of Scotland.

The second Report gave an account of the Conferences with the representatives of the Church of Scotland. The Bishop of Gloucester, in his Diocesan Magazine, states that a very serious difficulty arose in regard to this Conference, for the proposal originally was that the Conference should be free and unrestricted, but a motion was carried in the General Assembly of the Church of Scotland " that any agreement in regard to the Orders and Sacraments of the conferring Churches could only be based on the recognition of the equal standing of the accepted Communicants and Ministers in each." The Bishop complains that this made the Conference really futile, for it assumed the main question which the Conference should discuss. We fail to follow the Bishop's reasoning. The Presbyterians are constantly told by the Anglo-Catholic section of the Church of England that their Ministry is not on the same footing as that of the Episcopal Church, and it is not surprising that they met this superiority complex with the definite claim as to their own position. As long as the Anglo-Catholics are allowed to maintain their assertions in regard to Apostolical Succession as being essential to the existence of the Church we may expect learned Presbyterians like Dr. Carnegie Simpson to maintain, as he does in his recent book, *The Evangelical Church Catholic*, the validity of the Presbyterian Succession. He may well exclaim, as he does in that book, how easy agreement with the Anglican Church might be if we had to deal only with its great scholars like Bishop Westcott and Dr. Hort. Anglican extremists must not think that they can hoodwink the clear-headed theologians and scholarly historians of the Church of Scotland with their baseless assumptions and unfounded assertions. We are not surprised that these conferences should be for the present suspended—" to be resumed, we trust, when in God's Providence the time shall appear opportune."

A Sketch of a United Church.

The third Report has a peculiar character of its own. It is entitled " A Sketch of a United Church," and is the product of the joint conference of representatives of the Church of England and representatives of the Federal Council of the Evangelical Free Churches. It is obvious that the Conference saw that there was no possibility of reaching any practical result in regard to Reunion, and that the best that they could do in the circumstances was to indulge in a vision, which might, perhaps, be reached in the far distant future, of a Church " so constituted as to allow adherents of the different systems and principles to work and worship together in full fellowship, each finding in the united Church that which he specially valued in his own Communion in the days of separation." The various systems indicated in this paragraph are the Episcopal, Presbyteral and Congregational. The one central fact upon which all seem agreed is that the one and only ultimate Authority in the Church of God is that of Jesus Christ, Himself, the Head of the Body. The chief cause of division and the great barrier to Reunion is the theory of the Ministry that is held by the Anglo-Catholic section of the Anglican Communion. It is impossible to expect that the members of the Non-Episcopal Churches who are quite unconscious of any Spiritual defect in their Ministries, or of any lack of the power of the Holy Spirit in their work, should be brought to admit that the only covenanted channel of Divine Grace to mankind is through a practically mechanical succession by the imposition of hands upon chosen Ministers without a break from the time of our Lord and His Apostles. In spite of the hostile criticism with which the expression that Episcopacy is of the *bene esse* and not of the *esse* of the Church is met, we maintain that the expression represents the truth of the case.

Centenary of the Church Pastoral-Aid Society.

The Church Pastoral-Aid Society will be celebrating its Centenary early next year, and Evangelical Churchpeople will unite to make the celebration worthy of the occasion. In this number of THE CHURCHMAN, Mr. W. Guy Johnson draws attention to the origin of the Society and the remarkable development of its work during the last hundred years. The Church of England owes a great debt to the Society for the wonderful work which it has accomplished. From its earliest days it has provided workers, both Clerical and Lay, for many of the largest and poorest parishes in the slum areas of some of our great industrial towns. It has thus helped to bring the Message of the Gospel to hundreds of thousands of people who might otherwise never have had the opportunity of hearing it. The Society continues its splendid work and we hope that its Centenary will be marked by a large increase in the support which it receives from Churchpeople.

Clifton Theological College.

It is not very often that it is possible to arrange for a special ordination in the Chapel of a College, a fact which gives additional interest to the announcement which appeared in *The Times* that on Sunday, March 17, the Bishop of Bristol ordained in the Chapel of Clifton Theological College the Vice-Principal, Mr. E. Dowse, as a Deacon with licence to act as assistant Chaplain of the College. The announcement is, moreover, a reminder of the noteworthy success which has marked the course of this College during the three years which have elapsed since it was founded. Starting with twenty-eight students, in one term it outgrew its accommodation, and provision had to be made for housing some forty-four men. At the end of the first year forty-two students were in residence and during the last two years the numbers have ranged from forty-five to fifty. In the three years as many as thirty students have been ordained and they are working in all parts of England as well as in the Mission Field. In this number the College has had seven Gospellers.

It is not only the quantity but also the quality of the men being trained which gives cause for thankfulness. They are men with a real love for souls, eager to undertake all forms of Christian Service. Each Sunday some twenty churches have been served in the way of Bible Classes, Sunday School work or other activities, and after a visit in the early days the Visitor, the Bishop of Hereford, described the students as " an earnest and devoted set of men whose ministry would be of untold advantage to the Church." More recently the Bishop of Bristol confirmed this judgment in saying that those whom he had ordained in his diocese " impressed him as men of the type we need." A Vicar, speaking of a College ordinand, who was zealously tackling the difficult problem of a large slum City parish, declared that " if he could have the pick of England he would not choose a different man as a Curate."

Such testimony is an evidence that the College is already an asset for the promotion of Evangelical principles and for the whole Church of England in the provision of well-taught, spiritually minded men for the ministry. There was at one time a danger that the College might have to be closed for financial reasons, but that has, at any rate for the present, been averted. We trust that the effort now being made by Sir Thomas Inskip, Bishop Knox and others to secure permanence for the College, so that its continuance may not again be endangered, will have the success that so valuable a work deserves.

The older Evangelical Theological Colleges, such as Wycliffe at Oxford, Ridley at Cambridge and St. John's Hall at Highbury, have set a high standard both of work and men, and it is good to find that this youngest recruit is following the lines of so worthy a tradition. The number of Evangelical Theological Training Colleges is small as compared with those of other schools of thought, and there is need for yet more if Evangelical principles are to be adequately represented in the Ministry of the Church.

CHURCH AND STATE IN ENGLAND IN THE EIGHTEENTH CENTURY AND TO-DAY.

By the Right Rev. Bishop E. A. Knox, D.D.

(*Church and State in England in the Eighteenth Century.* By the Revd. Norman Sykes. Cambridge University Press. 21s.)

IT is characteristic of the wealth of documentation, which gives special value to Professor Sykes' book, that he has appended to it extracts from the Confirmation returns of three eighteenth-century Dioceses, Exeter, Lincoln and Worcester. These three Dioceses are now four, through the creation of the Diocese of Truro. Lincoln has been shorn of its extraordinary proportions. Worcester has returned to its eighteenth-century dimensions. But the extracts are so arranged that it is easy to compare the Confirmation Statistics of to-day with those of the eighteenth century, in respect of these Dioceses, which have, perhaps, been less affected than any others by the growth of population in industrial areas.

The first difference between the twentieth and eighteenth centuries that arrests us in these statistics is the difference in the number of Confirmation centres. In the eighteenth century we find that in the course of three years Confirmations were held in the County of Devon at 16 centres, in Cornwall at 13, in Lincoln at 15, and in Worcester at 10. Against this we have in the years 1930, 1931 and 1932, spread over three years, Confirmations in the Diocese of Exeter approximately 290, in Truro Diocese 285, in Lincoln 300, and in Worcester 190. We should expect to see a corresponding difference in the number of candidates confirmed. We should expect from the diligent annual Confirmation tours of to-day, and from the multiplication of centres, from the revolution in facilities of travelling, a number of candidates confirmed which would make the eighteenth-century returns look pitifully small. But in fact the eighteenth century, supposed to present Church life at its lowest nadir, the eighteenth century with its supposed spiritual deadness, and abundant abuses and anomalies, has, in these particular returns, the advantage over the twentieth. At the 54 centres in the above-named Dioceses were confirmed about the middle of the eighteenth century 41,696 candidates against 37,560 confirmed at approximately 1,000 centres in three years of the Church of to-day. The chief difference is in the Diocese of Truro. The other three show figures slightly in favour of modern diligence. But in the Truro Diocese the 9,133 candidates of the eighteenth century are represented by 4,051 of the twentieth. Here is an arresting contrast, which may well set us searching the pages of Professor Sykes' book.

The search will not be unrewarded. We shall be confronted

at once with many often forgotten difficulties of Church work in the eighteenth century, and impressed by sheer tenacity of methodical regard for duty as such, duty done without aid of enthusiasm, without conferences, press advertisements, fatherly episcopal supervision, and many other adjuncts which we regard as indispensable. The eighteenth century was innocent of Church Lads' Brigades, Scouts, Rovers, Wolves, Girl Guides, and even Sunday Schools. Yet it turned out, if we may judge by these specimens, more Confirmation candidates than we can muster to-day. We must not be supposed to be passing any reflection upon the modern methods, many of them called into being by necessity of counteraction to a world of appeal to youthful propensities, cinemas, football clubs, cricket clubs and the like, such as our forefathers never knew. We are not suggesting that we can put the clock back, and be content, as they were content, to depend on weekly catechisings in Church. Each age has its own difficulties and must use its own ingenuity to overcome them. But a perusal of Professor Sykes' book vividly suggests reasons why Confirmations were more rare, why they had to be held when countryfolk were most busy in the field, why they were so infrequent. Out of the wealth of illustration drawn from contemporary records we must be content with one or two extracts.

Here is a quotation from a report sent by Bishop Kennett of Peterborough to Archbishop Wake. Kennett, it should be remembered, was so unpopular for his Whig opinions that a portrait of him as "Judas Iscariot" adorned "the painting of the Last Supper" on the "altar-piece" in the Parish Church of Whitechapel.

"I have entered," writes Kennett in 1723, "on my stages of Confirmation, and began at Uppingham in Rutland, within which county they have had no Confirmation these forty years. The numbers as taken by my attendants were 1,700 and odd. I appoint it on Sunday afternoon because the good folk have their best clothes, and horses to spare; otherwise we should have very few upon these dripping days, when they must wait upon their hay and corn. I intend constantly to preach myself in the morning, and to have evening prayer over before 3, and to spend the remainder of the day in that office. I had not done at Uppingham till after ten at night."

Here again is an extract from Bishop Pearce of Bangor's letter to Lord Hardwicke in 1749. After mentioning Visitation and Confirmations at Conway, Ruthin and Dolgelly, he goes on:

"As my horse, who was a native of Merionethshire, had never been used to any but such rough and stony ways, he carried me very safe from one stone to another without once stumbling on the journey. . . . Our road [by Snowdon] lay generally in the valley beneath rocky mountains on each side, a rapid river running at the bottom, by the edge of which we travelled, and the water of which running so violently through numberless large stones fallen from the mountains, occasioned such a noise as made us unable to hear ourselves speak. . . . Our road for several miles was rather a pair of stone stairs than a path; and whenever we might have gone off from this rough pavement, we should have run the hazard of being set foot in a bog. I thought within myself that if Milton's description [in his *Paradise Lost*] of the battle of the angels had been true, it might have seemed as if the rocks and mountains which the one army threw at the heads of the other, had

fallen down upon the earth in this place, and had continued in this fallen situation."

Could the present Bishop of Bangor motoring along the lovely banks of Llan Gwynant have either imagined such difficulties or been inspired by such reflections? A tyre-burst or oil-shortage would be the worst, not only of his own troubles, but of the troubles of the candidates whom he was to confirm.

We have chosen the subject of Confirmations, as being one in respect of which eighteenth-century prelates have been held to be specially liable to reproach, and not altogether undeservedly. There must have been disorderly Confirmations; there were among the candidates those who had been confirmed more than once. Many must have been presented with insufficient preparation. But there is also abundant evidence that the eighteenth-century Bishops were not insensible to these difficulties, and took pains to establish decency, order and reverence. It is curious to read (p. 135) that Confirmations by a rail at a time were among the efforts to improve administration of the rite.

" The clergy and people were struck with the decency as much as with the novelty of the ceremony. The Confirmations were performed in less time and with less trouble, with more silence, with more regularity and order. It commanded attention, it raised devotion, in so much that several Bishops have since adopted the same method."

The sum of the whole matter seems to be this. The Hanoverian Prelates, charged with the unwieldy Dioceses inherited from the Pre-Reformation Church, hampered by the ancient traditional duty of residing in London during the sessions of Parliament, and labouring under the long-continued difficulties of locomotion, did in fact attach more importance to Confirmation than their predecessors, and confirmed probably a far larger proportion of the population than is confirmed by the existing Episcopate. At all events this is the impression left by an attentive perusal of Professor Sykes' most carefully documented History.

We must pass by many most fascinating subjects, such as the Ladder of Preferment, Pluralities, Cathedral dignities, the Subaltern clergy, ornaments of Churches, administration of Sacraments, and in fact leave to the Professor's readers the very enjoyable task of gaining for themselves through his pages an unprecedentedly full acquaintance with the life of our Church in the eighteenth century. We must turn to that which is the core of his book—the Alliance of Church and State in England. Professor Sykes' summary of the controversy associated with the names of Atterbury, Leslie, Gibson, Hoadley, Wake and Warburton seems to us both complete and exact, and a luminous presentation of an obscure and intricate controversy. We start with the surrender of Convocation to Henry VIII, which practically put the Sovereign in the place that had been enjoyed by the Pope, since the Convocations promised that they would

" never from henceforth presume to attempt, allege, claim or put in ure, enact, promulge, or execute any canons, constitutions, ordinances, provincial, or

by whatsoever name they may be called, in Convocation, unless the King's royal assent and licence may to them be had, to make, promulge, and execute the same, and that His Majesty do give His most Royal assent and authority in their behalf."

In spite of Royal professions that things spiritual were to be left to the spirituality, we find both the Prayer Books of Edward VI, the Ordinal, and the Prayer Book of Elizabeth, 1559, enacted without the consent of the Convocations, and in 1559 against their will. But severe as was the blow administered to the Convocations by Henry VIII, a far more fatal retrenchment of their power was made when, in the early years of Charles II, they surrendered their privilege of granting taxes to the Crown on behalf of the Clergy. Up to that time they had it in their power to make bargains, to debate, to present petitions *before* they proceeded to taxation. After the fatal compact of Archbishop Sheldon with Lord Clarendon in 1664 they were only summoned, but not allowed to proceed to any effective business. The shadow of power left to them by Henry VIII subject to the Royal will vanished at the very moment when we should have expected some revival of their ancient rights, vanished for more than two centuries. For those two centuries all ecclesiastical legislation, building of Churches, settling boundaries of Parishes, alterations in the law of marriage and so forth, and even suggestions of Prayer Book Revision passed into the hands of Parliament.

Naturally this loss of power evoked in 1644 a protest, and that protest was louder still when the Nation, acting through Parliament, dispossessed the Stuarts, or to speak more strictly, interrupted the line of hereditary descent, on account of the secession of James II and his heirs to the Church of Rome. Bishop Creighton used to say that nothing brought greater discredit on the clergy of the Church of England than the necessity of abjuring their favourite doctrine of the Divine Right of Kings. No doctrine had they preached more assiduously since the Restoration of the monarchy. But in spite of all their preaching they found themselves compelled to admit that the nation had a right and a duty to depose its Sovereign in spite of his being, as they had taught, the Lord's anointed, in spite of his being the Head of the Church. The same Act which transferred the Crown to William and Mary transferred to them—without consulting Convocation—the powers that the Crown exercised over the Church of England. The sermons which the clergy had preached for years about the sin of rebellion against the King became waste paper if they conformed. Rather than suffer this disgrace, some 400 of the clergy went into exile, with their Archbishop and his fellow non-juring Bishops. Those Bishops were deprived of their sees by no other authority than the authority of Parliament. It is a singular irony of fate that to-day the stoutest champions of the Church's right to resist the authority of the State in matters ecclesiastical trace the descent of their orders through Bishops who, from the strict High Church point of view, were schismatics, dispossessing the true successors of the Apostles. Twice over, first at the Reformation, and secondly at the Revolution, has

the strict Apostolical succession been impaired in the Church of England by the rude hands of the civil authority.

Lack of space compels us again to refer our readers to Professor Sykes' book for the story of the controversy naturally awakened by the secession of the Non-jurors. It was no small matter that the seceding leaders, men such as Sancroft and Ken, and several of the clergy who accepted deprivation with them, were men of saintly lives, clergy of whom the Church of England had a right to be proud. Why did not the strong appeal of their personality bring England over to their side? The answer must be that nothing short of dread of restoration of Papal powers in England could have struck the nicely adjusted balance, especially on the death of Queen Anne, between Jacobites and Hanoverians in favour of the Protestant line. The contest was one which penetrated to the very foundations of national life. Though the mighty tomes in which it was conducted are far too voluminous for modern use, yet the abstract of them, brilliantly made in the work which we are reviewing, throbs with living issues for our own times. Professor Sykes gives the palm in the controversy to Bishop Warburton. Warburton, in his *Alliance between Church and State*, comes to the conclusion that it is an alliance between "two sovereign and independent powers, each ordained for its proper function." It follows that the union between them can be produced only by free convention and mutual compact. "In return for its acceptance of the Church into partnership the State requires the surrender of the independence possessed by the spiritual Society in its former condition of absolute sovereignty." But the Church secured from its compact evident advantages; a public endowment for its clergy, the presence of its prelates in the legislative assemblies of the Realm, and the bestowal of coercive power upon ecclesiastical courts, all which privileges must determine with the dissolution of the alliance between the civil and religious societies. Within the framework of this compact Warburton would allow "no independent action on the part of the Church."

It is often insisted that we ought to remember that Warburton's theory belongs to an age in which none but members of the Church of England were admitted to Parliament, and that Warburton made this exclusion of Dissenters a necessary part of his alliance between Church and State. On the other hand Parliament, in spite of the removal of Tests, and of opening its doors to Nonconformists, has left the Church in undisturbed possession of its special privileges. It has even gone further. It has, by the Enabling Act, allowed the Church to institute an Assembly with the extraordinary right of repealing or amending *any* Act of Parliament. It was a necessary corollary of this right that Parliament should retain a *Veto* on all such repeals and amendments, a veto which made no distinction between measures temporal and measures spiritual. Such a distinction must have presented insuperable difficulties. Who is to say, for instance, whether the establishment of a new Bishopric is a temporal measure or a spiritual? Even the public prayers of

the Church, while a purely spiritual measure if none but Churchmen had the right of attending public services, had a temporal aspect and effect when the State secured to the use of the Church the buildings in which those prayers were to be said, and the endowments of the ministry by which the prayers were offered. It is often forgotten that by the Act of Uniformity the State guaranteed to the English citizen a form of worship, which he was entitled to expect as a matter of right, when he attended his Parish Church. The troubles of Prayer Book Revision in the main arose from the departure of individual clergymen from that uniform standard of worship without regard to the authority of either Church or State. The plea put forward for the Revised Book was that it would enable the Bishops to enforce discipline in the Church of England. But this very plea took the measure out of the category of purely spiritual measures. It was not a spiritual but a temporal question whether uniformity of worship on lines enacted in an Act of Parliament was to be abandoned in favour of diversity of worship regulated by the discretion of Bishops. Even the question of Reservation of the consecrated Elements in Churches was not the purely spiritual question that it appeared to be superficially. The existence of the alliance between Church and State of necessity involved the State in approval of the new departure. The State was requested to sanction uses which appeared to a considerable number of citizens to be idolatrous, and offensive to their conceptions of pure worship. The State would have had no concern with the introduction of Reservation in Wesleyan or Baptist Churches. It would neither have sanctioned nor disapproved the practice there. But Reservation could not be introduced into the buildings of the National Church without involving the Nation in *sanction* of the practice. That was the real trouble.

Prayer Book Revision, in fact, brought to light the real implications of the Enabling Act. It had seemed not only harmless, but very desirable, that Churchmen should have the same freedom to manage their own affairs that Nonconformists had. But at once the question arose, "Who were Churchmen?" Electoral Rolls had to be formed on a basis distinguishing Churchmen from Nonconformists, and by that very act excluding Nonconformists from the Church more sharply than they were excluded even by the Test Act in the eighteenth century. By the Test Act Nonconformists were deprived of certain State privileges, but they were not excluded from Church Vestries, or from holding office as Churchwardens, or even from Confirmation or Holy Communion. They were still compelled to pay Church rates, and consequently entitled to sittings in the Parish Church. The Church regarded itself as responsible for all citizens who did not refuse her ministrations, although the State, under Church influences, sorely limited the temporal rights of non-Churchmen. The Enabling Act was the first Statute which closed the doors of the newly formed and Statutory Church Councils against all who were members of some other religious body than the Church, and by that very deed recog-

nised the Church as a religious Corporation of borders more limited than those of citizenship.

As soon as the Electoral Rolls of the Church were fairly constituted, it appeared that out of 24,000,000 citizens above the age of twenty-one, not much more than 3½ millions found their way on to those Rolls. To this 3½ million were reserved the exclusive right of electing the Church Assembly or of being elected to it. To this 3½ million attached all the powers of the Church Assembly and the right, through the Church Assembly, of repealing all Statutes of the Realm, subject to the veto of Parliament. It is true that Parliamentary Committees were formed to protect citizens against injury through measures improperly framed by the Church Assembly. But it was really a drastic revolution which transferred to 3½ millions ecclesiastical rights and powers that in theory, and to some extent in practice, attached to the whole Nation. For it was the Nation that had endorsed the Tudor monarchs in the separation of England from the great Western Communion ruled by the Papacy. It was the Nation, which under the Stuarts both abolished and restored Episcopacy. It was the Nation that rejected the rule of Roman Catholic kings, and refused civil rights to all but members of the Church of England. The Church of England, that in the eighteenth century still enjoyed certain civil rights to the exclusion of all who deliberately separated themselves from itself, in the nineteenth century lost this exclusive status by the act of the Nation which repealed the Test Act without consulting Convocation. But the Church of England in that nineteenth century lost, also by its own act, the adherence of millions, and not a few of these millions through the obstinate and narrow intolerance of the parochial clergy. In the eighteenth century the Church of England was still in fact, as well as in name, the Church to which the vast majority of the Nation adhered. To-day the same Church includes on her Electoral Rolls but a very small minority of the Nation, and still enjoys privileges to which the number of her adherents does not fairly entitle her. It is true that by the alliance of Church and State, the Nation expresses her religious character, and gains the inestimable value of religious sanction for its laws, its institutions, and its standard of morals. But the hold of the Church on the Nation is largely sentimental, and, on numerical grounds, not easily defended. It is difficult to exaggerate the dangers to the alliance of Church and State, if the question of that alliance is brought once more into the political arena.

It is true that the Bishop of Durham has not many followers in his ambition to rescind the union of Church and State. What is more to be feared in practical politics is the disturbance of the balance adjusted in the Enabling Act. Such a disturbance would, for instance, follow from substituting for assent by Parliament to Church Assembly Measures, the expression of dissent from them. "Assent" involves a deliberate Sanction by which the State expresses approval of Church proposals, and becomes an active party in passing them. By "dissent" the Church is put in the category

of corporations over which the State exercises restraint lest they should do mischief, but is in no sense a party to their proceedings. Reducing the part of the State in Church legislation to simple "dissent" would be a further step towards secularising the State and towards sectarianising the Church—and that means in the end the complete separation of Church and State. Both France and the United States are evidence that the one Church which gains by such separation is the Church of Rome.

Though reflections on Professor Sykes' book have led us astray into consideration of modern Church problems, we have not really strayed very far afield. For the substance of Professor Sykes' book is to show that in spite of a very close alliance between Church and State in the eighteenth century, religious life in England was not at so low an ebb as is commonly supposed. Mr. Sykes does not shut his eyes to the serious defects of the Georgian Church. He is far too good a historian to make any concealment of the abuses which marred its usefulness, and have given it a bad name in Church history. He does not "leave out the warts" in painting his portrait. But he also points out the difficulties with which Bishops and clergy had to contend. He reminds us of the noble defence which the Bishops put up against deism, unitarianism, and atheism. He illustrates the genuine piety that was found in both clergy and laity. Though he does not happen to mention the fact, in no century were the works of John Bunyan and Robert Leighton in greater demand. Though it was the age of "Tate and Brady," it was also the age that gave us, "While shepherds watched," "O God, our help in ages past," "Hark the glad sound, the Saviour comes," "Christians, awake, salute the happy morn," "The God of Abraham praise," "Hark, the herald angels sing," "Jesu, Lover of my soul," "How sweet the name of Jesus sounds," "Rock of ages, cleft for me," "My God, and is Thy Table spread," and very many, besides, of our greatest hymns, for lack of which we should be spiritually poorer to-day. The century of our Church life which gave us Berkely, Butler, the Wesleys, Whitfield, Newton, Johnson and Cowper is a century of which our Church has no need to be ashamed. Nor would it be easy to find words more appropriate to our Church life to-day than those which Professor Sykes quotes from Burke's speech on the Feathers' Tavern Petition:

> "The ground for a legislative alteration of a legal Establishment is this, that you find the inclinations of a majority of the people, concurring with your own sense of the intolerable nature of the abuse, are in favour of a change. . . . If you have no evidence of this nature it ill becomes your gravity . . . to listen to anything that tends to shake one of the capital pillars of the State, and alarm the body of your people upon that ground, in which every hope and fear, every interest, passion, prejudice, everything which can affect the human breast, are all involved together. If you make this a season for religious alteration, depend upon it you will soon find it a season of religious tumult and religious wars."

Nor let it be forgotten that the Church Assembly represents an exceedingly small proportion of the religiously minded Englishmen of to-day.

WHAT IS THE GOOD FOR MAN? [1]

By the Rev. J. Paul S. R. Gibson, M.A., F.I.A.,
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Good and Evil.

THE problems raised by these two apparently simple words are world-wide and as old as the birth of man's moral sense. In their merely material connotation they are of greater antiquity still. Yet thinkers and philosophers have failed to agree as to the definition of good and evil. There is no one word coming down the ages to express the idea lying behind either word. No single etymological root can be traced in ἀγαθός, bonus and good, nor in κακός, malum and evil. This in itself is suggestive, and we are not surprised to find that philosophy has in turn tried to locate final good or final evil in widely differing spheres.

Ever since the early a-moral conceptions of good and the blend of moral and a-moral in Homer, good has been thought of ethically, and placed in the will of man. Socrates rejects mere hedonism and pragmatism, and replaces pleasure and utility by joy and happiness, and Aristotle defines the good of man as *an activity of the soul* in *accordance with virtue in a perfect life.* (*Nichomachean Ethics*, I. 7. 15.)

Plato considers the good from the more intellectual standpoint and centres it in the mind, the right grasping of the Eternal Ideas whose copy only is seen within our universe. He would endorse the words of the Clown in *Twelfth Night*, "There is no darkness but ignorance" (IV. ii. 46). The Epicureans place the seat in right feelings and emotional reactions and interpret the good hedonistically. The four great goods of health, beauty, fairly won riches and being young among the young, are well known. The Stoics, more pragmatic in outlook, still emphasise the essentiality of the right emotional attitude. Following Aristotle for them, as for the Buddhist, the good was the mean between two extremes. "Nothing neither way." Akin to this is the tranquillity of passionless action of the Greek Sceptics.

> "For gnarling sorrow hath less power to bite
> The man that mocks at it and sets it light."
> (*Rich. II*, I. iii. 292.)

Or to take another method of analysis, the good is conceived either as right action associated with correct mental interpretation, as does Plato, or as right communion with the everlasting realities,

[1] A paper read before the Cambridge University D Society. It attempts to summarise some of the main points that emerged during the weekly discussions of the Society and to formulate, so far as possible, the conclusions that gradually crystallised. The subject for the term was "God and the Problem of Evil," and the conclusions are framed round the answer to the question, "What is the good for man?"

as do the Neo-Platonists. The two key-notes have been summarised as "They alone with Him," and "Help thy fellowman." In most of these there enters the concept of purpose later pressed by Coleridge, good is that which men are intended to accomplish. However it has to be worked out, the vision of it is obtained by the intellect, and it is regarded as objective. Nevertheless, from the days of Heraclitus the idea of the relativity of good has been sensed, and to this day we recognise that what is sauce for the goose is not necessarily sauce for the gander. One man's provender may be another man's poison. This is not due to the variability of the objective good, but to the limitations of the subjective man.

These considerations of the good have always been faced with the problem of evil. For a long period the clear distinction between moral and physical evil was not felt, but eventually, both among the Greeks and the Jews, the difference emerges. There is always a tendency for the urgency of the lesser physical evil to make it appear of paramount or equal importance, and this attitude exists to this day. But while our Lord showed the tenderest sympathy to physical sufferers He resolutely set His face against regarding these two evils in the same light. While sin is unnecessary and is forgivable, tribulation is promised to those who would follow Him, and they are commanded to take up their cross and follow Him. This is not a policy of despair, but the challenge to take the only way of victory with joy. "In the world ye shall have tribulation, but, be of good cheer, I have overcome the world."

The difference between the two classes of evil is clearly seen in the reaction of the individual to them. The effect of physical calamity may be of many kinds, but it does not include remorse. The sense of guilt, with which remorse is closely associated, only arises where personal moral evil is concerned. This is related to the problem of free will and individual responsibility into which we cannot now enter.

Another contrast is apparent when we approach the problem of the prevention of moral and non-moral evil. In both cases the mind seeks for a cure, but while in the case of moral evil this is the paramount question, as regards non-moral evil our mind finds rest if it can discover a purpose that is good. For moral failure there is no question of a good, and the agent of the evil recognises with a grim awareness that even if vestiges of good may arise from the evil deed, it is at most but a lamentably inferior second-best.

It is interesting to note how late the distinction between temptation and actual evil, or between a state of imperfection and actual guilt, was appreciated. In all the controversies concerning original sin the point is obscured. Our Prayer Book confuses the issue. The fact that our Lord was tempted, yet without sin, should have made the difference clear.

The problem of evil is treated by various writers along the same lines as those followed in connection with the good; regarded

from the standpoint of the will it is an unsocial and rebellious spirit; from the standpoint of the mind it is ignorance; from that of the emotions, pain. In every case it is seen as deeply affecting the life of man and, like the poor, it is ever with us.

> "For all the water in the Ocean
> Can never turn the swan's black legs to white
> Although she lave them hourly in the flood."
> (*Tit. And.*, IV. ii. 101.)

One point stands out clearly in the whole study. It is never suggested that good leads to evil, but again and again we find stressed the purposeful character of calamity. The great chapter in Hebrews comes to our mind at once. Chastisement is corrective, educative, remedial, preventive. It is thus also illuminative, and by contrast brings the good clearly into the conscious horizon. Even those who regard it as imaginary see in it the guide into the realm of reality where it does not exist.

Another important consideration is that the committing of evil invariably blunts the senses for the appreciation of good, whereas the doing of good quickens the sensibility to moral evil and gives a clearer and ever more clear apprehension of its destructive nature.

Again, moral evil disintegrates the personality, and good integrates.

Thus, however insoluble the problem of evil may be in connection with the goodness of God, it is slight compared with the problem of good.

For suppose, for argument's sake, so argues Principal Whale, that we abandon the idea of a good God, then the problem of evil vanishes and we are left only with the fact, serious enough however, of evil. But one problem has merely given place to another. In such a world how can one account for good, for self-sacrifice, for heroism? What meaning have these now got in a world under the sway of mere indifferent powers or the caprice of evil demons, or the relentless rule of fate. Surely it is philosophically sound to prefer as more probable a solution which accounts for good, and sees much good in calamity, even though certain unresolved factors remain, than to accept even tentatively a solution which does not touch the awful fact of evil and offers no conceivable meaning to all that humanity has progressively learned to prize as of the highest continuous and integrating value.

The Relation of Good to Evil.

We are next faced with the question, What is the relation of good to evil?

Pessimistic and optimistic theories have at various times held the field. The pessimists see the world as the battlefield of opposing forces, each eternally existing in its own right. God and Satan; Spirit and Matter. There is no guarantee of good being victorious.

The optimists are in two classes; those who recognise a kind of dualism, but good is superior. Evil is in some way the offspring

or creation of good, and eventually good must become supreme. They are able to point to the wonder of the constant re-emergence of good from the ashes of its destroying fire. Phœnix-like it rises from the flames. Moreover, though progress is slow there seems to be an ever-widening circle of people for whom the values of the good are more real. Furthermore, the idea of beneficence being the final explication of unsolved problems is not an idea that belonged to the human species in its immature stages, but on the contrary is one that has steadily gained ground as the understanding of the universe has increased. It has won its way against earlier ideas of fate, indifference, caprice or malevolence as supreme guiding principles, and its position becomes stronger as each new discovery reveals more distinctly the "shade of His Hand outstretched caressingly."

That evil is in the world is a problem, yet if, as science assures us, the process began with nebulæ, we can at least feel that evil, though it has retarded the development, has not succeeded in frustrating the plan, for there has issued man with his life and mind and, as most of us believe, soul also. Nay, more, as Dr. Tennant maintains, moral goodness can only become possible in a framework where temptation arises and calamities occur.

The other class of optimists strikes me as in a less secure position. For the Christian Scientist as for the Hindoo, evil is mortal mind or maya. It has no final reality. For Bosanquet, too, evil is appearance only; it is good in the wrong place. For this philosopher, as for the Jew, evil is in the absolute. We here have a full monism in one case and a full monotheism in the other.

> "I am the Lord and there is none else. I form the light and create darkness; I make peace and create evil. I am the Lord that doeth all these things." (Is. xlv. 7.)

In course of time owing to its self-contradictory nature, evil will be squeezed out and only good remain. The squeezing may be of a philosophical nature or more drastically apocalyptic. In the former it overstresses the immanence of good; in the latter the expulsive power of a transcendent good is unduly emphasised.

The relation of good and evil has also been approached from the corporate and the individualistic standpoint.

The Greeks felt the claim of the City State and could see their personal calamities at least transcended in the common good. The Epicurean was more individualistic.

We see the whole process well exemplified among the Jews who began on the assumption of personal rewards; when this failed (the Book of Job dismisses the theory) the reward was to be sought for in children's children, or in other words, in the race. The destruction of their final hopes led them to the apocalyptic expectation. No corporate explanation of the problem is satisfactory that entails on the race the good or evil of individuals now dead, so the conception of immortality of each soul came into the field. The individual was still part of the race and shared in its heritage. The reward might be delayed but it was sure.

Medieval Christianity with its stress on heaven and hell returned once again to the more individual explanation.

The Origin of Evil.

The question of the relation of good and evil leads inevitably to the problem of the origin of evil. The explanations are numerous.

Some see evil created by God as necessary to His purposes. Archbishop Temple in *Christian Veritas* seems to imply this. One can grant that calamity may be part of the whole creative process, but to me one cannot grant moral evil as necessary or in any way beneficial to that process. One must admit the *possibility* of moral evil as an essential constituent of moral good and of freedom, but failure to rise cannot be a *sine qua non* of the challenge to do so. The knowledge, that is the experience, in one's self of evil is not the way to the knowledge, that is the understanding of the relation of good and evil. Is not this the truth enshrined in the old creation story which commands the fruit of the tree of the Knowledge of Good and Evil not to be tasted. If we accept the position that the possibility of evil, though not actual moral evil is necessary, we can, as Dr. Whale has remarked, find the birth of evil in free will though we may still be unable to fix the birthday. If we refuse to accept that calamity, for which there is no cause in a human moral agent, is a necessary part of the process of creation, then, like N. P. Williams, we must throw the problem into the safe realm of the inscrutable and posit a pre-cosmic fall, which if it is unproven cannot at least be disproved. Traces of this idea can be found in Genesis. The later Jews, however, explained the arising of evil from the evil imagination given to each soul at birth. This was a bias towards, if not a cause of, evil and philosophically does not amount to more than the giving of free will to man in a world where accumulated acts of evil have prejudiced the issue. Dr. Tennant's solution still seems to be the best. Each stage of evolution inherits the habits of a previous stage which, while necessary to the existence of the lower stage, have to be sublimated in the higher. At a certain point the moral conscience emerges, and what was not sin before becomes morally guilty. Sin is thus relative to the stage in which man is. The relativity of sin is well worked out by R. E. D. Clark in his recent book, *Conscious and Unconscious Sin.* The same thought runs through Dr. Oman's philosophy, and finds expression in his clear distinction between the fallibility of conscience and the inescapable claims of conscientiousness. The presence of sin acts like a mist; the vision of what is good is blurred. The problem is not only in the will, how to do the good, but also in the mind, how to discover what good is. The only path to a conscience that correctly senses the good, is the hard road of a rigid conscientiousness.

The Redemption of Evil.

We cannot avoid the consideration of the redemption of evil. The sheer legalism of Karma knows no forgiveness. The

materialist seeks none. The biological humanist sees in each fall the means to rise to better things. If, however, as we mostly do, we accept the supremacy of good and a personally directed purpose of good for the world, we must, at the same time, recognise that the plan has been vitiated by the abuse of free will, and that good is responsible for finding a way of adjusting the order of things that has gone astray, for the remedy lies beyond man's powers. A struggling elephant sinks but deeper into the treacherous quicksand. This fact is immortalised in Macbeth's agony:

> "Will all great Neptune's ocean wash this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous seas incarnadine
> Making the green one red."
>
> (*Mac.*, II. ii. 60.)

Early thinking regarded the supreme Power as angry with the evil doer. Human or animal sacrifices by man to placate him were the result. Ideas advanced, and it was grasped that readjustment in man's character was required. A lightening flash came to the writer of Isaiah liii. and he sensed the redemptive value of vicarious suffering by the innocent. This implies an appreciation of the meaning of solidarity without which vicarious suffering is meaningless. Only with the coming of Christ was the truth revealed that the chief sufferer when man sinned was the Good One Himself. The Cross was the revelation of the undreamed-of truth that apart from the unmerited agonising of the One sinned against there was no reconciliation. The essential problem in redemption was no longer the reconciling of God to man but the reconciling of man to God. St. Paul completes the conception by declaring that even human unmerited sufferings share in this redemptive process by which the forgiving love of God is ever held before the eyes of men down the succeeding ages. "I fill up in my body that which is lacking in the sufferings of Christ."

We have now examined various conceptions of good and evil; we have reviewed certain ideas as to the relation of good and evil; we have tried to probe the origin of evil and stood in awe before the development of the redemptive process.

What is the Good for Man?

We are now ready to act eclectically and put together those elements which seem to us to be essential in the good for man. I would summarise these as follows, amplifying the words of the Prophet Micah (vi. 8): "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

First, the *intellectual attitude* that realises that the world is not self-explanatory. It is but a cross-section of a higher dimension. Untranscended immanence is no sufficient interpretation of the forces governing the universe. There is that above us which is transcendent even though it includes us in its totality, and therefore is at the same time immanent.

Secondly, the *feeling awareness* that though largely determined in our conditions by material circumstances and laws, we yet have a freedom of action in and of reaction to our environment. Such freedom is not given fully developed, but grows with our use of it. We are not possessors of full freedom even of spirit, but win to it. Also, we must include the *emotional awareness*, revealed as fact by Christ and confirmed partially by experience, that it is love that lies behind the veil which our limited intelligence can but dimly pierce. The apotheosis of justice as supreme is but an earlier faulty approximation which, though it lives on, cannot survive. The nature of that love we see in Christ. The controlling love is no weak sentimentality. It is a strong Christ we have to deal with and His love is strong as death. The love behind our universe is not only powerful to create but self-sacrificing to redeem, and in that self-sacrifice expresses its truest self.

Thirdly, the *pragmatic response* of the will to the appeal of love. Here is implied a realisation of sin as separation from God and of reconciliation to Him made possible by His love expressed to us on Calvary and made actual by our penitential acceptance of it. This leads to the combination of two conceptions of good previously mentioned. The sense of fellowship or communion with the eternal Lover after having accepted the fact of forgiveness, and the readiness to follow His lead in redemptive activity towards our brother. Joy and activity must both be included. The good is an activity of the soul in accordance with virtue. Aristotle's definition so far is correct, but it need not necessarily be "in a perfect life," but finds full expression in meeting the demands of an imperfect life. We learned

> "on that first Christmas Day
> What 'twas to be a man; to give, not take;
> To serve, not rule; to nourish, not devour;
> To help, not crush; if need to die, not live."
>
> (CHARLES KINGSLEY.)

One further point is essential. The good for man must be viewed corporately as well as individually. Nothing can be good for the one that does not benefit the body corporate of the community. Nothing can eventually advance the body corporate that does not consider the value and claim of the sacred individual personality. It is on this rock that Communism, Fascism and Hitlerism must eventually be broken to pieces. The future lies with a spiritualised and personalised democracy.

VINDICATION.

A man possessed of this good has an understanding of moral evil in its worst light, contagious, infectious and soul-destroying.

> "the apprehension of the good
> Gives but the greater feeling to the worse."
>
> (*Rich. II*, I. iii. 300.)

He has a vision of good that in its essential love redeems evil.

He stands aghast at the problem, but in awe and wonder at the unhasting, unshakable, imperturbable love that wins to victory by the new and living way of self-sacrifice. He has the joy of being called into co-operation. His mind, will, feeling, the corporate and the individual in him, his need of communion and his urge to activity all find their satisfaction. And in it all, he is conscious of forces not only operating in, but pressing upon this world, from beyond it. In his body he may be but dust and ashes, but in his spirit he is a denizen of the heavenlies. As he faces the world in which he lives, with its catastrophies and calamities, he realises that it is God's world, in which God still energises to achieve His purposes of education for the individual, and of the establishment of His Kingdom of righteousness. He shares in that reverence for life claimed as central in goodness by Dr. Schweitzer, in his *Civilisation and Ethics.*

From much that is the result of man's sin, he can learn its dire lessons and set himself to remedy as he is able. Much else remains for which he can find no just cause. Here confident that purpose, though veiled, is not absent, he sets himself to deal with it in loving trust, treating it not as good or evil in itself but as malleable potentiality, something from which good is meant to be obtained and which only love and trust acting as analytic hammers and also as creative moulding tools, can eventually fashion into the shape intended by the eternal Architect. Passing through the valley of weeping he turns it into a place of springs. (Ps. lxxxvi. 4.) Through the divine Light in which he lives his tears are transformed into rainbows.

In this conception of the good we have found place for the whole complex personality of man, and also for the still less understood community of men—the fellowship of all life. We have reached conclusions upheld by Kirk in his *Vision of God*, Whitehead and Pringle Patterson, Oman, Macmurray and Fearon Halliday. We have culled flowers from many gardens and our garland reminds us of our manifold obligations. Perhaps the whole might have been summed up in some well-known words and the writing of the paper obviated, for after all have we surpassed the twofold commandment enunciated by Him who not only knew but was the Good?

" Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind,
And thou shalt love thy neighbour as thyself."

(Matt. xxii.)

THE HAPPY WAY. A Course of Religious Lessons for Beginners. By Nöel E. Nicholl. *Lutterworth Press.* 2s.

An ideal book for an ideal Sunday School. It can readily be adapted for use in Church of England Schools if the lessons are started with the " Winter Quarter " at Advent, and should certainly prove a very " Happy Way " to the knowledge of Jesus for both teachers and scholars.

SOME HISTORICAL BACKGROUNDS OF THE HOLY COMMUNION.

By the Rev. C. Cameron Waller, M.A., D.D.,
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IN connection with the institution of the Holy Communion there are some aspects of its historical background to which the writer feels attention might profitably be given. It is obvious that the first members of the Church were Jews familiar with their sacrificial customs and their significance, familiar as most of us are not familiar with the book of Leviticus, which according to Edersheim was the first book of the Old Testament studied in the Synagogue Schools. Obviously the typical interpretation of the sacrificial system in relation to Jesus Christ was a Christian development which is gradually unfolded in the New Testament and can be carried forward with great profit by the Christian student. But prior to that development and understanding of the Christian interpretation of the sacrifices of the law in relation to the atoning death of Christ there are some things which, humanly speaking, were axioms to the Jews and which are not obvious to Christians unfamiliar with a sacrificial ritual. It is to these that we wish to draw fresh attention. They have a direct bearing on the use and interpretation of the Holy Communion. Some are obvious and familiar. Others are less familiar, but recorded in the Old Testament. For instance, we sing in the Easter anthem, "Christ our Passover is sacrificed for us, therefore let us keep the feast." The sacrifice of the Passover and the feast of unleavened bread are really two things, not just one. There were five different sacrifices instituted and regulated by the Levitical code, the burnt offering, the meal or meat offering, the peace offering, the sin offering and the trespass offering. Of each of these it is possible to quote New Testament Scripture as interpreting it in relation to the Sacrifice and offering of Christ. Sacrifice and offering are not precisely synonymous terms, though many writers on the Holy Communion ignore the distinction. It is especially in connection with the Peace offering that the writer feels we need to get back to Jewish thought and practice if we are to understand certain aspects of the Holy Communion. The Passover Lamb was a Peace offering, not a burnt sacrifice. Our Lord's language recorded in the discourse in St. John vi has certain clear references to the Peace offering, and what was plain to the Jews and caused at the time a large defection of His Disciples was His reference to eating the Bread of God, which by Jewish ritual and ordinance was never eaten. The Bread of God was the fat and blood of the Peace offering, Ezekiel xliv. 7, "My bread, the fat and the blood," and in Leviticus iii. 11 and 16 "food" = "bread." Jesus claimed to be the Living Bread and

that He would give that bread " His Flesh for the life of the world." He insisted that believers must eat it. If His language meant anything to His hearers it must have meant that He was to become a Peace offering for the life of the world.

In the ritual of the Peace offering the blood of the victim was sprinkled on the altar, the fat and certain other parts were burnt on the altar and the instruction with which Leviticus iii. concludes is the perpetual statute, " Ye shall eat neither fat nor blood." The remainder of the Peace offering was eaten. The Priest received the breast and the right shoulder, Leviticus vii. 31–34. The worshippers feasted on the rest. But they must be ceremonially clean. The victim was eaten the same day that the blood was spilled or even on the second day, but not on the third day. If any remained till the third day it was to be burnt, Leviticus vii. 17, 18. The Passover Lamb sacrificed was a Peace offering. By eating thereof one partook of the Sacrifice. A person unclean could not eat and would not be considered as partaking of its benefits. There can be no doubt that the Peace offering was the most popular type of sacrifice, for it afforded an opportunity for a common meal with a religious significance.

The Passover was a memorial feast recalling the national deliverance of Israel from the bondage of Egypt, and it was the general practice in Israel in the time of our Lord for the faithful to attend the Passover even if they did not keep the other feasts. As the Passover Feast was a continual remembrance of the national birthday of deliverance from Egyptian Bondage, so the Holy Communion is a continual remembrance of our Lord's Exodus which He accomplished for us at Jerusalem, thereby delivering us from the bondage of sin. This " Exodus " was the topic of conversation on the Mount of Transfiguration.

Whatever our private opinions may be in regard to the Day on which our Lord ate the Passover, the language of the Gospels is explicit that it was the Passover. By St. Matthew xxvi. 17, 19 His disciples made ready the Passover. St. Mark's language, xiv. 12 and 16, is practically identical. St. Luke xxii. 8, 11 and 13 agree with some added details. He too records in verse 15 our Lord's words, " I earnestly desired to eat this Passover with you before I suffer." The testimony is direct and explicit that the Lord's Supper was instituted at the Passover. It is not necessary to discuss here various explanations of St. John xviii. 28. Quite possibly the term Passover is used for the whole feast which lasted seven days. Our authority for the Lord's Supper rests on the New Testament, so does the statement that it was instituted at the Passover. Exactly when the Disciples first *realised* that the Lord's Supper was the memorial feast of the Birth of the Church as the Passover was of the birth of the Nation is not specially pertinent to our present inquiry. It is a fact that the forgiveness of sins is prominent in the early preaching recorded in Acts. That the Lord's Supper was to be kept in remembrance of Christ's death is obvious from the words of institution recorded in the Gospels, and

1 Corinthians and the teaching of the Church Catechism that it is a continual remembrance of the sacrifice of the Death of Christ is happily not in dispute. But it is worth while remembering that the Passover feast was and is a memorial feast to this day among the Jews and that its historical association is still the feature most prominent at it. The words "Do this in remembrance of Me" would have a weight with the Apostles which we can hardly realise.

A second historical connection is perhaps not quite so familiar to us. Our Lord's words recorded in St. Luke xxii. 20, "This cup is the New Covenant of my blood which is shed for you," recall the words of Exodus xxiv. 8, "Behold the blood of the Covenant which the Lord hath made with you concerning all these words." Again in St. Luke xxii. 29 He says, "I covenant unto you a kingdom as my Father hath covenanted unto me." It must be remembered that to the Jew eating and drinking together established a covenant relation between those who ate and drank. This is axiomatic among Orientals even to this day, and by partaking of the Lord's Supper the members of the early Church were constantly reminded of their Christian Fellowship in the Kingdom of Christ. This aspect of the Lord's Supper which has doubtless won for it the name of Holy Communion is not dwelt upon in the New Testament, probably because the point was so familiar and obvious to the members of the early Church that it did not occur to them to state it. The barrier between Jews and Gentiles, first broken down when the household of Cornelius was enrolled in the Christian Church, was largely an artificial barrier connected with eating and drinking. The objection to eating and drinking in the idol temple is based on the social significance of the common meal, 1 Corinthians x. 20, 21. St. Peter's withdrawal from eating with Gentiles at Antioch recorded in Galatians ii. 11–13 was a blow at the Unity of the Church publicly rebuked by St. Paul. Caste distinctions, whether national or social, are incompatible with eating and drinking in the Lord's Supper, and by the participation of the Cup we are together partakers of the covenanted privileges which we all share in the kingdom of heaven, manifested to us here on earth in the Church.

Let us then summarise the points which this brief survey brings out. The Lord Jesus spoke of giving His Body and Blood in language which clearly indicates that He was Himself becoming a Peace offering for the sins of the world. Both Priest and worshipper become partakers of the Peace offering by eating their portions of the sacrifice. Reservation of any part beyond the third day was forbidden. The Supper was instituted at the Passover preceding the Birth of the Christian Church as the Passover was instituted at the eve before the Deliverance of Israel from Egyptian Bondage.

The cup in the Lord's Supper is a visible symbol of Communion or fellowship in the covenanted privileges of the kingdom, and our Lord's words recall the old covenant at Sinai superseded by the

new covenant in His Blood. The Communion is a memorial feast of His sacrifice.

But we must go back now to the thought of the Peace offering. By the analogy familiar to the Jews those who ate their appointed share of the Peace offering partook of the sacrifice and all its benefits. Of the various offerings and sacrifices some were merely spectacular and some were of the character of a social meal. The burnt offering and to some extent the sin and trespass offerings were spectacular. Scripture proof can be adduced to show that our Lord fulfilled every one of the types of sacrifice. He was made "sin" for us, 2 Corinthians v. 21. His soul was made a trespass offering, Isaiah liii. 10. Some sin offerings were burnt without the camp, Leviticus viii. 17. Cp. Hebrews xiii. 11, 12 which specially refers to sin offerings on the day of Atonement.

"The Passover combines all the chief features of the five sacrifices, a he lamb, or a he goat, roasted entire; suggesting at once burnt offering (the lamb) (sin offering, the goat), peace offering and trespass offering, while the unleavened bread eaten with it suggests the meat offering. It may be said to apply all the sacrifices to Israel." (Notes by C. H. Waller.)

Christ our Passover is sacrificed for us, therefore let us keep the feast.

The sacrifice and offering are both done. They were finished on Calvary. The Bread broken and the wine poured out are symbols of the Death of Christ, not only by the breaking of the Bread, but by the separation of wine representing His Blood from the Bread which represents His Body.

What is the effect of Consecration? Primarily it is by the repetition of Christ's act in breaking the bread and taking the cup with His words that we identify our Holy Eucharist with the sacrifice of His Death on the Cross. Where there is consecration those who eat and drink partake of His Sacrifice and claim the benefits thereof. The visible elements of which we partake assure us that we are partakers of His sacrifice. By partaking of that which is thus identified with Him we spiritually eat His Body and drink His Blood. Non-communicating attendance could have had no significance or be regarded as conveying any benefit to the worshipper in the early Church, any more than a non-participating slave assisting at the Passover would have been considered to share its benefits and privileges.

By the analogy of the Peace offering reservation beyond one day was forbidden and would almost certainly have been alien to the mind of a Christian Jew in the early Church.

By the analogy of the Peace offering the part of the victim eaten was really part of the sacrifice, but was not "the Bread of God," which was the fat and the blood, and yet the worshippers who ate were partakers of the sacrifice of the fat and blood.

Without consecration bread and wine can at any time be used as memorials of the Death of Christ, but the Communion is more than a memorial. Consecration of the elements is necessary not to

change the substance of the bread and wine but to identify them by the repetition of Christ's words and acts with His sacrifice.

Adoration of the elements is idolatrous because we are only to adore Christ. Participation of the elements assures us of our participation in His sacrifice. The benefits being spiritual must be conveyed to our spirits by the Holy Spirit of God.

The Sacrament of the Lord's Supper belongs to the Church which is His body. The officers of the Church have authority to designate who may consecrate the elements and to make regulations for its proper and reverent administration. There is no indication in the New Testament that this function must be confined to any one class of officials, but by the analogy of the Peace offering, the offering of the Bread of God was done by the Priests, and after that was done the head of the family or group would naturally preside at the subsequent feast as Elkanah the father of Samuel did.

We ought to encourage our people to come to Communion. Participation is historically necessary and non-participation historically incorrect. Participation cements the fellowship of the communicants in the Body of the Church. It actually conveys to them the covenant privileges won for us through Christ's death. But unworthy participation is strongly to be condemned because we do not discern the Lord's Body.

Consecration without participating communicants is subversive of the whole idea of the Peace offering.

THE REVEALING CHRIST. By the Rt. Rev. J. De Wolf Perry, D.D., and others. Pp. vi + 165. *Harper Brothers.* 5*s.* net.

For guidance and help during the Lenten season, the presiding bishop of the American Episcopal Church has caused to be issued this excellent volume of meditations and prayers to which ten outstanding preachers and teachers have contributed. Each day from Ash Wednesday to Good Friday has its own helpful chapter. Some idea of the contents and scope of the book may be gathered from the leading thought of each week : The Need, The Foreshadowing, The Character, The Message, The Kingdom, The Passion and Triumph of the Revealing Christ. Dr. Fort Newton, who is responsible for the meditations upon "The Message of the Revealing Christ," provides deeply thoughtful chapters upon the Mystery, the Fellowship, the Discovery, the Adventure, the Challenge, and the Companion. The other preachers, with no less power and spiritual insight, make their valuable contributions to this volume which, not only in the United States, but here and elsewhere, is sure of grateful reception, once its existence is known. It compares more than favourably with the books that have been recommended for Lenten reading by the authorities in England.

F. B.

THE CHURCH PASTORAL-AID SOCIETY.

By W. Guy Johnson.

ON February 19, ninety-nine years ago, and one hundred years after the great religious revival of the previous century had its first faint stirrings in some meetings for prayer and Bible study amongst a few students at the University of Oxford, a Society was formed for the promotion and assistance of home missionary work in the Church of England. It was called the Church Pastoral-Aid Society, a name which accurately describes its purpose and suggests the methods of work which it adopted and which it has ever since maintained. The need was very great. The industrial revolution caused by the development of steam power and the application of machinery to the processes of manufacture, had begun a vast change in the conditions of English social and economic life. From being a rural and agricultural country still dominated by the spirit of feudalism, England was transformed to a land where factories and railroads and densely populated towns were the prevailing factors. The increase of population in the town areas was so great that hundreds of thousands of people were without any provision for their spiritual needs; and more churches and more clergy were needed if a large part of our people at home were not to be deprived permanently of the opportunity of hearing the Gospel message of hope and salvation. The formation of the Church Missionary Society, and its great success through the blessing of God on the energy and wisdom of its founders and earlier workers at home and abroad, testified to the zeal of Evangelicals for the furtherance of the Gospel in the uttermost parts of the earth; but it had become evident that we had in our midst great masses of people whose mental, moral and social conditions were hardly less degraded than those of the Fiji islanders or the natives of Central Africa: and no man cared for their souls. Although the second quarter of the nineteenth century was rapidly passing, the conditions under which the poor and the working classes in the great manufacturing centres lived were appalling. The nation was then, as now, suffering from the disastrous consequences of war; and to unemployment and poverty were added a callous indifference to the welfare of their people on the part of those who employed them which is almost unimaginable in these days. The lives of the poor were for the most part a misery without mitigation and without hope. And as it was in the main owing to the work of Evangelicals that the negro slave was released from his bondage, so it was in the main that a slavery as savage and intolerable was abolished in our own land. Let the life of the seventh Earl of Shaftesbury, the great Earl, if ever any man deserved the title, bear witness.

It is necessary to dwell on this, for unless the circumstances of the time in which it was born are in some measure realised, it is

not possible to understand the nature and scope of the problems which lay before the infant Society, nor the extent to which it grappled so successfully with them. To these social and economic difficulties have to be added the state of religion in the country and the general attitude of the Church in regard to it. The Evangelicals were still generally looked upon with hostility, or at least with suspicion. The novelists of the Victorian age have combined to caricature them. Trollope, Thackeray, Wilkie Collins, Dickens and others pictured them in the most unfavourable light, and the view they give is probably that taken by the ordinary man of the world at the time. Indeed, Evangelical religion is never to the taste of the man of the world, not so much because of the narrowness and eccentricity of some of its followers, but because it demands a surrender of the whole self to the service of God; a sacrifice so great that they are unwilling to make it. And the Evangelicals fared no better as regards the authorities of the Church. It was almost hopeless to expect preferment from them or from the Government, though matters were improving slightly in that respect. Bishop Henry Ryder, who had adopted Evangelical views, was, in spite of the protests of the Archbishop of Canterbury and a storm in the House of Lords, made Bishop of Gloucester in 1815—the first Evangelical Bishop. In 1826 C. R. Sumner was made Bishop of Llandaff and soon after was translated to Winchester; and in 1828 John Bird Sumner was consecrated as Bishop of Chester, and twenty years later became Archbishop of Canterbury. There were, moreover, stirrings of genuine religious life in quarters not Evangelical. These, though generally unfriendly to Evangelical work, showed that the forces of darkness and evil were being recognised for what they were and that their entrenchments were beginning to be assailed with some effect.

In these circumstances the C.P.A.S. was established. It was an Evangelical Society, but it was formed not for party purposes, but in order that the Gospel might be preached to the poor. It was a Church Society, for its founders were loyal Churchmen who believed in the order and teaching of the National Church, and saw in its parochial system, if only properly worked, the best means of bringing the warnings and consolations of religion to the people of the land. Its origin was very simple. A few Islington laymen, headed by Frederick Sandoz, inserted a paragraph in the *Record* calling attention to the need of a Home Missionary Society. Through this they got into touch with Robert Seeley, the publisher, who with a few others had endeavoured without success to persuade the Bishop of London to form a Diocesan Society. The two groups then united to convene a meeting to be held in the Committee Room of the C.M.S. It is worth while to give the actual text of the letter of invitation of February, 1836, for nothing could better express the objects of the Society or the spirit which animated its founders:

"SIR,—

"Having regard to the true interests of our National Church, as well as to the spiritual welfare of multitudes who are wholly or greatly deprived of

her pastoral care, and consequent on several communications with and from esteemed individuals among the clergy and laity, the promoters of the Church Pastoral-Aid Society have determined, in humble hope of the Divine blessing, to convene a meeting of the friends of the object, for which occasion the use of the committee-room of the Church Missionary Society has been kindly granted.

"We have accordingly most earnestly to solicit the favour of your attendance at the Church Missionary House, Salisbury Square, Fleet Street, on Friday, the 19th instant, at one o'clock precisely, when a plan for extending the means of grace in and to necessitous parishes in strict conformity with the spirit, constitution, and discipline of our venerated Church will be submitted, which it is trusted will meet with your cordial approval and strenuous support.

"Entreating your prayers for a special blessing on the design and occasion,

"We are, with Christian regards,

Yours most faithfully,

"JOSIAH PRATT, B.D., Vicar of St. Stephen's, Coleman Street.
"THOMAS SNOW, M.A., Rector of St. Dunstan's, Fleet Street.
"THOMAS DALE, M.A., Vicar of St. Bride's, Fleet Street.
"ROBERT SEELEY, 172, Fleet Street.
"FREDERIC SANDOZ, 30, Park Place West, Islington. } Hon.
"NADIR BAXTER, 12, Brompton Square." } Secs.

The meeting thus convened was duly held. Lord Ashley, afterwards Earl of Shaftesbury, occupied the Chair, and there were sixty-one persons present, twenty-five clergymen and thirty-six laymen. It is interesting to note that among the latter was Mr. John Deacon, who proposed the motion appointing the Committee. Later on, his son, also Mr. John Deacon, became Treasurer of the Society, and on his death in 1901, his son, Mr. J. F. W. Deacon, succeeded him in that office. Subsequently, on the death of Colonel Granville Smith, Mr. Deacon was appointed President as well as Treasurer, both which offices he still holds, to the great advantage of the Society, in which he takes the keenest interest. Resolutions were passed at the meeting formally constituting the Society and appointing the necessary officers; Treasurer, Committee and Honorary Secretaries, though there was no definite mention of a President. But that position was accorded from the very first to Lord Ashley, and he held it until his death in 1885. The Society was beyond measure fortunate in securing his leadership from the beginning of its course, for it would be difficult to estimate what the Church Pastoral-Aid Society owes to the whole-hearted enthusiasm with which he supported and advocated its work. Though he was one of the foremost workers of the time for social reform and for the amelioration of the always hard lot of the poor, he was never tired of asserting his conviction that the principles of the Gospel carried out in the lives of the people were the only ultimate and permanent cure for the ills from which the country suffered.

The Society, now safely launched, at once set about the task which was committed to it, though a very little knowledge of the period would lead us to expect that it would have to encounter opposition, the state of Church opinion being what it then was, and opposition was raised at the very outset, though every care had been taken to avoid offending against Church order. To remove

the smallest possibility of misunderstanding on this point an addition was made in 1837 to the Regulations of the Society as follows:

"No grant from the Society's funds for the benefit of any parish or district can be made unless the incumbent himself shall apply, or sanction the application for aid, and shall furnish to the Committee sufficient proof of the exigencies of the case. The nomination of an assistant shall always be left with the clergyman to whom the aid is given, the Committee claiming only full satisfaction as to the qualifications of his nominee, who, when approved, will be under engagement only to the clergyman by whom he is employed, and solely responsible to him. Grants from the Society towards the support of an assistant are made to the clergyman to whom aid is given, and are voted for one year."

In spite of this a furious controversy arose over two points. One was the claim that the Society should be satisfied as to the fitness of those towards whose stipends grants were to be made. The Rev. G. R. Balleine, to whose valuable *History of the Evangelical Party* this paper is much indebted, in describing this tells us how severely this regulation was criticised. He writes:

"That a London Committee 'in the plenitude of its super-papal authority' and 'hyper-archiepiscopal tyranny' should ask for the qualifications of a man, who held the Bishop's licence, was considered an insult not to be endured. Cromwell's Triers and the Spanish Inquisition seemed quite humble inquirers in comparison. In number after number the *British Critic* thundered against the Society. But the Committee stood their ground. They pointed out that theirs was definitely a missionary society for aggressive evangelistic effort amongst the masses outside the Church, and that obviously many licensed clergy were quite unsuited for this particular work, some through infirmity, others through temperament, others through the opinions that they held."

The Church Missionary Society had had to face similar criticism in its early years. It is almost amusing to read that it was seriously urged that as in Apostolic times disciples having sold land, and doubtless other property, laid the money at the Apostles' feet for them to dispose of, so now, Church people should place all their contributions for religious purposes in the hands of the Bishops, leaving to them the choice of men and other arrangements. The proposal commended itself as little to the Committee of the C.P.A.S. as it had done to that of the C.M.S.

The other point of dispute raged round the proposal to employ lay assistants. In our day, when all sections of the Church cordially welcome the help of laymen, it is difficult to realise the amount of heat which this proposal engendered. It was in fact so great that some supporters of the Society, led by William Ewart Gladstone, broke away and formed the Additional Curates Society for the assistance of clerical workers solely. The Committee of the C.P.A.S. declined to be either coerced or cajoled into abandoning what was with them a question of vital principle. They thus opened up the way, and everyone has since that time followed them in treading it.

The opposition died down in due course in face of the resolute and uncompromising attitude taken up by the Committee, and the Society began to make its way steadily. From the beginning

it had the countenance and support of Bishops J. B. Sumner of Chester and C. R. Sumner of Llandaff. To the wise counsel of the former it owed much, for its constitution and rules were submitted to him for approval before being adopted. By the time the Society held its eighth Annual Meeting, it had eleven English Diocesan Bishops enrolled as Vice-Patrons. Three years later its income had risen to £22,505, which had enabled the Committee to make grants amounting to nearly £19,000. During the first ten years of the Society's existence it had raised a sum of more than £164,000 and had expended upwards of £130,000 in grants. We may well imagine the encouragement and help which would be afforded by the provision of a curate to a Vicar struggling single-handed, as in the following case which received a grant in the year 1842.

"Population 15,000 to 20,000. Manufacturing, a few wealthy and many poor, neither educated nor moral. Gross income of benefice is £105, net £87, without parsonage house. The Church contains 2,000 sittings."

Cases like this could be multiplied indefinitely, and they show how great was the need for the Society. Without an organisation of the kind, people, however well disposed and generous, would hardly know that such needs existed, and would have no means of inquiring into the merits of the case; nor would the incumbent striving to overtake a task far beyond his strength know to whom to apply for sympathy and help.

At the Annual Meeting in 1848, after an address by the Bishop of Norwich in which he mentioned that he had supported the Society from its commencement, the Bishop of Manchester expressed his sorrow that he could not say the same, for he had at one time held the view that it was less desirable to support it than some others. He then went on to say: "But I have had within the last few months such ample evidence of its usefulness, that I must admit and retract my error. I found when entering on my new sphere of duties the most ample means of information from my venerable predecessor; and where I found commended by him any particular district, there I was almost certain to find some assistant or some curate supported by the Church Pastoral-Aid Society."

It would be an easy and a pleasant task to fill a volume with selected cases and selected testimonies such as the above, taken from the Annual Reports and the speeches delivered at the Annual Meetings; but while given in different language and from many points of view, they would all testify to the same thing;—the vast and universal need for the spread of the Gospel of Christ, that souls might be saved for time and for eternity; and the blessing which in God's providence had rested upon the Society's labours in promoting the preaching of it.

The date of the formation of the C.P.A.S. was only a year before Queen Victoria's accession to the throne. The years of its formative period, therefore, coincided with the opening out of that great reign. The lethargy or inertia of the early part of the nineteenth century as regards the social and ecclesiastical order was giving place slowly and reluctantly to a restless energy on behalf of reform

in every direction. The extension of the missionary and Colonial episcopate; the efforts for the spread of education at home on Christian lines which were being made by Lord Ashley and others; the efforts to promote Church building and Church discipline seen in the Acts of Parliament relating to these and cognate questions, all testified to a growing discontent on the part of the nation with long-established abuses. At such a time it was of the greatest value that a Society was at work leavening the community with the principles of the Gospel of Christ; proclaiming more by its deeds than by its words that no mere outward reform could by itself produce a sound and stable State, and that it could only be secured by the conversion of men and women in heart and mind to God. Righteousness alone exalteth a nation and sin is a reproach to any people; and it was by affirming this in all its work, that the C.P.A.S. quietly and steadily played a great part in that raising of the moral and religious tone of the country which was so marked a feature of the nineteenth century; and which, promoted by the same influences, under the guidance and with the blessing of the Holy Spirit of God, is still proceeding.

"The kingdom of God cometh not with observation." We do not, looking at a short period, notice any very evident change, but when time elapses and a longer view can be taken, we are able to judge better the improvement that has been made. The spirit that depreciates our own times and compares them unfavourably with the past, a spirit which so provoked Macaulay, is still with us; and it is worth while to remind ourselves of his words. "The more carefully we examine the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils. The truth is that the evils are, with scarcely an exception, old. That which is new is the intelligence which discerns and the humanity which remedies them."

There can be little doubt as to the value and importance of the service which the Church Pastoral-Aid Society rendered to the spiritual and religious life of the nation. Parochial work, house-to-house visiting, organisation and daily and weekly routine have neither the glamour nor the spectacular value of foreign missionary work, or of great religious demonstrations; but such work patiently and faithfully carried on in face of all discouragement, is that which does more than anything else to keep the heart of the nation sound and to build up that zeal and enthusiasm for the Gospel which are needed if it is to be carried to the farthest corners of the earth.

The formation and growth of the Society and of other Evangelical Societies at or about the same time, did moreover serve to foster a sense of union and a spirit of united action among Evangelical Churchmen which had a great subsidiary value. Mr. Balleine writes:

"For one thing, they effectually counteracted a certain tendency towards Antinomianism, which had distressed Scott and Cecil and some of the wiser leaders. Many congregations had been deeply interested and moved by Evangelical doctrine, but hitherto they had found no outlet for Evangelical work. The tree had been richly watered, but it had not yet learned to

produce an adequate crop of fruit. But now the tiniest village congregation felt itself a unit in an army, which was undertaking a task of overwhelming difficulty. To every individual came the call to self-denial and sacrifice. The Evangelicals were still comparatively a small body, and when we find them committed to such tasks as that of securing workers for all the great town parishes, of providing the colonies with the means of grace, of converting the whole Jewish race, abroad as well as in England, of evangelising Africa and India and New Zealand, of providing the whole world with Bibles and religious literature, it is clear that henceforth there is no danger that they will ignore the practical side of religion. The Antinomian peril disappears."

"Again, the Six Societies proved a wonderful bond of union; they bound the scattered units into a more coherent whole. One thing which helped greatly in this was the system of deputations. . . . These visits did good to every one concerned. The village clergy no longer felt isolated, now that they were sure of having one of their leaders staying in the vicarage every year. And the London clergy gained an intimate, personal knowledge of the work and feeling of their brethren in the country" (*Hist. Evan. Party*, 121–2).

As the century approached and passed its middle period, the Church became agitated and rent by controversies which, alas, are still with us. The issue of the "Tracts for the Times" which began in 1833 terminated in 1841 when Tract 90 was condemned by the Heads of Houses at Oxford. No further "Tracts" were issued and in 1845 Newman, Ward, Oakeley and others seceded to the Church of Rome, leaving behind them a legacy of disunion and false doctrine which has gone far to undo the Reformation, and would, if it were possible, root out the Evangelical movement from the Church of England. This was shown in the Gorham Case when Bishop Phillpotts of Exeter endeavoured, though unsuccessfully, to prevent the institution of the Rev. C. G. Gorham to the benefice of Brampford-Speke. The final Court of Appeal decided in favour of Gorham and so settled the question whether Evangelical teaching on the question of Baptismal Regeneration was to be permitted in the Church of England. Then there were the various Ritual suits in which the Ritualists, as they were at that time called, were condemned again and again; there was the controversy over *Essays and Reviews*; the publication of the notorious *Priest in Absolution*; the alarming growth of secularism and materialism; and innumerable questions, theological, political and other, affecting the life and teaching of the Church. Whatever the merit or otherwise of any particular matter, the agitation at least showed that the period of stagnation had gone, and it seemed impossible to forecast the form which would ultimately arise from the welter of conflicting ideas. In such matters, which, though they could not leave the Society unaffected, yet lay outside the direct scope of the Society's work, the C.P.A.S. as such, took no special part, though the addresses at the Annual Meeting of the President and other speakers, and references from time to time in the Annual Reports, show sufficiently that it was fully aware of the signs and currents of the times. But in truth each year's output of pastoral and evangelistic and philanthropic work, by the devoted men and women whose labours were made possible by the Society's benefactions, was a solid contribution to the promotion of truth and

the refutation of error, of vastly more worth and effect than any number of Resolutions passed by the Committee and published in the press.

The growth of Ritualism did not greatly, or not directly, affect the Society, though to parishes where it found an entrance the C.P.A.S. was naturally precluded from making grants. But it became necessary to exercise greater care in regard to the selection of parishes to which grants were made, and it was found desirable to add to the requirements of soundness of doctrine, personal piety and fitness for the work, an assurance of loyalty to the order of the Prayer Book in the matter of ceremonial. As the first step in the way of departure from the Reformation was very commonly the adoption of the Eastward Position, the Committee decided to make the use of the North side position the test, according to the rubric, "And the priest, standing at the north-side of the Table, shall say the Lord's Prayer, etc." There was good reason for selecting this particular point. It is the position prescribed in the Prayer Book; then the Eastward Position had been pronounced by the highest Court illegal, a judgment not at that time reversed; and again, the Eastward Position was the first of the "Six Points" for which those who would Romanise the Church were contending at all costs. It was, moreover, significant of unscriptural doctrine regarding the Holy Communion. Owing to the perversity of men's minds, it is impossible to frame any rule which shall have the effect of retaining only the good and excluding only the bad; but this rule, which has guided the Committee for something like fifty years, has worked satisfactorily, and it would be difficult to find a better one. It should be remembered, moreover, that in the Lincoln Case, the Archbishop in delivering his Judgment said: "The north end became the generally used position, and is beyond question *a true liturgical use in the Church of England.*" He further said: "The apostolic judgment as to other matters of ritual has a proper reference to these; namely, that *things which may necessarily be ruled to be lawful do not, for that reason, become expedient.*"

In August, 1892, the Rev. A. J. Robinson, Rector of Holy Trinity, Marylebone, wrote to the *Record*, pointing out that the best way to defend the doctrines of the Church was to make the parishes in which they were taught thoroughly efficient. This plea was supported by the Editor in a leading article: "The wise course lies plainly before us. It is by doing good rather than by preventing evil that the Evangelical body exert a real influence in the Church." There is much truth in this, even if it is not the whole truth; but the advice is admirable as far as it goes. Certainly, if Evangelicals do not continue to show the same self-sacrificing zeal in winning men for Christ and in leading them to consecrate their lives to Him, as that which inspired the men on whose foundations they build, they will cease to command either respect or attention. In response to this appeal of the Rector of Holy Trinity the Committee framed a scheme for a forward movement which resulted in a considerable advance in work, and in consolidating and strengthening

the influence of the Society. The effort has not spent its force after the lapse of nearly fifty years.

The most recent controversy, and possibly the one which attracted more general attention throughout the country, was that which began with the issue of " Letters of Business " to the Convocations to consider the recommendations of the Royal Commission on Ecclesiastical Discipline (1904–6), in regard to the Prayer Book and to report. Discussions went on endlessly in the Convocations and, subsequently, in the Church Assembly for about twenty years, when in 1927 a revised Prayer Book, with a very un-Protestant emphasis, was submitted to Parliament and was rejected by the House of Commons after having been passed by the House of Lords. With unimportant modifications the book was again introduced for acceptance by the Commons six months later and was again rejected—the second time by a larger majority than on the first occasion. In this, as in other Church questions of acute interest and real importance, the Society, as such, was not called upon to intervene, though it showed by the tone and language of its Annual Reports that it was fully alive to the urgency of maintaining the Scriptural and Protestant basis of the Church of England, on behalf of which it carries on so devoted, efficient and loyal a work. Many quotations in evidence of this could be given from the Reports: the following is sufficient as an example:

1929. " Our Church is passing through a great testing time. Twice within twelve months the Bishops of our Church have submitted to Parliament proposed changes in the Book of Common Prayer. On both occasions the elected representatives of the people of the country have declined to legalise the proposed changes because in their opinion they were of such a character as to alter the doctrinal position and ecclesiastical outlook of the National Church, in a direction away from the principles set forth at the Reformation. It seems to us that if the authorities of the Church would frankly accept the decision of Parliament and return to the one safe principle of including in public worship only those things which ' are agreeable to the Word of God,' we should be much nearer to that internal unity which we all desire and be preparing for the revival of true religion in the land, which is so essential to the best welfare of the Nation and Empire."

The Church Pastoral-Aid Society has entered upon its one hundredth year. On February 18, 1936, it will have completed a century of labour in behalf of the Gospel, of which it makes no boast, but the record of which will endure the closest examination, and of which Evangelical Churchmen may well be proud. But God's reward for good service is to open the way for yet more and greater endeavour; and the Committee are making plans prepared with much prayer for beginning the Society's second century with an earnest effort to promote a greatly extended work of evangelisation throughout the country, not as a spasmodic movement for a time, but as a regular and continuous and integral part of parochial Church life, incumbent on laity and clergy alike. The time calls urgently for it, and there have appeared many signs during the past year that God is leading His people in this direction. Experience in recent years has shown that many of the large general

movements for the spiritual and moral welfare of young people especially, though not exclusively, fail at the point of their attachment to the Church as a company of Christian men and women, members one of another, each contributing his or her share to the whole. Without such attachment, there is an inadequate sense of responsibility, and no such opportunity for growth in grace and divine knowledge as loyal and enthusiastic membership of the Church affords. It is God's method for the development of the Christian character; and it is the line along which the Church Pastoral-Aid Society works and encourages others to work.

The question arises whether the need for such evangelistic work is as great as it was when the Society was founded, or whether different methods of work or a different way of approach is not needed in view of the greatly altered circumstances in which we now live. The answer seems to be that while the worker in one age naturally and unconsciously addresses himself to the spirit and temper of that age, there are two things which do not change with the passing of the years; one is the deep and abiding need of sinful man for God, and the other is the power of the Gospel of Christ to supply that need.

The social, educational and economic conditions of one hundred years ago are, it is true, no longer with us. Such utter degradation and ignorance of large masses of the people as the eighteenth and early part of the nineteenth century exhibited are not to be found among us. There is still the old problem of poverty, though not in so hopeless a form; and also sin and wickedness are to be found only too abundantly in our midst. And to these must be added the widespread apathy in regard to religion which appears to possess so large a part of our population, and which presents a far harder problem than open resistance or enmity. And yet the people of England in this year, educated, cared for and ministered to by a thousand ameliorative agencies, are among those for whom Christ died, and who yet know Him not. And saddest of all, generations of children are growing up with no instruction in religion to guard them against the dangers which lie before them. While these conditions remain the call to the Christian Church to arise and build comes with greater urgency than ever; to seek by prayer and by unceasing effort to bring the redeeming and sanctifying power of the Gospel within the reach of those who are yet strangers to it. To this call the C.P.A.S. is now responding in the confident assurance that God will continue to guide His people and to bless their work; and will in proportion to their faith lead them into yet larger and more fruitful fields of service.

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THE MYSTERY OF JOB.

By the Rev. F. R. Montgomery Hitchcock, D.D.

THE Book of Job is to many a mystery, a sealed book the burden of which is sorrow, the mystery of which is pain. But if we approach the problem of the sufferings of Job, we shall find that an all-important question is involved in the solution offered, and that many a useful lesson is to be drawn from the dialogue.

The book was written most probably during the period of the Captivity or even later. Some have held that it was composed during the time of the Hebrews' sojourn in the land of Goshen. Jewish tradition represented it as the work of Moses. Delitzsch held that it was composed in the time of Solomon. Ewald and Renan would give a later date, somewhere between the captivity of the Northern and that of the Southern tribes. But Davison, Driver, Margoliouth and Cheyne would place it after the Exile, and with the greatest probability. For although the age described is patriarchal, the subject matter is comparatively new. The figure of Job, or Iyyob, which means either "ill-treated one" (from *ayabh*) or "converted one" (from *yubh*), as he should be called, is old-world, and his surroundings are described in antique colours. Rich in flocks and herds, he offers primitive sacrifice as the head and priest of his family. The coin that is offered him by his friends is a *kesita*,[1] a primitive piece of money mentioned in Genesis.[2] The musical instruments named by Job in his speech,[3] harp and pipe, are the simple ones of Genesis iv. 21. The word "Yahweh" is avoided in the drama,[4] El and Eloah being used instead. But Professor Davison regarded this as "a patriarchal disguise," and says: "The author is a true Israelite, and betrays himself to be so at every turn, however wide his sympathy be with the life of other peoples, and however great his power of reanimating the past." Moreover, the life of the Arab chief is the same to-day as it was two thousand years ago; and the picture of the desert sheik conversing solemnly about God with his three friends at the door of his tent is not unfamiliar to those who have seen or read of the habits of that race. Besides this there are certain features in the book which point to the later date. There are here and there allusions to the law of Moses, its pledges;[5] its vows;[6] its landmarks,[7] and its judicial procedure.[8]

Moreover, the state of society which is depicted is not the primitive life of the patriarch, but the settled life of the community. The author, too, was a great observer. His illustrations are taken from history, the natural world, astronomy (evidently gathered from Chaldean sources,) and social customs. He was

[1] xlii. 11. [2] xxxiii. 17. [3] xxi. 12.
[4] It occurs in xii. 9, and in Prologue and Epilogue.
[5] xxii. 6; xxiv. 9. [6] xxii. 27. [7] xxiv. 2. [8] xxxi. 9–11.

evidently versed in the Psalms, to which there are numerous references in this poem. The author had also a reflective mind. The problem of pain and suffering perplexed him. In the young days of the world, when men did not think much or long, suffering was regarded as retributive. Then it was observed that the righteous suffer. But how is this just, if suffering is penal? This is the problem the author set himself to solve, and he did it in a sustained poem of literary merit and finish without, indeed, the rugged force and exaltation of the Song of Miriam, but still original and logically arranged. The poet had evidently abundance of material ready to hand for illustration. And the developed ideas of morality, the *inwardness* of the thoughts of the speakers, their deep insight into the counsels and character of God, and the conception of Satan,[1] so new to the Jews and suggestive of the influence of Persian dualism, if not also the references to Rahab, Leviathan, and sea-monsters, mythological creatures of Babylonian origin,[2] all point to a period after the Babylonian Captivity. After their return to their native land their thoughts were turned perforce to the moral government of the world, and especially to the problem of suffering, which supplied the Greek tragic poets with the subject of their dramas, Æschylus holding the penal and Sophocles the educational theory of pain and sorrow.

As has ever been the case, men sought consolation in "divine philosophy" (Plato) when everything else had been taken from them. To the penal aspect of the problem of pain the Jews in our Lord's day were distinctly partial. But as the Master learned obedience and was perfected by the things He suffered, so must all men be educated by troubles and sorrows. This was the moral lesson which an unknown poet tried to inculcate, however indistinctly and unsatisfactorily, some centuries before.

With regard to the poem itself, its structure is dramatic, but it is a drama of suffering, not of action, a drama moving in dialogues, not in scenes, in arguments, not in deeds. Job is the central figure. He is no myth, for we find his name coupled with Noah and Daniel in Ezekiel.[3] Around his fate is woven the net of cir-

[1] Satan appears in Zech. iii. 2, as "the Satan" or Adversary of Joshua, the high priest, where he is rebuked by Yahweh; in 1 Chron. xxi. 1, it is Satan (without article) that tempted David, whereas in 2 Sam. xxiv. 1, it was Yahweh that tempted him. In Job also the article is used. After the Babylonian Captivity the word "Satan," which had been applied in previous writings to any adversary, e.g., David was the satan or "adversary" of the Philistines (1 Sam. xxix. 4); an angel was the satan or "adversary" of Balaam (Num. xxii. 22), came to be used of an evil personality hostile to God and man. The evolution of Jewish Satanology was largely due to the influence of Persian dualism, from which their deeply rooted monotheism restrained the Jewish theologians. The Asmodæus of Tobit, the personification of evil, is the Æshma Dæva of the Persian religion. In the Book of Enoch there are a number of Satans, evil angels. In the *Book of the Secrets of Enoch* there is a further development of the idea of Satan, who is identified with the Serpent of Genesis iii. The Jewish treatises in the Talmud have the same ideas.

[2] These recall the Tiâmat of the Babylonian Creation story.

[3] xiv. 14.

cumstances and chain of arguments that form the nucleus of the drama. For the question upon which the dialogue turned was whether his suffering was a punishment or a discipline. Well known is the record of Job's prosperity, adversity and trial. Wondrous pitiful is the story. Deprived of all he had, wealth, love, power and health, his fortune taken from him, his children killed, his body a mass of putrefying sores, and his wife a blasphemer who bids him renounce God and die. Yet "for all this did not Job sin with his lips."[1] Here is the sublimity of pathos, and this pathos was intensified when his three friends, hearing of his misfortunes, came to mourn with him; but when they saw him, they knew him not, so strangely disfigured was that noble form by a loathsome malady, and then those stern sons of the desert, those austere wise men, lifted up their voices and wept. "So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was great."[2]

At last, moved by this deep, unspoken sympathy, Job's heart gathered strength, and he cursed the day of his birth and wondered why his life was prolonged in torture. Then the eldest of his friends, Eliphaz of Teman, took up his parable.

He began by expressing his surprise that Job, who had comforted others, should himself give way under affliction. Then he advised his fallen chief not to yield to despair, but to trust in God.

> "Remember, I pray thee, who ever perished, being innocent?
> Or where were the righteous cut off?"[3]

And then in thrilling words the speaker tells of his vision.

> "Now a thing was by stealth brought to me,
> And mine ear received a whisper thereof.
> In thoughts from the visions of the night,
> When deep sleep falleth on man,
> Fear came upon me and trembling.
> Then a spirit passed before my face:
> The hair of my flesh stood up:
> It stood still, but I could not see the form of it.
> There was silence, and I heard a voice:
> Shall mortal man be just before God?[4]
> Shall a man be pure before his Maker?"[5]

Such was the vision of God in the weary vigils of the man. Then wisely and well did he argue that no man can claim immunity from suffering, and at the same time he pointed out that goodness is the character of God, and therefore there is hope in the future, because there is a certain happiness for the man the Lord corrects.

> "Behold, happy is the man whom God correcteth.
> Therefore, despise not thou the chastening of the Almighty.
> For He maketh sore, and bindeth up;
> He woundeth, and His hands make whole."[6]

But Job did not receive this advice in a good spirit. His sufferings are too severe to be compared with ordinary pain. And he exclaims when finally wearied by expostulations and innuendoes

[1] ii. 10. [2] ii. 13. [3] iv. 7. [4] or "more just than God."
[5] or "more pure than his Maker." [6] v. 17.

of his self-righteous and "miserable comforters," "Man cometh up like a flower and is cut down. He fleeth as it were a shadow, and continueth not."[1] Would that there were another life possible. And yet there is hope of a tree, if it be cut down, that it will sprout again.[2] After expressing the hopelessness of immortality, he finds a gleam of hope breaking upon his soul, and he cries: O that God would appoint him a set time, and remember him after His wrath was past! "If a man die, shall he live? All the days of my service would I wait until my relief came. Thou wouldest call, and I would answer Thee."[3]

Once more Eliphaz replies to Job, this time in a more authoritative tone, and accuses him directly of sinfulness, which is the secret cause of his malady, evasion and hypocrisy. "Thy mouth uttereth iniquity," he said, and proceeds with the bitter harangue:

> "Why doth thine heart carry thee away?
> And what do thy eyes wink at,
> That thou turnest thy spirit against God,
> And lettest such words go out from thy mouth?
> What is man that he should be clean?
> Behold, He (God) putteth no trust in His saints;
> Yea, the heavens are not clean in His sight.
> The wicked man travaileth with pain all his days;
> The congregation of hypocrites shall be desolate."[4]

In short, Eliphaz urged Job to repent, and although appearances might be against him Job declares that there is One Who holds him innocent, his Redeemer, He Who will redeem his character from this cruel imputation, harder to bear than all his sufferings, He Who will deliver him from this sea of trouble, He Who will reveal Himself to him after death. Notice how the personal aspect of the resurrection is emphasized in the words, "Whom I shall see *for myself*."[5]

We cannot fail to notice the different stages in Job's growing faith. His mind was dark at first, and clouded over by affliction; his soul was oppressed with doubt, and his heart was chilled to the core by the unsympathetic attitude of his friends. And yet, through all this dark night of tumult, tempest, passion and despair, we can discern the star of faith in the goodness of God shining brighter and ever brighter upon his troubled spirit, until at last he gave utterance to that grand confession of faith (although he used "redeemer" (*goel*) in the sense of vindicator).

> "I know that my Redeemer liveth,
> And that He shall stand at the latter day upon the earth;
> And though this body shall be destroyed,
> Yet without the flesh shall I see God." (xix. 26.)

Although he has learnt this, still he cannot yet understand the anomalies and inequalities of life, the apparent success of the wicked and his own misfortune, godly, pious, and nobly generous as he has been. He has not yet learnt, but he is soon to learn, that it is for a wise purpose that the wicked are allowed to prosper, while the righteous are afflicted. They who are continually pros-

[1] xiv. 2. [2] xiv. 7. [3] xiv. 13, 14. [4] xv. 13–34. [5] xix. 26.

perous and successful, whose lives are pleasant and happy, very often forget God in the hour of their wealth. While those He loves, God chastens, in order to bring them nearer to Himself, moulding, as it were, their souls into shape by His Divine Hand, which often seems too heavy for man to bear, and yet can be borne and even kissed by the true son.

But Job had to learn this lesson in his own experience, and so has every son of man. While his friends reasoned falsely, obscuring, as they did, the discipline of suffering, denying the inequalities of life, the seeming prosperity of the wicked, and the apparent misfortune of the righteous, they cast discredit upon the government of God, which they sought to defend, by this method of contradiction. They teach us one important lesson: that "God does not need our ignorance," His cause is not to be advocated by ignorant defenders. For He will punish those who cover up the problems and deny the enigmas of life, no matter how righteous their motive may be.

Persisting in their refusal to regard Job as an innocent man, they actually charge him with crimes of inhumanity and tyranny:

> "Is not thy wickedness great,
> And thine iniquities infinite?
> For thou hast taken a pledge from thy brother for nought,
> And stripped the naked of their clothing." [1]

Of these things they warned him to repent, because for these he was now suffering retribution in the form of tribulation. God is great and God is just, was the burden of their argument. "Yes, He is, I know well," answered Job. "But is He just to me?" And they could not answer him.

Then once more Job made a survey of his circumstances. The once proud chief to whom princes gave ear, the once wealthy judge in whose presence the young men stood, is now had in derision of those younger than himself, a very scorn of men, and his prosperity had been turned into calamity.[2] And yet he has not lived a wicked life, he has been sincere, just and pure, staunch to his principles and true to his God.[3] The wicked, indeed, suffer miserably in mind and fortune, but in him there has been no wickedness. Would that God would answer him and tell him why He has afflicted him, and that his adversary had written a book.[4]

The words of Job are ended, and his friends do not answer, but sit silently looking on the ground, because he was righteous in his own eyes. Hereupon a younger friend, Elihu, came forward. He had been standing by listening to the discourse with much displeasure, because the friends had not been able to answer Job and because Job justified himself rather than God.

After waiting for some moments to see if his elders would speak, but observing that they still held their peace, he addressed them. Strong and bold and full of inspiration [5] were the words that fell from his lips. God is not unjust to Job, he said, He is not deaf to his cry. In many ways God speaks to man. By visions in

[1] xxii. 5–7. [2] xxix. [3] xxx. [4] xxxi. 35. [5] xxxii. 18.

the night He averts him from an evil purpose, by the chastening influence of sickness He checks his wild career, and He is ever ready to restore the penitent. Therefore God does not afflict a man unjustly. For surely God will not do wickedly, neither will the Almighty pervert judgment. God does, indeed, listen to the cry of the oppressed, but not when it is merely wrung from them, when there is no faith, no real submission to the Divine Will, no humble return to God, no early seeking of the Lord.

> " But none saith, Where is God my Maker,
> Who giveth songs in the night;
> Who teacheth us more than the beasts of the earth,
> And maketh us wiser than the fowls of heaven." [1]

The oppressed cry, but not in faith, and so there is no answer to their lament. Still, God is merciful to the poor, and keepeth watch over the righteous. " He openeth the ears of kings to discipline, and commandeth that they depart from iniquity."[2] And addressing Job, Elihu said:

> " Even so would He have removed thee out of the strait,
> Into a broad place where there is no straitness;
> But thou hast fulfilled the judgment of the wicked."

Thou hast thwarted the gracious counsel of the living God by rebelling against His chastening hand. Learn to submit and yield. Dare not to reproach or challenge Him Whose works are so wonderful to behold. " With God is terrible majesty; the Almighty, we cannot find Him out. He is excellent in power, and in judgment and in plenty of justice: He will not afflict. Men do therefore fear Him. He respecteth not any that are wise of heart."[3]

And so Elihu ended his words with the very sentiment that Job had expressed when in a softer and more pious mood:[4]

> " Behold, the fear of the Lord, that is wisdom;
> And to depart from evil, that is understanding."

It is to be noted that the Elihu speeches are not generally considered to be part of the original poem, but even as an interpolation, they are a valuable addition to the poem.

And then, as in the Greek tragedies, the *Deus ex Machina* appears, and in a speech of wonderful eloquence and majesty convinces Job of his error and removes his discontent. For the place was shaken by a great whirlwind, and the voice of Yahweh, condescending to reason with His creature, was heard:

> " Who is this that darkeneth counsel, (My Divine plan)
> By words without knowledge? "

Dost thou understand in the very smallest degree the great wonders of My hands in the earth, in the heavens, and in the depths of the sea, or canst thou read My ordinances, the principles by which I govern all things, by which I say to the sea:

> " Hitherto shalt thou come, and no further."[5]

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[1] xxxv. 10–14. [2] xxxvi. 10. [3] xxxvii. 24.
[4] xxviii. 28. [5] xxxviii. 11.

Then was Job humiliated in the dust by the transcendent majesty of God revealed to him in this sermon of nature. His mood of anger was overpast, and now that God had granted him the occasion of vindicating himself, he had nothing to say but, "I am vile."[1] Thus Job recovered himself in the presence of God, while the dread voice still pursued the theme of God's righteousness, and in a tone of irony inquired:

> "Wilt thou condemn Me, that thou mayest be righteous?
> Hast thou an arm like God?"

Assume the majesty, glory and beauty of God, and govern the world. If thou canst do that, I will confess that thy right hand can save thee. Why, even Behemoth (elephant), one of My creatures, is a marvel of strength and power to such as thee.[2]

In such a wise did the great Creator deign to reason with His creature, bringing him to a sense of his presumption, and showing him how wisely everything has been ordained and arranged for the moral and spiritual education of rebellious man. And the creature, now penitent, confessing his inability to understand and his audacity in complaining, said: "Wherefore I abhor myself, and repent in sackcloth and ashes."[3] And God accepted his repentance, and also his intercession on behalf of his friends.

Thus Job learned the lesson of life—submission to the Almighty Will of God and rest in the everlasting arms. It is said that the issue of the drama is evaded. The problem "Why do the righteous suffer?" is not solved, for it is insoluble if this life is regarded as the "be-all" and "end-all." And it is urged that the arguments attributed to the Almighty might silence but would not convince, and yet in the drama they reduce Job to a condition of sorrow, for they teach him his place in the world and his impotence in the presence of the Creator; and they make him realise somehow that One Whose wisdom, power and goodness are so manifest in the natural government of the world is not likely to make a mistake in its moral government. Job being made to feel the want of another life, if only to vindicate his character before God, is helped to rise above the problem that has vexed his soul and feel that it is better for him to have suffered than not to have suffered, seeing that his sufferings have brought him into closer touch with the source of his own life and the fountain of his happiness.

It is the light the Cross of Christ, in all its glory and its shame, throws upon the problem of suffering, that enables us to approach that mystery from a higher standpoint than either Job or the Psalmist, and to see the moral purification that is wrought out in pain and the spiritual sanctification of sorrow. The conclusion of the drama, the increased prosperity of Job, is distinctly Oriental, and offends the Western mind which, under Christian influence, does not identify worldly advancement with true success.

[1] xl. 4. [2] xl. 1–15. [3] xlii. 6.

THE PRESENT CALL TO EVANGELISM.

By the Rev. H. W. Thomas, M.A., Vicar of Holy Trinity, Aldershot.

SOME twenty years ago, the Archbishop's Committee on Evangelism reported on the subject in the following words: "To evangelise is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church. Will the Church of England rouse herself to this paramount obligation?"

The twenty years that have passed since that report was issued represent a period that may well be described as unique in its influence on the world. What has been their effect on religion? The War, with its terrific impact on life, launching mankind on an uncharted sea of national and international relationships; the great upheaval in thought and outlook, due partly to the War, and gaining ground through the weakening of older conventions; the vast advance in scientific discovery and invention by which possibilities unthought of have come within ordinary compass, have each had an effect on human life which can be seen in all its varied departments. In the realm of religion, the consequences can be clearly marked. We see an increased indifference to spiritual things, with the development of an outlook which tends to dispense with any ultimate authority except personal desire, while the world has before it the hitherto unknown spectacle of an entire Nation, as in Russia, being actively urged to a complete materialism through the denial of God. The challenging of many of the great religious convictions of the past, such as the sanctity of Sunday, the authority of the Bible, the duty of public worship and other recognised ideals, springs from a conception of life which looks upon it chiefly from the human aspect, and sees the special object of man to be concerned with a material purpose.

The English Nation has, in the past, had many religious privileges which have helped to make the character and ideals of its people. Freedom of worship, the possession of an open Bible, the influence of the English Sunday, with many other factors, have each contributed their share. To-day we have to face the situation that some of the prevailing tendencies, taken as a whole, cut at the foundations of religion. The cinema is one of the greatest inventions, with untold possibilities. What is its influence to-day? The deputation, headed by the Archbishop of Canterbury, and Sir Charles Robertson, which waited upon the Prime Minister recently, made out a sufficient case for anxiety. Sir Charles Robertson showed that the independent censorship of films established in one district recently had found one quarter of the films submitted to it unsuitable on the grounds of "crime, cruelty, and

loose morality." Yet these were films suggested for Sunday showing! Twenty million people, we are told, go to the cinema each week, and amongst them a great proportion of the young. We can readily acknowledge the many excellent films shown, and yet have to ask, what will be the outcome of influences such as those referred to by the deputation in the years to come?

The outcome of present conditions can indeed be seen in many ways. There is the effect on family life where children grow up without even the outward religious sanctions of the past. The decline in Sunday School Scholars is one feature of this condition. The numbers now attending Sunday Schools are considerably reduced from those of years gone by. As we see the possible advent of organised Sunday games, the spread of the Sunday cinema, and similar activities, we know that the problem will not become easier. The drift of young life from organised religion is one of the most vital aspects of the problem, but it does not stand alone. An attitude to life which fails to see any higher spiritual authority than what is good in our own eyes, not only leads to an indifference to Christian claims and to disregard of the Church, but to a loosened tendency in every department of life. The lower moral tone and relaxed view of the marriage tie, the increase of the gambling instinct in all sections of life, the spread of false doctrines of Government and State, spring from the failure to hold a right view of God and of His Will for man. The extreme Communist theory necessitates the removal of the idea of God before it can be fully carried out.

We need not doubt that many of the changes in outlook and discovery that have arisen can, under God, produce beneficial results for mankind, nor can we fail to believe that God is more than ready to help His own creation into the true path. Yet for this He needs us! To the Christian, the recognition of the need is but the call to a new endeavour, and new endeavour is best stimulated by seeking the meaning of the outward facts. The power of forces of evil needs no emphasis, but God also "has not left Himself without a witness." The restlessness of the age and its thirst for new things, the dissatisfaction of soul so apparent, is an indication that men have not obtained what they seek. While the tragedy of present-day activities is that they so often lead people farther away from the true reality, yet the search after fuller life is a sign of man's need of God. If we but knew the thoughts of many around us, they would often reveal to us those who sadly struggle with the besetting sin, and feel the sense of a deep disillusionment. We have, too, the fact that those who move about the country express the opinion that there is, to some extent, a reaction from the indifference of the post-War years, and a desire for a truer and more satisfying life. Many a Parish Clergyman will endorse this in relation to his own people, and testify that, in spite of much that speaks of neglect of God, there is a seeking by many after something that will help to higher things. If the present must be regarded as a time for deep concern, we may see it also as a "Day

of Opportunity" which calls the Christian Church to make the things of God attractive and necessary to men, and to do so by showing that the life Christ offers has a fullness that answers man's every need.

Our Lord was moved with compassion because He saw men as "sheep without a shepherd." The call to a definite Evangelism comes from the same need of human life to-day. And we can start from the knowledge that men not only need God, but, unless they have deliberately turned from Him, they dimly want Him even though not fully conscious of it. The message of Evangelism to-day is therefore a twofold one. It must seek to bring men to a realisation of the fact that life without God is not true life at all, and to lead them to see that the solution of all they need is the provision that God has made in Jesus Christ. All the philosophies of life have discovered no other solution than this, and the Church is therefore equipped for its task with the confidence that it has in the Gospel of Christ the Divinely appointed answer to man's call. It is this which has transformed the world in the past, uplifted men from sin and given the true incentive for life. St. Paul's motto is still the motto for every Evangelistic effort: "I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation." Sir Evan Spicer's recent letter to *The Times* reminded us that at least men know this to be the message that they need, and the only one that can give the power that will lift them to God. This does not mean that the great moral and social questions that call for our help are in any way overlooked, for the Gospel is "Good News" for every human problem, but it emphasises the fact that all such problems will be met more quickly, when lives are truly converted to God.

The concern of the ardent Evangelist to-day is not with his message, but rather with the mode of its presentation. How is the Church to bring home to the careless and indifferent and even to the seeking men and women the fact that it has just what is needed? There is a distinct place for the united witness to Christian truth, and against the false ideals of the age, but leaving this aside, and also the bigger Evangelistic efforts which God can still bless, as we see in the case of Mr. Lionel Fletcher's campaigns, how is the ordinary parochial Clergyman faced with the responsibility of his own people, and who knows he is called of God to do this very thing, to face the matter? In these days of shortage of Clergy and the money to pay them, it is difficult at times to avoid the view that little more can be done than to see that ordinary activities do not fail. No true Pastor acquiesces at heart in this position, for he knows it is not really fulfilling his commission to be a Minister of the Gospel, and he longs to buy up the opportunity that presents itself. What methods can the Vicar of an average Parish adopt as he faces the question of how to bring the Gospel home to his people, and sees himself as the Pastor of all within it, of whatever views or character they may be?

Canon Joynt in his latest book, *The Church's Real Work*, has

given us a review of the many opportunities which fall to the average Clergyman, and specially stresses the value of parochial visiting. The Church of England parochial system has, at times, been belittled, and it is true to say that, so far as congregations are concerned, it has lost its application, but as a means of bringing the Gospel home to the masses it still stands unrivalled. If it were possible for the Clergy to avail themselves of their greatest privilege—the accepted right to knock at every door and invite admittance for themselves to discuss the things of God—what might not be the outcome? Parochial visiting is the essence of the Church of England system. For the Evangelical School of thought it has especial significance in that it helps to make that definite friendly contact which we believe to be the true method of pastoral ministration. The interest in the home life, the quiet talk with husband and wife on spiritual things, the Christian advice on difficult problems, all can be a real form of Evangelism amongst our people. Such contact may often lead to a desire for further, and it may be private talk with the Clergyman on special needs, but it will certainly lead in many cases to a desire to "come to Church." The Bishop of Winchester's recent words have a wholesome warning: "I am sure that through the abandonment of visiting, the Church is losing hold in Parish after Parish. No beauty of ceremonial, no eloquence of preaching, can compensate for its lack."

To quote the recent C.P.A.S. Report: "The Christian Church is charged with the responsibility of holding up before the Nation the 'Ethic' of the Christian Gospel, but the acceptance of this 'Ethic' will depend upon the number of individuals within the Nation who have definitely yielded themselves to the claims of Christ." The Church can never execute its ministry to the individual unless it makes the full opportunity for personal contact. Such an ideal means a great deal of work that can never be shown, but from the point of our country and its spiritual needs, can we find a more valuable way of contact for the bringing of the message of Christ into the homes of our land?

The essential difficulty is that it is impossible as a rule for the Clergy themselves to find time for a ministration of the Parish in this way. It may be that we need to discriminate more in the use of our time, yet, with every care, much cannot be accomplished personally, and this fact leads us to ask whether we have, as a whole, succeeded in training our laity for Evangelistic work so that they may at least assist the Clergy. Every organised parish has its District Visitors, Magazine Distributors, Cradle Roll Visitors, and other visiting groups. Why should there not be, either from these bodies, or through other chosen bands, Evangelistic visitors, who, with a periodical greeting from the Church, could at intervals visit the homes and establish friendly contact and open the way for the Christian message. This might be a work for earnest C.E.M.S. and Mothers' Union members, which, if gradually persisted in, could not fail of some result. Cottage meetings, in which some earnest layman or woman worker can gather a few men and women

together for a talk, can prove of great use in this way. Informal gatherings for prayer, Bible study and discussion, all have their special possibilities.

Prebendary Carlile of the Church Army has been calling our attention to the great value in a Parish of a band of people linked together as Church members, through a definite Christian experience. Such an inner circle might well become an effective Evangelistic force, as well as provide means for the development of the lives of its members. Converted people must be brought out into some service if their growth is not to be stunted. This is especially the case with young people. We may find it necessary in Parish work to have Clubs and Guilds for helpful recreation for the young, but we miss our entire purpose if their Church contact is limited to this. From this wider circle, we must gather the inner circle, which, held together by such methods as those of the Christian Endeavour or similar type, will steadily realise that Christian experience should be expressed in service. But always must it be ours to lead by word and example if our people are to follow.

Of the ordinary Services and Organisations of a Parish, there is no call to speak, but as we survey them from time to time, we are bound to ask how far they are fulfilling their true purpose. Services can become stereotyped and the message lose its vitality, while Organisations may become the working of a machine. The constant question we have to face is whether it is all a channel for the Message of Christ to reach men's hearts, through the Holy Spirit's power. Lord Daryington has recently pointed out that in our Church Councils we are intended to have a body that works in spiritual co-operation with the Incumbent for the evangelisation of the Parish. The difficulties of this ideal are often apparent, but it is not therefore the less needful that we should seek to cultivate it.

One great encouragement to all who feel the call to Evangelism is the fact that the Church as a whole is realising that this is a supreme duty before it to-day. A timely contribution to the situation which promises to be of the greatest value to the Parochial Clergyman, is the scheme just issued by the Church Pastoral-Aid Society, whereby the Society, with its well-known motive of Evangelism as the aim, is prepared to assist in efforts made to promote an Evangelistic campaign. This assistance is to be given in the very ways which a Parish most needs to help it in its task, viz.: By week-ends for the deepening of spiritual life, training classes for workers, and Evangelistic Missions embracing a whole Parish and its organisations. Such a scheme will thankfully be utilised by many parishes in the coming months.

But no one who looks at the need and who knows the desire in some way to meet it, can fail to ask, " Who is sufficient for these things? " There is nothing more necessary than that we should do so, for only then can we realise that " our sufficiency is of God." The characteristics of the present age might well seem to make the opportunity of the Church a perplexing one, for the activities

which oppose Christianity are both subtle and alert. Yet on the other hand we can rejoice in the fact that the Christian experience is being accepted and valued by many, and that there are many indications both at home and in the Mission field that God's purposes are being worked out. Man's need has always been God's opportunity, and God may even now be waiting to revive His work in our land and bring our Nation to a new knowledge of Himself.

If God is to work, what is requisite? There must be a Church fully alive to the work for which it is called, and whose members have a real desire to show by word and life the message of Christ to their fellows. As the Church's Ministers we must feel the burden on ourselves and the spirit that says "This one thing I do." But when this is so, there must still be the further realisation: "Not by might nor by power, but by my Spirit." The Church is the instrument, but the power is of God, and therefore the channel for the power must be created and kept open by prayer.

Has prayer, in its real sense, the place that it ought to have in the life of the Church? All the great religious movements of the days gone by have come in answer to two things, a definite desire on the part of God's servants for the salvation of others, and then the effectual earnest prayer that has opened the way for God's working. It is in such circumstances that God's power has been manifest in the past. In this way the C.M.S., C.P.A.S., and other kindred organisations came into being. If a wave of Evangelism and Revival is to come to our country we need to revive the place of prayer in our midst. The formation of prayer groups in each Parish, the bringing of the idea and necessity for prayer into every department of our work, and the definite calling upon God for His blessing on every effort will be our answer to God's "Prove me now." If the Church could gather its members together and in constant and united prayer wait upon God, as the infant Church did in its early days, can we doubt that God would hear and the way would be opened for His power to be manifested?

GILLIAN MUNRO. By Isabel Cameron. *R.T.S.* *7s. 6d.*

Gillian Munro reveals all the charming characteristics of Isabel Cameron's previous books. Here is the same clever characterisation —in Gillian Munro the poetical yet essentially human young minister —in Margeryhis lovable care-free bride—in Miss Russell the complete "nesty buddy" and in many other smaller yet just as living figures, like kindly Tom MacGlashan and the Bannermans, of honest Scottish pride. Here too is the same delightful realisation of the idiosyncrasies of the Highland folk and the intimate sense of the Providence of God overruling the dissensions and petty jealousies of mankind.

In the event of a second edition of the book one or two of the Gaelic words might be corrected.

THE SEVENTH EARL OF SHAFTESBURY.

By the Rev. T. G. Mohan, M.A., Clerical Assistant Secretary Church Pastoral-Aid Society.

IT is fashionable to-day to refer, rarely with any specific detail, to the great blessings brought to the Church by the Oxford Movement; but there is a strange absence of any real appreciation, possibly of any adequate knowledge of, and certainly of any such frequent reference to the achievements of the Evangelical Revival, both in Church and State.

We are familiar with the statement that the Evangelicals produced no leaders of any intellectual ability, that they were unpractical visionaries, hide-bound dogmatists and narrow-minded Puritans. It may be true that not many wise men after the flesh, not many mighty, not many noble were called, but history will record that these foolish ones were chosen to confound the mighty and to bring to nought the things that are.

Sir Josiah Stamp, in a Foreword to a life of Shaftesbury,[1] says:

"Other countries made the transition from the old to the modern conceptions of industrial society by violent stages that necessitated force and bloody revolution, but Wesley and Shaftesbury together so transformed the social and ethical ideas of England as to achieve the same result by evolution of opinion and sympathy."

A movement which saved England from the horrors of the French Revolution and is perhaps responsible for the fact that the British Empire is one of the few stable monarchies in the world to-day is hardly a movement to be treated with scornful contempt. Evangelicals, when tempted to despair, should remind themselves of their glorious heritage; and the Church generally must not be allowed to forget the practical and unsurpassed results of the movement.

One who has given many years to exhaustive research in this field says he "was driven to the conclusion that the Evangelical Movement, started by Wesley in the eighteenth century, rises supremely above any other religious movement affecting the social developments of the English-speaking world." Indeed he believes "the influence of this movement, in sowing the seeds of social righteousness and propagating the spirit of reform, stands without a peer in the annals of social emancipation, and that, as yet, it has never been duly recognised by History," and again—

"the religious zealots who organised the temperance movement in England, who started the Sunday School and inaugurated the Sunday evening service, who opened Britain's first free medical dispensary and originated societies for

[1] *Lord Shaftesbury*, by Dr. J. Wesley Bready, to whom I am much indebted for valuable assistance in this article. The Prime Minister of Canada, the Rt. Hon. R. B. Bennett, has recently confessed that the inspiration for his "New Deal" came through the reading of this book.

self-help among the working populace, who humanised both prison system and penal code, who emancipated the slaves and laid the foundations of popular education, who encouraged the growth of middle-class influence and originated the Protestant world-missionary crusade, who taught the labouring world to become vocal and provided many Trade Union leaders—these zealots, surely, were rather active in the affairs of this world for a people obsessed with 'other-worldliness.' "

The accepted adjuncts of the parochial system to-day were established as a direct outcome of the pioneer work of Evangelicals in spite of opposition. Pastoral visitation, the employment of lay workers, open-air meetings, early administrations of Holy Communion, and the missionary enthusiasm of the Church, and much of the Diocesan machinery for assisting poor parishes follows the example of early Evangelical effort. Truly we have a goodly heritage! and through a long list of Evangelical Reformers, from John Wycliffe to John Wesley, and the noble company of the Evangelical Revival, none displays more faithfully the saintly character, spiritual devotion, inflexibility of principle and practical idealism of the movement than the seventh Earl of Shaftesbury.

Anthony Ashley Cooper was born in 1801 into a home in which parental tenderness and love were unknown. His father was harsh and dictatorial and his mother too fond of the pleasures of the aristocratic society in which she moved to give the boy a mother's care and devotion. Perhaps it was to the loveless childhood of this sensitive lad that we owe his deep sympathy and love for his even less fortunate fellows in humbler walks of life. A godly and motherly nurse compensated to some extent for the lack of parental affection, and she early bred in him the seeds which eventually produced such a noble Christian character. Her death, when he was eight years of age, cast a dark shadow over his young life.

At seven years of age he was sent to a school at Chiswick where his misery was complete. Looking back even in old age he said:

" The memory of that place makes me shudder; it is repulsive to me even now. I think I never saw such a wicked school before or since. The place was bad, wicked, filthy; and the treatment was starvation and cruelty. Nothing could have surpassed it for filth, bullying, neglect and hard treatment of every sort: nor had it in any respect any one compensating advantage except perhaps it may have given me an early horror of oppression and cruelty."

Even in those early days his love for spiritual things was sufficiently developed to make him the object of savage amusement and persecution by the older boys.

Holidays, however, brought little relief from his unhappiness, for, in spite of his aristocratic home, he tells us that he was " left for days without sufficient food until he was pinched with starvation; and he can recall many weary nights in winter when he lay awake all through the long hours suffering from cold."

The first real happiness came to him when he went at thirteen to Harrow, where he responded to the kindly influence of the school but gave no evidence of brilliant intellectual ability. Here, however, there occurred an incident, the memory of which was engraved upon his soul and gave the direction to the whole of his life's energies

and aspirations. He witnessed a pauper's funeral, and was stricken with horror as he saw the drunken bearers shouting a ribald song and so intoxicated that they were unable to support the coffin, which fell to earth with a crash in the midst of a struggling group of humanity. There and then he resolved that his life should be spent for the uplifting of the poor and down-trodden.

In 1819 he went to Christ Church, Oxford, where he obtained a First in Classics, and then after a period of continental travel he was elected M.P. for Woodstock in 1826.

Shaftesbury was not cast in the mould that makes men self-assertive. He was indeed conscious of his own supreme weakness, and only an over-mastering sense of devotion to his Lord for the welfare of the masses forced him, against his will, to lead that great campaign against slavery in every form which has made him famous as a Christian philanthropist. In 1827 he wrote in his diary: "Would to Heaven I could quit public life and sink down into an ambition proportionate to my capacity." Later he writes: "Entertained yesterday strong opinion that I ought not to give up public business or rather the endeavour to qualify myself for it. The State may want me, wretched ass that I am."

It was two years before he made his first speech in Parliament, but it was perhaps prophetic that this speech was an appeal on behalf of more humane treatment of lunatics.

In 1830 he married Lady Cowper, of whom he afterwards said: "A wife, as good, as true, and as deeply beloved, as God, in His undeserved mercy, ever gave to man."

In 1851 his father died and he succeeded to the Earldom as Lord Shaftesbury.

The condition of the poor, the homeless, the mentally deficient and of many thousands of workers was appalling. The system under which they laboured can merit no better description than "white slavery." Shaftesbury determined to give his life to the task of letting the oppressed go free, but the great motive power of his labour was a religious one and his spiritual inspiration was to succeed where political theory had failed. Shaftesbury declared himself to be "an Evangelical of the Evangelicals," and it was this plain, vital, practical religion that dominated his life. He believed in salvation by faith but by a faith which showed itself in works. He was deeply spiritually minded and had a solemn sense of stewardship. Proud to be known as a Protestant he was a rigid Sabbatarian and never tired of reminding the workers that this heritage was their great charter of liberty. The Bible he deeply loved and revered and was so well versed in it that his speeches contained countless Scriptural allusions and quotations. He lived in constant expectation of, and supplication for, the Second Coming of Christ. Though a staunch Churchman his hope of salvation rested not upon Sacraments or Sacerdotalism but upon faith in the redeeming Blood of Christ and a renewed heart and life. He loved to visit the poor and never failed to point them to spiritual sources of comfort and help.

The success of his efforts on their behalf was in no small measure due to his intimate knowledge gained by assiduous personal visitation and investigation.

His attitude to the Oxford Movement is summed up by Dr. Wesley Bready as follows:

" On, with Christ, for the establishment of God's Kingdom, in righteousness, on earth; not back with the hierarchy, through a glorified Medievalism, to the Golden Age of the Fathers. He insisted on a forward, not backward look, and although he never minimised the value of creeds, forms, symbols and ceremonies, if vehicles of living truth, he ever emphasised the conviction that the primary purpose of Christian institutions is to lead men into communion with the Divine Power, enabling them ' to do justly and to love mercy and to walk humbly with their God.' "

The characteristic of Shaftesbury's amazing reforms is the strong religious motive power which was the mainspring of his action. He demonstrated to his own and every subsequent age that in regard to social reform the empty philosophy and secularism of his day were no match for the dynamic of the Gospel. It was a triumphant vindication of spiritual motives over political theories; and of religious work among the people he says: " All hopes are groundless, all legislation weak, all Conservatism nonsense without this alpha and omega of policy."

Shaftesbury's visitations of the people had opened his eyes to the unspeakable horror of their slum conditions—" dens of despair " he called them, and prayed for another " vast fire of London " to sweep them away. He had himself discovered as many as five families living in a single room. In one of the common lodging-houses of those days, 100 people, men, women and children, were crowded into a room 30 ft. × 20 ft., huddled together and sleeping on vermin-ridden straw or rags. A case was reported of thirty-one people sleeping in three beds.

Unfortunately Shaftesbury found himself face to face with a practical problem on his own estate which, when he inherited it from his father, caused him to write:

" Surely I am the most perplexed of men. I have passed my life in rating others for allowing rotten houses and immoral, unhealthy dwellings; and now I am come into an estate rife with abominations! Why, there are things here to make one's flesh creep; and I have not a farthing to set them right. I am half-pauperised; the debts are endless; no money is payable for a whole year and I am not a young man. Every sixpence I spend is borrowed."

His honesty and sincerity are manifest in the heroic spirit with which he faced the situation. At great self-sacrifice and expense he set about making his own estate a model community. He erected workmen's cottages, planted orchards and gardens, built schools, organised clubs, renovated the Parish Church, saw to the early closing of the public-house and appointed a paid Scripture Reader to visit the people in their homes. This was only accomplished by the sale of valuable treasures which his artistic soul dearly loved and could ill afford to lose.

When at last the Lodging House Act was passed in 1851 Dickens,

who was a close friend of Shaftesbury, described it as " the best piece of legislation that ever proceeded from the English Parliament."

Shaftesbury's first great effort in social reform was, as we have seen, directed to the treatment of lunatics. Considerable reforms had already been accomplished, yet a great deal remained to be done. A Commissioners' Report of the time describes a licensed asylum near Gateshead thus :

" Chains attached to the floor in several places and it was the practice to chain patients by the leg upon their first admission, in order, as it was said, to see what they would do ; bedding filthy, cell offensive, also sleeping room ; improved by visitation but still unfit. In one of the cells in the upper court for the women, the dimensions of which were 8 ft. × 4 ft. and in which there was no table and only two wooden seats fastened to the wall, we found three females confined ; there was no glazing to the windows and the floor was filthy. The two dark cells which adjoin the cell used for a day room are the sleeping places of these three unfortunate beings. It must be added that these two cells, and one other adjoining it, have no window and no place for light or air, except a grate over the door, which opens into a passage."

In 1845 Shaftesbury carried two Bills, one to regulate asylums, and the other to provide better treatment for the inmates.

His second great effort aimed at the improvement of the conditions in factories and mills, and especially in the lot of children. It seems incredible, in a country noted for humanitarian feeling, that such a state of affairs as then existed could be tolerated. The truth is that the public were ignorant of the conditions, and vested interests were powerful. Shaftesbury's revelations shocked the conscience of the Commons, but there was strenuous opposition to the Ten Hours Bill, and it was passed only after a great struggle. Even then its provisions were evaded by a legal quibble, which made it necessary to fight the case all over again.

Shaftesbury's knowledge of the unhappy state of the slaves in factories was due to personal investigation. Men, women and children were broken and maimed and prematurely aged by the crippling conditions of labour. Workhouse orphans between seven and thirteen years of age were supplied as cheap hands for the mills and were worked from thirteen to sixteen hours per day.

A Spanish gentleman visiting England observed the unnatural dexterity of the infant fingers which laboured to accumulate the nation's wealth, but he preferred the stagnation of Spain to the white slavery of England.

The result of these conditions upon men and women was dreadful. Few workers avoided the scrap-heap after forty years of age.

Shaftesbury had resigned his seat shortly before the Ten Hours Bill was passed, but when the news reached him he wrote in his diary :

" Six o'clock—news that the Factory Bill has just passed the third reading. I am humbled that my heart is not bursting with thankfulness to Almighty God, that I can find breath to express my joy. What reward shall we give unto the Lord for all the benefits He hath conferred upon us ? God in His mercy prosper the work and grant that these operatives may receive the cup of salvation and call upon the Name of the Lord. Praised be the Lord in Christ Jesus."

Perhaps the most sensational of his exposures was concerned with the frightful conditions of the workers in coal mines, where women and children were employed eighteen hours per day, the children drawing trucks along narrow passages eighteen inches in height, on all fours like animals. Shaftesbury asked for a Royal Commission to enquire into these horrors and this Report was issued in 1842. So shocking and disgusting were the facts revealed that the Home Secretary attempted to suppress the Report, but through a providential mistake it had already come into the hands of Members of Parliament. The boys and girls performed their tasks in sloppy roadways no better than common sewers, where an ordinary-sized dog could not have followed except in a crouching position. Children, sometimes quite naked, were hitched by means of a leathern girdle and a chain between the legs to trucks bearing loads of from one to two and a half hundredweights of coal which they drew through passages, in some cases only eighteen inches high, and not infrequently twelve inches deep in mud and water. A beautiful girl of six was found to be drawing a truck a distance equal to the height of St. Paul's Cathedral, and this journey was made sixteen to twenty times a day with one to one and a half hundredweight of coal. Ill treatment was added to these unhappy circumstances and the children were treated with a brutality which was only equalled by their slavish conditions.

Of the effect of such conditions upon women and the results upon home life and morals it is unnecessary to speak. The publication of the Report caused a wave of popular indignation, but so callous had the employers become that considerable opposition was offered to Shaftesbury's efforts for reform. He introduced, in a speech lasting two hours, a Bill to prevent the employment underground of women, and of boys under the age of thirteen. His diary records:

"Oh that I had the tongue of an angel to express what I ought to feel. God grant that I may never forget it though I cannot record it. On the 7th brought forward my motion. The success has been wonderful, yes, really wonderful. For two hours the House listened so attentively that you might have heard a pin drop, broken only by loud and repeated marks of approbation. As I stood at the table, and just before I opened my mouth, the words of God came forcibly to my mind—'Only be strong and of a good courage.' Praised be His Holy Name, I was as easy from that moment as though I had been sitting in an arm-chair. Many men, I hear, shed tears. Sir G. Grey told William Cowper that he 'would rather have made that speech than any he had ever heard.' Grant, O blessed God, that I may not be exalted above measure but that I may ever creep close to the ground, knowing and joyfully confessing that I am Thy servant, that without Thee I am nothing worth."

His speech closed with an exhortation "to break off our sins by righteousness and our iniquities by showing mercy to the poor." The House as a whole was sympathetic, but there was some opposition and the hope of the opponents of the Bill lay in the House of Lords, where the struggle was to be much more difficult.

It is sad to relate that Shaftesbury received no support from the Bishops. He says:

"Never have I seen such a display of selfishness, frigidity to every human

sentiment, such ready and happy self-delusion. Three Bishops only present—Chichester, Norwich, Gloucester, who came late but intended well. The Bishop of London and the Archbishop of Canterbury went away! It is my lot, should I, by God's grace, live so long, to be hereafter among them; but may He avert the day on which my means of utility in public life should be for ever concluded!"

The Bill passed into law on August 10, 1842.

The scope of his efforts in other industrial spheres, though not so spectacular, is none the less valuable and remarkable for the improvement brought to the lot of the workers. In the calico-printing trade, children of eight years of age were working fourteen or sixteen hours a day in temperatures ranging from 80° to 115°. In 1845 his Print Works Bill modified these conditions and prevented the employment of any child under the age of eight. Not a great achievement, but indicative of the need for reform.

To the agricultural workers similar help was given. Gangs of children, from six years old and upward, marched for miles to the seat of their labours to work from early morning till late at night. A girl of six walked eight miles to Peterborough and worked from 8 a.m. to 5.30 p.m., for which she received *4d.* Shaftesbury's Bill was not passed, but the Government introduced a substitute, which, while it fell short of Shaftesbury's ideal, was at least a move in the right direction. In 1872 he carried a Bill to modify similar abuses in the brickyards.

The story of the "climbing boys" is a familiar one. Tiny children, their bodies soaked in brine and dried before a fire, were forced to climb narrow flues in order to clean the chimneys. If, choked with soot and stupefied by fumes, they hesitated in their task they were hastened by prods with wire upon the bare soles of their feet, or by the lighting of a fire in the grate below. Many children died in the performance of these tasks. Of Shaftesbury's final Bill passed as recently as 1875 it has been said that "had he done nothing else in the course of his long life he would have lived in history by this record alone."

Time does not permit here of any account of his work for the depressed classes in India, of his labours for the suppression of the opium traffic or of his efforts to deal with the evils of the drink traffic.

His work for the education of the poor is a wonderful story in itself. In 1833 he discovered that over 1,000,000 children of school age were receiving no education whatever. Grown men, known only by their nicknames, did not know their own names. In some districts not one boy in ten could read. Shaftesbury realised the serious moral result of this ignorance. His Bill included, of course, religious instruction, and this proved to be a stumbling-block to its progress owing to the opposition of the secularists on the one hand, and to the lamentable division between Church and Dissent on the other.

Meanwhile, an attempt had been made to deal with this problem by the workers of the London City Mission, who opened the first Ragged Schools. Later, a Central Committee was formed with the title of the Ragged School Union, with Lord Shaftesbury as its

President, a position which he occupied for thirty-nine years. Dickens was a great admirer of the Ragged Schools and wrote warmly in their praise. More than 300,000 children were helped by this Union, and its schools provided all the advantage of the craft and recreation clubs of modern times, with the addition of sound Gospel teaching.

An amusing story is told by Shaftesbury which illustrates both the difficulties and the victories accomplished by these schools. One night his friend, Judge Payne, went to visit a newly started school. On arrival he found the lights extinguished and all the windows broken; the headmaster was lying on his back with six boys sitting on him singing "Pop goes the weasel." Commenting on this incident Shaftesbury said: "Depend upon it, the very boys that sang 'Pop goes the weasel' on the prostrate master will be among the best boys and monitors in the school."

Time forbids an exhaustive account of all the spheres in which his influence was paramount. He had an amazing capacity for practical interest in numerous good causes. This sketch, however, would not be complete without reference to his honourable connection with such well-known Evangelical Societies as the C.P.A.S., C.M.S., Bible Society, etc.

I may perhaps be pardoned for referring particularly to his long connection with the C.P.A.S. The Society was formed to bring the Gospel to those multitudes of whom we have been speaking, through the medium of the parochial system by pastoral visitation. Shaftesbury presided over the meeting at which the Society was formed, and for nearly fifty years hardly ever absented himself from the Chair at its Annual Meetings. "I never was called," he said, "by God's mercy to so happy and blessed a work as to labour on behalf of this Society." "His speeches at the Annual Meetings give the religious history of nearly half a century," says his biographer.

They also provide instructive, and sometimes amusing, insight into his evangelical outlook. On one occasion he wrote: "I propose to speak openly at the C.P.A.S. and then retire from the Presidency saying that with such opinions I ought not to occupy a post which ought to be filled by a person in harmony with those he represents." In his speech he dealt with the need of Church reform. On the subject of patronage he recognised that the system was faulty, but he said: "Two changes to which I should strongly object are, firstly that applications to livings should be made a matter of popular election; and secondly—tell it not in Gath!—that they should be given to the Bishops." He said further: "I will not go on preaching any more about ecclesiastical reform because it would be utterly useless, because I know their Lordships the Bishops will *never* begin." Shaftesbury immediately offered his resignation, which, needless to say, was not accepted.

On the subject of Evening Communion he said: "The rectors and vicars of large parishes tell me that for one poor man or woman who has attended Morning Communion fourteen or fifteen have attended Evening Communion."

Shaftesbury possessed a marvellous ability for sympathetic identification with every good cause for the uplift of the people. The name of Wilberforce will always be connected with the liberation of slaves, Elizabeth Fry with the reform of prisons, Raikes with the beginnings of Sunday Schools, but the name of Shaftesbury is closely linked with almost every effort for social reform.

Though always a poor man he never received a penny for all his labours for the benefit of the poor. On one occasion he was chairman of a Commission, six members of which were each receiving £1,600 per annum, yet his work was entirely honorary.

He was a tall, attractive man, a good speaker, having rank, distinction and great abilities which placed within his reach the highest political offices, but his unselfish ambition compelled him to consecrate all his energies upon social reform. He had at first refused the Garter and had declined to accept Cabinet rank, and on his death-bed disapproved the suggestion that he should be buried in Westminster Abbey.

He was a man both loved and hated. Some of his contemporaries called him saint, hypocrite, fanatic, sentimentalist, monomaniac and even madman. In his own circle he was a lonely man, but he earned the love and devotion of millions of poor people in a measure, probably unsurpassed before or since. Four thousand cotton operatives of Lancashire presented his wife with a bust of her husband, and the costers of London subscribed among themselves to present him with a donkey, a symbol of their affection and indebtedness.

A gold watch, bequeathed to him by the faithful servant who had acted the part of mother in his infancy, was one day stolen from his pocket. He advertised his loss, and a sack, containing the watch and the urchin who had stolen it, was deposited on his doorstep by representatives of a settlement of thieves.

On another occasion he was invited by a gang of thieves to visit and confer with them. He read to them from the Scriptures, offered prayer and then gave them a heart-to-heart talk. The result of his visit was an effort which enabled many of them to start a new life in the Colonies, where most of them made good.

The good Earl died in 1885, full of honour but not of riches, and the funeral service was held in Westminster Abbey. Probably never has the Abbey witnessed such scenes. The great ones of the land were there, but more conspicuous were those unaccustomed to such dignified surroundings, who had come to pay their sorrowful tribute to one they had learned to love. Factory workers, costers, chimney-sweeps, women who had once toiled in coal mines, flower girls, labourers, thieves and outcasts all came to honour his memory. Thousands of people thronged the streets and few eyes were dry. Shaftesbury's biographer wrote: "For no other man in England or the world could such an assembly have been drawn together."

A great statesman, Disraeli, said of him: "The name of Lord Shaftesbury will descend to posterity as the one who has, in his

generation, worked more than any other individual to elevate the condition, and to raise the character, of his countrymen."

A great preacher, Spurgeon, said : " A man so firm in the Gospel of Jesus Christ, so intensely active in the cause of God and man, I have never known."

The Roman Catholic, Cardinal Manning, wrote : " What a retrospect of work done ! It makes me feel that my life has been wasted."

The historians of the Industrial Revolution, Mr. and Mrs. Hammond, said : " He did more than any single man, or any single Government in English history, to check the raw power of the new industrial system."

I cannot find words more fit to close this brief sketch than those of Dr. Wesley Bready :

" Shaftesbury was a child of the Evangelical Revival. A consuming faith directed his life. He could not trace his ' conversion ' to baptism, confirmation, or any sacramental rite : but he knew he was a re-born man and also he knew that the old housekeeper, of boyhood days, was the priestess who led him to the Light. He had little veneration for sacerdotal assumptions and was a ' layman ' to the core ; yet no nobler prophet of God is included in the Calendar of Saints."

A new edition of Dr. G. Campbell Morgan's challenging little book, *The True Estimate of Life* (Oliphants, *2s. 6d.*), comes appropriately at the beginning of Lent. Those who are seriously attempting to examine their lives in the light of the Life of their Master cannot afford to miss it. The author does not mince words or attempt to make excuses for our failings. He shows us, as in a mirror, exactly what we are. His power of presenting spiritual truths in a forceful and vivid way is too well known to need any fresh comment here. The chapters on " The Divine Government of Human Lives " and " Pitching towards Sodom " are of particular value. Though it may seem churlish as well as rash to challenge the conclusions of so famous a commentator as Dr. Morgan, we cannot in one or two instances accept his exegesis. In particular, we are surprised in Chapter Two to find " holiness " explained as spiritual " health." While in Anglo-Saxon " holy " may have this meaning, surely in the Scriptures it signifies rather " aloof " or " morally pure." The word that has the meaning of " health " in the Scriptures is " Salvation." However, this is but a small blemish, and we can cordially recommend this book to our readers for Lenten reading.

THE PROBLEM OF WAR AND THE OLD TESTAMENT.

By the Rev. R. F. Wright, M.A., LL.B., Vicar of St. Mary, Spring Grove.

WHAT is God really like? How often has that question been asked since the dawn of history! The savage and the scientist both raise the question, and the answer which each gives is generally that which reflects his own mentality. To the one He is a tyrant; to the other, sometimes little more than a nonentity or a mathematical problem.

The book of Nature cannot help us, for its language is hard to interpret and there is much that is "red in tooth and claw."

It is then to revealed religion that we must turn for our guide; and in Christ we have the perfect likeness. "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." [1] But the Book of revealed religion has many chapters in it and we are apt to be dull scholars. There are chapters which we find difficult to understand; and there are parts which seem to give us an unsatisfactory picture of God. For instance, what are we to say of the Old Testament with its God of vengeance and its wars of religion? To most of us, that God bears little likeness to the Father of Whom the Lord Jesus spake. The teaching of Christ in regard to war seems to conflict with the practice of the chosen people.

What shall we say to these things? That is now the question before us: the problem of war and the Old Testament. That the sword of vengeance played an important part in the theocracy of Israel cannot be denied.

Moses in his battle song claims that "the Lord is a man of war." [2] Later we are told that God commanded the ruthless slaughter, not only of the men of war, but even of women and innocent children.[3] The command to exterminate the Canaanites is represented as coming from God; and the Israelites are reproved for not executing it with sufficient thoroughness.[4]

David, or whoever was the writer, invokes curses on his enemies and prays for their destruction. In the Psalms [5] we have imprecations upon enemies which cannot be made to harmonise with the teaching of Christ; and the slaughter of Baal's prophets [6] could not be accepted as a Christian principle of Missionary enterprise. But enough has surely been said concerning the warlike spirit of the old dispensation. The only problem of war to the early generations of Israel was not a moral one, but that of ways and means, and the mystery of God's power when they were unsuccessful.

[1] 1 John 14. [2] Exod. xv. 3. [3] Num. xxxi., 1 Samuel xv.
[4] Judges ii. [5] Ps. cxxxvii. [6] 1 Kings xviii.

This conception of God was felt in a marked degree in the revival of Bible study in the sixteenth century after Christ. Luther, Calvin, Beza, Knox and a host of others, from the Anabaptists to the Huguenots, continually turned to the words of the Old Testament to express their hatred of their enemies and find support for their slaughter. The Roman Church, although claiming an infallibility which subordinated the Scriptures, did not disdain to quote that authority in a similar way. The Wars of Religion in the sixteenth and seventeenth centuries were supported on the Protestant side mainly by reference to the same words; and there are those to-day who still follow that line of argument, in spite of the fact that to support the brutality and stupidity of war by the teaching of the Old Testament involves the support of the principles of polygamy and slavery on the same ground. It was on the authority of the Book of Deuteronomy that Calvin condemned Servetus to death.

What are we to say, then, of the Old Testament as the revelation of God, when we view its teaching in the light of warfare? Did not our Lord contradict it? "Ye have heard that it hath been said . . . but I say unto you, love your enemies."[1]

It is not possible here to enter into a detailed discussion of our Lord's attitude to war, but most people to-day feel that His message will not harmonise with the teaching and practice of the early days of Israel.

There are some who will say that only parts of the Old Testament are inspired: those chapters or verses which reveal God as we know Him in the light of Christ; but this puts inspiration in a difficult position and the Old Testament on a shaky foundation. There are others who will accept its warlike spirit and seek to blend it with that of the New Testament, simply because they hold that the whole of the Bible is inspired. But the difficulty will cease if the Old Testament be regarded in the light of *progressive revelation.*

One cannot play a Brahms Symphony on a penny tin whistle; not because the master composer was at fault, but because the instrument lacks the ability to express it. So, too, we must not expect to find a complete revelation of God in those far-off days when the world was in its infancy; but "when the fulness of the time came, God sent forth His Son."[2]

So much, then, for the value of the Old Testament in its relation to war. But before we dismiss its teaching as archaic and incomplete, let us see what its contribution really is. The spirit of vengeance, the spirit of war and treachery, and even infant slaughter is all there, but that is not the whole story. The condemnation of war as inimical to the highest character of God; the implication that force is futile; and the bold and lofty prophecy of world peace, find a most important place.

David, the man after God's own heart, is forbidden to build the Temple, because his hands were stained with the blood of

[1] Matt. v. [2] Gal. iv.

battle. Elijah, after the slaughter of the priests of Baal,[1] is taught in a graphic way by God that the divine power is not in the great forces of nature, but in the still small voice; and Isaiah, one of the most spiritual of the prophets, has the vision of the coming Christ when "all nations . . . shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."[2] The devilry of war will give place to the beauty and usefulness of agriculture; and the earth will yield its sustenance of life instead of gathering the blood of the slain. Micah's vision is in the same words.[3] What peace plan could be more inspiring than this? What greater aim could any League of Nations possess than this? Yet it is in the Old Testament.

In this progressive revelation we see the world moving from the days of vengeance and slaughter to the days of universal peace, which the Prince of Peace will usher in with His rule. In the light of this progressive theory our problem ceases to exist; but it raises another far more embarrassing than the last. Christ came with the message of peace and goodwill to all men. With Him is the power to turn vision into accomplished fact; and yet, nineteen centuries after Calvary, His professing disciples have taught the heathen a scientific warfare far more fiendish than anything the chosen people or the barbarians ever knew. There lies the shame and the problem: not the harmonising of the teaching of the Old Testament with the New, but the fact of the disloyalty of Christian nations among themselves.

The mind of Christ has been banished from so much of our international life. The problem is not theological, but moral. It is not so much a question of policy or treaties for the Christian nations of the world, but rather one of practical obedience to our Lord.

[1] 1 Chron. xxii. 8. [2] Isa. ii. [3] Mic. iv.

THE FORTY DAYS. By Franz Werfel. *Jarrolds.* 10s. 6*d.*

The theme of this book is the extirpation of the Armenian nation by the Turks in 1915 and 1916, and the story centres round the defence of the Musa Dagh (Mountain of Moses) by a few thousand Armenian men, women and children—under their leader, Gabriel Bagradian—who were determined to fight rather than go into captivity in the deserts of Mesopotamia, which was equivalent to a lingering and horrible death.

The book was first published in German and is one of the most instructive accounts of the torture and persecution to which the Armenian nation was subjected by the Turks. The characters of the hero and his family are depicted skilfully, and the whole narrative is dramatically worked out in a brisk and realistic style.

G. C. P. B.

REVIEWS OF BOOKS.

REMINISCENCES OF AN OCTOGENARIAN, 1847–1934. By The Right Rev. Edmund Arbuthnott Knox, D.D. Oxon., Hon. D.D. Aberdeen, formerly Bishop of Manchester. *Hutchinson & Co., Ltd.* 18*s.* net.

At the age of eighty-seven Bishop Knox has written an account of his life which displays among other characteristics a remarkable power of memory and mental vigour. His writing is distinguished by an alertness that many a younger man might envy. In style and form it takes its place along with the other remarkable autobiographies of the day and not the least of its value will be found in the insight which it gives into many aspects of the academic and ecclesiastical life of the period which it covers. The Bishop was the son of a Chaplain of the Indian Establishment, and was born in Bangalore in the Madras Presidency. He united in himself two remarkable strains of ancestry and their combination represents the elements of strength and sincerity. His father was of Ulster descent and his mother was of Quaker origin. On his return to England his father was appointed an Association Secretary of C.M.S., and the family lived at Waddon, near Croydon. A graphic description is given of the home life with its many privations. At the age of ten Edmund Knox was admitted to St. Paul's School, and the Bishop's powers of vivid narrative give a lively impression of the school as it was in those days. Without costing his father anything for his education he went to Oxford in 1865, having won a scholarship at Corpus Christi College. Again, a vivid description is given of the University life of that period. Having obtained double firsts, at the age of twenty-one he found himself a Fellow of Merton College. His energy did not find sufficient scope in the life of a mere Don, and he was soon engaged in parochial work as Curate of the parish of Holy Trinity, and afterwards as Vicar of St. John the Baptist, of which Merton Chapel was used as a parish church. The religious atmosphere of the University at that time is indicated by the fact that Ritualism—except in one obscure parish—did not go beyond coloured stoles and the adoption of the Eastward Position in Holy Communion. Bishop Mackarness, although a distinct High Churchman, was free from the traditional contempt for Evangelicals. Pusey, however, never gave up his desire for reunion with Rome, and his desire for the restoration of the Mass indicated the trouble which was bound to divide the Church of England. In 1885 came an important new step in the Bishop's life. He left Oxford to become Rector of the country parish of Kibworth in Leicestershire, and the life of a country parson is described with the Bishop's usual vividness. He was not destined to remain there long, for he was called to undertake the charge of the huge parish of Aston in 1891. The conditions of this immense district of 42,000 people demanded courage and gifts of

organisation. Soon a staff of seven Curates was employed, centres for worship were arranged, and a vigorous Church life ensued. Three years later came his appointment to the rectory of St. Philip's and his consecration as Suffragan Bishop of Coventry on Holy Innocents' Day, 1894. His Diocesans were, first, Bishop Perowne and secondly, Bishop Gore. The latter bore warm testimony to his work when Dr. Knox was appointed Bishop of Manchester in 1903. His work at Birmingham, in addition to improving parochial conditions, was largely concerned with the development of the Church Schools. His victory in the Birmingham School Board was one of the outstanding achievements of his time in Birmingham. Special interest attaches to his Episcopate in Manchester. He was faced with many difficulties, as the huge diocese of those days contained over 600 parishes with 964 clergy. He did his utmost to obtain some personal touch with the parochial Clergy, and made a special point of visiting as many of the parishes as possible. The Blackpool Mission on the sands was one of his direct evangelistic efforts, and it has been carried on continuously for the last twenty-nine years. The education question was a burning subject of division in those days, and the demonstration of Lancashire men in the Albert Hall, London, against Birrell's Education Bill of 1906 was a triumph of the Bishop's powers of organisation. Generous tribute is paid to the many helpers to whom he was indebted during the various periods of his career.

A chapter of special interest to many is devoted to Prayer Book Revision between 1904 and 1928. The controversy centred first in the use of Vestments, but soon passed on to the question of Reservation. In his book, *Sacrifice or Sacrament*, the Bishop has laid down the true significance of our Communion Service, and by his writing and work he has helped to keep our Prayer Book free from the reactionary tendencies of the 1927–8 revisions. He was convinced that the claims of the Bishops that the new Prayer Book would restore order in the Church were without foundation, and felt that "Order is too dear if it is to be bought by surrender of Truth." Many Churchmen will be glad to pay their tribute to the work which the Bishop has accomplished, and will re-echo the words of Mr. Rosslyn Mitchell after the defeat of the revised Prayer Book in Parliament: "To you more than any man is due the decision of the House of Commons. The generalship of the Octogenarian has resulted in a great victory—and that is the test of generalship." The Bishop has throughout his life in every sphere displayed the gifts of leadership, and has won for himself a special place in the regard of those whose earnest desire is to maintain the reformed character of the Church of England.

THE EVANGELICAL CHURCH CATHOLIC. By P. Carnegie Simpson, D.D., Professor of Church History in Westminster College, Cambridge. *Hodder & Stoughton, Ltd.* 6s. net.

Dr. Carnegie Simpson is well known to English Churchpeople, not only as the author of several useful books, including *The Fact*

of Christ, but as one of the chief representatives of the Non-Episcopal Churches in the Conferences that have been held with Anglican representatives on the subject of Reunion. He is one of the most learned and clear-sighted of the Presbyterian scholars of to-day, and has remarkable gifts of clear exposition of any theme with which he deals. In these Chalmers' Lectures in which he was asked to deal with the subject of the Church, his aim is " to take some capital elements in the character, structure, and function of Christ's Church as we find these exhibited and as we would see them developed in our Reformed Evangelical branches of it." Evangelical Churchmen will specially appreciate the value of this useful book, and will find themselves in full accord with many of the chief principles enunciated. The opening chapter on " The Church—A Continuous Life," presents five phases—The Martyr period, the Doctrinal, the Imperial, the Monastic, and the Reformed. He finds that the relationship between the Church's life and its outward elements has been obscured by ecclesiasticism. The structural form has been made primary and essential, and this phase—which he calls Ecclesiastical materialism—has introduced a wrong principle of definition. The Reformed and Evangelical view had to reaffirm the essentially spiritual character of the Church, and to readjust the relation of the inward life to the outward structure. There is a vital distinction between what the Church is and what the Church has. It is not ecclesiastical structure which guarantees continuity, but the life of those in whom Christ lives, a personal spiritual relationship which cannot be limited by anything external. This Evangelical idea is, first, at once true and also practical, and is secondly, the only religious view. Starting from this sound basis he goes on to consider the nature of the religion of the Evangel. It is concerned with two fundamental questions, the Character of God, including His relationship to man, and the meaning of life, including its deliverance from what threatens to destroy and defeat it. The Christian Gospel is Christ Himself. Traditional religion has tended to obscure the fact of Christ's personal relationship by moral legalism and ecclesiastical formalism, and these involve a lowered conception of God. These conceptions are contrary to the obedience of free men in Christ, and involve a response to the Gospel such as we do not see in the New Testament. The three characteristics of Evangelical religion are an indebtedness, a trust, and a loyalty. The Ecclesiastical way of religion may be in certain respects more defined than the Evangelical, but it is not in harmony with the true nature of Christianity. In the lecture on " The Gospel in Word and Sacrament," the Evangelical conception is further explained. The history and use of the term " word " is shown, and the place of the Bible and of preaching is set out. The section dealing with the Sacraments is of special interest. The popular expression " The Sacramental Principle in nature," which Bishop Gore emphasised, obscures rather than helps the true significance of a Sacrament. The essential thing in the Sacraments is not what we say and do in them, but what God in Christ says and

does in them. The neglect of this truth is the source of nearly all sacramental error. In Holy Communion the truth lies in what God gives to us, and not what we offer to God. This is the vital difference between the Roman Sacrament of the Mass and the Evangelical Sacrament of the Eucharist. The Real Presence is in the Ordinance, and not in the elements. It is Spiritual, and this does not mean figurative or allegorical. The former view is Elementarianism, and not Sacramentalism. The latter is the larger and higher doctrine of Christ's Presence. We recommend to our readers this important treatment of the Sacraments. The next lecture on " The Development of Doctrine " touches on the question of Authority. The Holy Spirit speaking in the Scriptures to the soul and to the Church is the true authority. There are several pregnant statements on the failure of Protestant Scholasticism, the neglect of the Scientific Spirit which is willing to receive truth from any quarter, and the theology which by its logic beyond its facts results in illegitimate inferences. The next subject considered is " Order and Unity," and here again his treatment deserves special attention. Two essential facts are noted. Christ did not prescribe any constitution for His Church, and secondly " the Holy Spirit has made no vital or even appreciable difference in history between His recognition and using of a Church of one type of ecclesiastical order and His recognition and using of a Church of another." Several pertinent observations are made on the question of Succession which, as one Anglo-Catholic writer admits, is " No more than an historical possibility." In a footnote regarding Westcott and Hort he says : " How easy agreement with the Anglican Church might be if we had to deal only with its great scholars." He emphasises the existing unity that there is in Christ Jesus and the first step to union he holds is the recognition of this truth. He laments that unreality is the besetting sin of a great deal of talk about Church Union. Inter-Communion must be the mark of any real unity. The last chapter is on the Evangel and Civilisation, and contains a number of valuable observations on the Special Message of the Christian gospel in critical ages of historical transition, and deals particularly with our own day. Yet his final word is that the Gospel to be effective must change the lives of men. Such an account of Evangelical Christianity is calculated to inspire and hearten those who are disposed to imagine that the ideals of Romanism and Anglo-Catholicism can alone be regarded as the truest interpretation of the mind of Christ.

THE ADVENTURES OF A BISHOP. By Charles Frederick D'Arcy, D.D., F.B.A., M.R.I.A., Archbishop of Armagh. *Hodder & Stoughton.* 10*s.* 6*d.* net.

Dr. D'Arcy, Archbishop of Armagh and Primate of All Ireland, is well known as a writer on philosophical subjects whose works have won the highest appreciation in academic circles. He has written an account of his life under the unusual title of *The Adven-*

tures of a Bishop, and he describes the subject of his book as "A Phase of Irish Life: A Personal and Historical Narrative." He was born in the year 1859 and in the period since then Ireland has passed through many stirring scenes, and great changes have taken place both in ecclesiastical and civil life. Dr. D'Arcy has been in close touch with many of these movements, and this record of his life has not only the personal interest of a charmingly written biography but also the additional value of a record of events in which those who participated will soon have passed away. The personal side of the narrative reveals a personality of many admirable qualities. Modest in his opinion of himself, he shows the strength of mind and the perseverance that won him the respect and confidence of his contemporaries and has led him to the high position which he now holds. He tells of the years spent in a remote country parish, where in addition to his parochial work he carried on those studies which have gained him a European reputation as a scholar. Such qualities could not be long hid and he passed soon to the Deanery of Belfast from which, after a brief period, he was called to the higher office of the bishopric of Clogher. As a Bishop he has had the unique experience of holding three successive bishoprics and two archbishoprics, and as several sees are united in Ireland under one Bishop, he has been enthroned no less than twelve times. He gives an interesting account of the life of an Irish Bishop. He is able to know his clergy, and from his close contact with them he is able to show them that friendship which is so helpful and which few English Bishops are able to enjoy, even if they desire it, with the clergy of their dioceses. He lived through the period of the disestablishment of the Irish Church and pays his tribute to the genius of those who guided the Church through those difficult years, and to the loyalty of the clergy which enabled provision to be made for the future financial stability of the dioceses.

His experiences of the years after the War, when Ireland went through a revolution, which ended in the setting up of the Free State, lead him to discuss the conditions in Ulster, and he bears his testimony to the qualities of the people of that province and to their attachment to their Church and to its Reformation principles. In the larger affairs of the Anglican Communion he has also taken his part, and his contributions have been of a most useful character. He has attended the Lambeth Conferences since 1908 and has been responsible for some of the important documents that have been issued by its Committees. He has always been a leader in the matter of reunion and has taken the side of those who see no adequate reason why our Church should refuse to enter into closer relation with the non-Episcopal Communions. He took part in the great missionary conferences which have done so much to secure the growing co-operation of the various reformed Churches in the mission field. At the World Conference on Faith and Order in Lausanne in 1927 he endeavoured to secure some progress towards a real unification of the Christian forces, and he attributes to Bishop Gore the failure to reach such an agreement as was in harmony

with the "Appeal to All Christian People" of the Lambeth Conference of 1920. This active and varied life with so many interests reveals the possibilities that lie in a small branch of the Anglican Communion such as the Church of Ireland is. It has made a valuable contribution to the interpretation of our Church's position which in that land they are not ashamed to own as Protestant. Dr. D'Arcy has shown himself to be a worthy son of a worthy Church.

CHRISTIAN THEOLOGY, THE DOCTRINE OF GOD. By the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. *Clarendon Press.* 12*s.* 6*d.* net.

Dr. Headlam has had an extensive experience of academic work in several posts in which his duty was to teach theology to candidates for the ministry of the Church of England. He was Professor of Dogmatic Theology in King's College, London, and later Regius Professor of Divinity in the University of Oxford. In the course of his many years' experience, he accumulated a vast quantity of valuable material. This book is the outcome of his lectures, and it will be warmly welcomed, not only by those, who as students, had the privilege of hearing them when delivered, but also by a large circle of readers who will appreciate the Bishop's wide range of reading, his skilful use of the material thus obtained, his clear and accurate methods of thought, and his attractive powers of presentation. Few books dealing with matters of a largely technical character will be found so readily interesting to the ordinary intelligent reader. As he points out, a lecturer on theology nowadays requires a considerable acquaintance with science and philosophy, and the Bishop has made good use of his opportunities of acquiring a knowledge of both. The present work is complete in itself, and deals with the sources of theological knowledge, and the Christian doctrine of God which represents the fundamental Christian belief. It is the Bishop's intention to add a second volume in which he will discuss the subjects of Creation, Redemption, Grace, and the doctrine of the Christian Church and Sacraments. This volume will be awaited with interest, and will receive as warm a welcome as the present one.

In a brief Introduction he explains that theology is the science which teaches us about God, and Christian theology is the science of God as revealed in Christ. Theology is either historical or dogmatic and is the intellectual basis of religion. It is the interpretation of life on the basis of a belief in God. It will be thus seen that the subject is very extensive in character. Part I is concerned with the source of religious knowledge. The four sources are: Natural Religion, The Bible, The Church, and Authority. Under Natural Religion is included every branch of knowledge that can contribute to man's religious experience. Its higher stage is reached when we come to Revelation, and this includes the consideration of the character of the Bible, its relation to Tradition, and its Inspiration. Scripture is the basis of the Church's Authority, and

the Church as a source of religious knowledge embraces unwritten tradition as supplementing Scripture, and the continuous voice of the Church as inspired by God's Spirit interpreting, formulating, expounding the original Christian revelation. But it is clear that tradition can do nothing more than corroborate what Scripture has handed down. The Creeds represent all that is necessary for Salvation, and many of the troubles of Christianity have arisen because of the tendency there has been directly or indirectly to add Articles to the Christian Faith. The Nicene Creed is the authoritative Creed of Christianity and in the Bishop's opinion should be the basis of Faith for a re-united Christendom. Some account is given of the various formularies that have been drawn up at different periods. The Bishop finds that " Christian authority lies ultimately not in the episcopate or the sacerdotal body but in the whole body of Christ's Church." " The Tractarians' stress on the doctrine of the Apostolical Succession was excessive and it was taught in a mechanical way which alienates more than it attracts." As to Catholic Tradition, " by a curious aberration of mind the word Catholic is generally employed for what is clearly and definitely not Catholic," and we should object to its use, for one fragment of the Church of England—itself a very small section of the Christian Church. Catholic means universal. The chapter on Authority is specially useful as it covers the various theories of the Church and the claims to infallibility. In Part II the Doctrine of God is directly approached and thirteen chapters are devoted to its various aspects. The Bishop brings to the consideration of the subject his extensive knowledge of theories of philosophers and scientists both modern and ancient, and makes clear the various lines of proof that have been put forward at different times. A chapter is devoted to anti-theistic theories such as Deism, Pantheism, Dualism, and Materialism. An interesting chapter presents the belief in God in relation to modern thought, and shows the teaching of modern science and philosophy. The Person of Christ next receives consideration with the Jewish Expectation as seen in the Old Testament. The New Testament Record of the historical Jesus is considered and the miraculous element in the Life of Jesus is set out with appropriate consideration of the evidence. Under the " Doctrine of Christ in Apostolic Times " is considered the Christology of St. Paul and the meaning of " The Word." The development of Doctrine is followed through the course of the centuries, and the decisions of the Councils are considered. A chapter is devoted to the significance and value of belief in Christ as a basis and inspiration of life. The Bishop is severe on the Modernists, many of whom he says " are little more than bad theologians or bad historians." " The majority of Modernists seem to me to be men of confused methods of thought, who have never really thought out the meaning of the language that they use. They fail singularly in any attempt that they may make to provide a substitute for the traditional creed, but they probably intend to teach and believe the fundamental truths of Christianity." There is a chapter on

the Holy Spirit and another on the Doctrine of the Trinity, and a brief concluding chapter on Faith and Life, in which he emphasises the need of presenting the great fundamental truths and the necessity of belief in the Person of Christ for the reality of Redemption for " the fundamental Fact is the Sacrifice of Jesus Christ on the Cross."

Dr. Headlam has provided a theological treatise that will take its place among our standard works, and will provide students in general and more particularly students of theology with the material which they require in order to arrive at a complete understanding of the Christian system of thought in regard to the doctrine of God.

FOOT-NOTES TO ST. PAUL. By C. A. Anderson Scott, D.D. Cantab., Hon. D.D. Aber. *Cambridge University Press.* 7*s.* 6*d.* net.

Dr. Anderson Scott has made the study of St. Paul peculiarly his own. His reason for his devotion to him is his belief " that no man ever understood Jesus, His teaching, His Personality, and His value for mankind, so well as Paul," and so it seems to him of the first importance that men should understand Paul. In previous works he has dealt with the chief features of St. Paul's teaching. In these *Foot-notes to St. Paul* he attempts a simpler task, that of providing a book that can be used alongside the Authorised Version, and can provide a few words of explanation that will illuminate an unfamiliar idea or make clear an unusual thought. The success of his endeavour can be easily tested, and it will be found that he has provided a fascinating and helpful companion to the reading of the Epistles. As to St. Paul, he says " it is no part of our case that he never made a mistake or that he never did wrong, or never wrote unadvisedly with his pen, but we can maintain with easy minds that he knew and understood Jesus as no other man ever did, that he interpreted the Christian experience of Christ, and applied the ethical teaching of Jesus to life, in a way which the more we study it the more ready we are to call ' inspired.' He speaks with an authority not his own concerning the Ways and Will of God."

Dr. Scott commences with the Epistle to Philemon as offering the best way of approach to the study of St. Paul's interpretation of Christianity and its application to life. The Epistle has been described as the most beautiful letter that ever was written, and many think of it as, outside the Gospels, the most precious page in the New Testament. It shows us Christianity at work. He then deals with the Epistle to the Romans at length. St. Paul writes not as a dogmatic theologian but a Pastor moved by the anxiety of love. His key-note in the Epistle is " Therein is the Righteousness of God revealed from faith to faith." The traditional interpretation of righteousness as an abstract quality or attribute of the Divine Nature is set aside and the idea of righteousness as a saving power is substituted. In the course of his treatment of each Epistle special notes are introduced explanatory of

some leading thought, thus a note on "Salvation" indicates that the subject must be studied in connection with "Life," "Salvation refers to that from which men are saved, Life describes that to which they are saved." Eternal Life has the quality of reality. It is life with God, life in God, the Life of God. It is beyond the reach of Death. Each chapter is accompanied by comments that help in a wonderful way by suggesting new and illuminating thoughts. Thus the Elder Brother in the parable of the Prodigal Son usually receives scant attention, but it may be a fresh idea that although he had not at any time transgressed his father's commandment, he was really farther away from his father even than the Prodigal in the Far Country. Illuminating Notes are given on the term "Sin" as used by St. Paul, the place and function of the Law, Faith-Union with Christ, Paul's doctrine of Predestination; and the Christian and the State. This may serve as a general indication of Dr. Anderson's treatment of the various Epistles. Those who are familiar with their contents will readily recall the chief passages which have given rise to diverse interpretations, and they may rest assured of finding something in these Notes that will interest and instruct. For example, in regard to Grace, he says there are not different kinds of Grace: it is always the same. Grace is God giving Himself in Christ. Truth again, is a living energising force, and in regard to The Lord's Supper, the word "is" in "This is My Body" can only mean "signifies" or "represents." This ought never to have been disputed. The closing pages are devoted to a consideration of St. Paul's message to his fellow-men. The heart of that message goes back to the revelation involved in the Fact of Christ, the revelation of God as Father. For him, this was the governing fact of experience, and St. Paul's emphasis upon the Cross leads him to regard it as the climax of Christ's obedience which is ours as soon as the faith which expresses itself in love makes us one with Christ in God's esteem. This little book provides a really useful companion to the reading of St. Paul's Epistles.

THE ROMAN CHURCH AND THE MODERN MAN. By the Rev. H. D. A. Major, D.D., Principal of Ripon Hall, Oxford. *Eyre and Spottiswoode.* 5s. net.

One of the results of Anglo-Catholic influence in the Church to-day is that few of our first-class scholars will face the fact of Romanism and deal faithfully with the errors that it represents. There is a sentimental regard for the antiquity and artistry of Rome and its worship which has led to a false attitude towards its essential character. Dean Inge has dealt with Romish error in several of his books and has incurred the opprobrium of those who look to Rome for their inspiration. Dr. Major has braved the danger and has risked being branded with the same epithets and being regarded as a bigoted partisan. There are, however, many in the Church of England who have not bowed the knee to Baal, and who will be grateful to him for his clear and convincing treatment of the

fallacies and misrepresentations that underlie the whole Roman position. His work is described as " An Examination of the Claims of Rome at the Bar of History, Conscience and Spiritual Experience." With exemplary fairness and full knowledge he goes through the various distinctive points of the Roman teaching and shows that the claims made for them are based on presuppositions that cannot stand the tests of history, conscience or spiritual experience. Rome has all the characteristics of a lower type of religion. " The lower religion makes its appeal to primitive religious emotions by means of magic and miracles, terror and mystery, ritual and asceticism. The highest religion makes its appeal to man only through his rational, moral and spiritual consciousness." The highest religion depends upon the inward experience of a relationship to God, the lower is content with the outward expression of religion in ritual acts and observances. Where the inner experience is lacking the outward observances soon degenerate into magic and superstition.

The inconsistencies of the claim of Papal Infallibility are easily exposed. Definite statements were made before 1870 that the Pope made no claim to infallibility, and since the dogma of papal infallibility was promulgated there has not been a single undoubted instance of any Pope speaking infallibly. Rome's international position might have been expected to give to that Church in the time of the Great War a special place as an arbiter, but in this it signally failed and now with the temporal power re-established Rome has lost its position of independence and has taken its position as a state with the other states of Europe. It is significant that it has been possible to say of the Roman missionaries in China " they are only there to work not for China, but for their own Church." Rome's interference with the laws of a country such as seen in the *Ne Temere* decree is another example of the disregard for the rights of a state. It is difficult in the face of the history of Rome and its teaching to account for the attraction which it appears to exercise over many minds, even those with considerable culture. It may be that such an examination of the whole position as Dr. Major makes may have a deterring effect on some who may be tempted to succumb to the blandishments of Papal claims.

OUR PRAYER BOOK PSALTER. Containing Coverdale's version from his 1535 Bible and the Prayer Book version by Coverdale from the Great Bible 1539–41. By Ernest Clapton. *S.P.C.K.*, 1934. 10*s.* 6*d.* net. Pp. xxxi, 375.

This book is a careful piece of work, and is indispensable to the student of the Psalter. Mr. Clapton prints side by side Coverdale's version of the Psalms, with notes on the sources of his renderings, and the version of the Book of Common Prayer. The latter is so familiar to English Churchmen that the majority are hardly acquainted with the renderings of the Authorised Version of 1611 and those of the Revised Version of 1884. Coverdale's

version of 1535 was the first complete English version of the Bible to contain the Psalms, which depended mainly on Swiss and German translators. This was later, 1539–41, revised with the aid of Sebastian Münster's Latin version made directly from the Hebrew, and this revision constitutes our present Prayer Book Psalter.

In his preface Mr. Clapton gives a short, but sufficient, account of the various versions which played their part in Coverdale's work, the Vulgate, Jerome juxta Hebraeos, Pagninus (who was well acquainted with the Targums and the older Rabbinic commentators, and to whom our A.V. is under obligation), Luther, Münster (another excellent Hebraist) and Coverdale's earlier efforts. The final version of the Psalter by the last named is approved generally by scholars for its "tender beauty"; and though in the Prayer Book revision of 1662 there were changes in those portions of Scripture appointed for Epistles and Gospels no change was made in the Psalter, which was more melodious than the other renderings and had established itself in the hearts of the English people since it appeared in the Great Bible of 1540 (see Hastings' *Dict. of Bible*, vol. V, p. 245).

Coverdale turned some of the Psalms into verse and published them in his little book *Goostly Psalms and Spiritual Songs*. Mr. Clapton reprints these Psalms, ten in number, here and points out their value in connection with Coverdale's translations of the Bible.

Professor Richards, of Durham, who writes a foreword to the book, commends it "to the attention of all church people"; but the commendation might well be extended to others.

A. W. G.

THE TABLE AND THE KINGDOM. By Allworth Eardley, B.D. Pp. 102. *Papworth Press*. 2*s*. 6*d*. net.

We rather gather that Mr. Eardley is a minister of the United Church of Canada, a union accomplished some years ago and comprising Presbyterians, Congregationalists and Methodists. Whatever his official standing, Mr. Eardley has written a book of very high value upon the relation between Holy Communion and the facts of Christian experience. Its price and the number of its pages are no indication of its sterling worth.

Mr. Eardley starts from the fact that of all our acts of worship there are none that most Christians take more seriously than the Communion service. The real significance of that service is its inseparable relation to the facts of Christian living. He sets out to bring that experience into the daily lives of those who take part in the service.

The eight chapters that follow are devoted to an endeavour to relate the service to our obligations as Christians. He points out that the first central idea in the service is the essential relation of Christians with Christ, and that all Christianity depends upon a real experience of union with Christ. Christianity is more than a Table just as life is more than food. If the Table presents life in terms of food, the Kingdom presents life in terms of work. No

healthy life of any kind is possible on a basis of receiving only. The Lord's Table should be the epicentre of such a shaking of the whole Church, and such a moving of the world that would mean an entirely new world order.

Holy Communion is a memory of the sacrificial ministry of Jesus, of which the Cross was the culminating feature. It is the revelation of God in the love of Jesus, itself the basis of all vital religion. It affirms the victory of Jesus as the starting-point of all Christian ethics, and that the outlook of Jesus is a key to all human relations. The service achieves its real purpose when it becomes a pledge to personal consecration, the putting out to interest of every talent great or small, and the recognition that life itself is held as a stewardship to be used for the greatest purposes of God.

There follows a chapter on the sacrament of life where the idea of stewardship is developed, and where are raised new standards of judgment with regard to life's habits. " If by this or that or anything you can the better serve God, develop any valuable side of your own life and help your fellows, do it : if not, leave it alone."

The last four chapters take the reader into the still wider spheres of Christian Churchmanship, Fellowship within the Church, Wider social obligations, and the Supreme missionary inspiration.

Among recent publications modestly priced we would select this volume by Mr. Eardley as of outstanding merit.

F. B.

FATHERHOOD AND BROTHERHOOD. By Phyllis Debenham. *Elliot Stock.* 3*s.* 6*d.*

This book consists of simple practical readings for each week of the Church's year, based on a few words from either the Epistle or Gospel for the week. This is not a new idea, but it is worked out in quite a new way. Take the titles for the Advent season through which we have just passed. For the first Sunday the authoress writes of Humility from : " Thy King cometh unto thee, meek." Then of Hope for the second Sunday from : " That ye may abound in hope." Then of Loyalty from our Lord's words about John : " What went ye out into the wilderness to see, a reed shaken with the wind ? " And the fourth Sunday invites us to think of Happiness, the text being " Rejoice in the Lord always, and again I say, rejoice." The subject of Happiness is appropriately continued on Christmas Day. We are astonished at the wealth of illustrations. In a future edition the authoress would do well to quote chapter and verse for her citations from Scripture and an index of references would be a help to those who will certainly desire to use it in village preaching, mothers' meetings and wherever helpful devotional meetings are held. It is admirable for quiet, personal reading and would be a most suitable present for an earnest believer who is one of the Lord's " Shut-ins." There

is an atmosphere of good cheer and comfort about it. It is a mine of sound Scriptural exposition with very apposite illustrations. We are very pleased with it.

A. W. P.

FOR US HE CAME. S. T. Fraser. *S.P.C.K.* 1s. (Paper.)

We already possess, and greatly value, two small books by the authoress, published by the Church of Scotland Committee of Publications at 1s. paper and 1s. 6*d*. cloth. The first of these, *The Dew of Stillness*, was published in 1927 and has been reprinted five times. It is a most helpful book on Quiet Times. The second published in 1931 is a book for daily devotional use called *Unto the Hills*. Both these should be better known and valued in England. The book before us might have been issued in cloth as well as paper. It is a study of the Incarnation with special reference to the will of God: a little *Life of Christ* written by a woman who seems to be gifted with very great insight and intuition; for example, she suggests that the innkeeper gave Joseph and Mary a refuge: "perhaps impressed by Mary's sweet, tired face, or, as Jews were, careful of motherhood, in their hope that the Messiah of Israel would one day be born of a Jewish mother." She notes also that "all three sets of people who were allowed to know of the new-born Messiah, were people used to looking at stars." When she comments on Satan's temptation of our Lord to cast Himself down from the pinnacle of the Temple she says in parenthesis: ("One wonders was this Satan's attempt to retaliate on God for having him hurled from Heaven for his rebellion, hoping Jesus would try it and be killed.") Or take this characteristic comment: "Was the Upper Room not a picture of Christ's Church? As we enter He washes us Himself from our sins. Then He feeds us, giving us a share of His very life at Holy Communion. He teaches us, He intercedes with the Father for us; above all, His Presence is the centre and meaning of it all. Our part is that of the disciples, just to love our Lord, and receive His gift of Himself with humble and utterly surrendered heart and life."

This simple, devotional study of our Master who came for us saying, "Lo, I come to do Thy Will, O God," is one of those rare books which really reach the heart. Like her other books it is fragrant with personal devotion to our Blessed Lord. It is a book for believers.

A. W. P.

THE CHRISTIAN FACT AND MODERN DOUBT. By George A. Buttrick. *Scribners.* 8s. 6*d*.

Walter Lippmann, from whom the author quotes frequently, wrote *A Preface to Morals*. This book is *A preface to a restatement of Christian Faith*. It is written from the standpoint of a believer who does not disguise his sympathy with much that is modern. He believes that for the first time in history faith is uncertain and

exceptional while scepticism is customary and dogmatic. As minister of the Madison Avenue Presbyterian Church in the city of New York, Mr. Buttrick has had opportunities of studying the religious outlook in America and his book is extremely valuable to English readers for that reason alone. He is not such a good interpreter of the religious thought of this country. His indictment of war as a breeder of scepticism is overwhelming. "If we live falsely, there is scant likelihood that the mind will be unclouded or belief be radiant." "How can a generation given to war and greed understand Jesus?" "Blood on our hands turns black—within the mind." On the idea that the Great War was "a war to end war" he comments: "Soon some bright statesman will suggest a fire to end fires." Here are chapters on the Finality of Jesus; the Authority of the Bible; the Validity of Prayer. Some of it is very modern, but most of it is thought-provoking and helpful to faith. He has the gift of putting his position into a phrase. Take this: "The Bible writers accepted the science of the day which ever changes and uttered the word of a Presence which in all change is ever the same." It is a valiant endeavour to meet the hosts of modern doubt upon their own ground and it will bring renewed hope to many loyal but perplexed minds.

A. W. P.

GOD WHO CREATED ME. *S.P.C.K.* Paper 1*s.* 6*d.*; cloth, 2*s.* 6*d.*

This is a book written by twelve campers for campers and for all who would know fullness of life. It is a book for camp worship as well as for the individual quiet time. Every year some eleven hundred schoolgirls gather in the Federation of University Women's "Camps." The General Editor is Miss Lilian C. Cox. There are twelve topics for twelve weeks. The Editor takes the first week when the topic is God the Creator. Her section begins with Monday, "Out of Doors," and then the rest are headed, "In the beginning, God"; "God, Maker of Men, Maker of Me"; "The Joy of Creating," "The Otherness of God"; "We have seen His Glory," and on the first Sunday the subject of Worship. Prayers, readings and meditations are provided. Many of the small illustrations are a joy. Campers should acquire a copy. It will deepen devotion.

A. W. P.

THE VISITOR. By Hugh A. Studdert Kennedy. *Putnam & Co., Ltd.* 2*s.* 6*d.* net.

This well-printed and well-produced little volume is an allegory which conveys its meaning in seven chapters each of which lifts the veil from semblance and reveals reality. It will cheer and encourage those who believe in God, but are baffled by misfortune or difficulty. Its author is brother of the late Rev. G. A. Studdert Kennedy—Woodbine Willie.

H. D.

WESTMINSTER ABBEY. By A. L. N. Russell, F.R.I.B.A. Illustrated, pp. x + 220. *Chatto & Windus.* 6*s.* net.

Quite a number of books have appeared in recent years dealing with the architecture, history and monuments of Westminster Abbey. But at the price and for its size we know of no book so comprehensive, informative and interesting as this little book by Mr. Russell. It is extraordinary how much information has been compressed into the volume without ever conveying the impression of dullness or pedantry. The sub-title indicates the scope of the book which purports to give " the story of the Church and the Monastery with some account of the Life of the Monks, a guide to the Buildings and Monuments, and an Explanation of their Architectural Styles." Such a description gives plenty of scope to the writer, and he takes full advantage of his opportunities. The architectural part of the book is, somewhat naturally, extremely good. The account of the special features of Gothic architecture is illuminating, especially to those who know little or nothing about the subject. Not many people, for example, are aware of the great distinction which London so well illustrates, between the two great types—the Gothic and the Classical. As Mr. Russell so well puts it : " A building of the Classical type stands massive and inert ; a Gothic building is an equilibrium of straining forces."

The book opens with a very satisfying account of the history and growth of the Church and Monastery down to the time of the Dissolution. This account is enlivened by several amusing anecdotes such as the description of the Feast held after the Consecration of the new building in 1269 which, we are told, " stunned the senses of the guests." The careers of the leading abbots are sketched and an account given in brief of the functions of the more important officials of the Monastery. Following these chapters come several of an architectural character to which we have already referred, but it should be noted that this part of the book is rendered additionally valuable by several pages of diagrams to illustrate the text.

The remaining chapters deal with the monuments of the Church and other buildings which adjoin the Abbey. These accounts are sufficient to inform the curious without unduly wearying the average reader. The author with great skill touches on all the really interesting and important points without plunging into masses of unnecessary detail. The result is a book which should make a very wide appeal and deserves success. C. J. O.

GOLDEN TREASURE. By the late Mrs. E. A. Houghton. *Gospel Magazine.* 2*s.* 6*d.*

These talks with young people were written by a devoted mother of eight children. Her husband, who is Vicar of Whitington, Norfolk, testifies to her as a loving, praying mother. Her teaching has produced fruit in her own children. Five of them became missionaries to China or Burma and two are ordained. The other was killed in the War. These are simple, direct, Gospel messages, absolutely Scriptural and Evangelical. A. W. P.

THE MONASTIC REMAINS OF NORFOLK AND SUFFOLK. By Claude J. W. Messent, A.R.I.B.A. *Norwich: W. Hunt.* 1934. Pp. 151, 4to, 7*s.* 6*d.* net: with 50 pen and ink illustrations by the Author.

This attractive little volume is the work of a Norwich Architect of scholarly instincts and artistic taste. The part which deals with Norfolk is not unnaturally fuller than that devoted to Suffolk: and of the fifty pen and ink sketches no less than thirty-six belong to the former county. The drawings are uneven, but many of them are charming: the finest is the frontispiece, a dainty view over the N.W. corner of the Cathedral cloister producing a very strange effect as the clear-story is lost by foreshortening. We have tested the letterpress in various particulars where we have special knowledge, and found it accurate, although sometimes scanty: so we are emboldened to trust the Author in the paths less known to us. The Norwich sections fire us with the desire to spend a longer time in the by-ways of that old city next time we visit it. There is an amazing wealth of detail in crisp concise histories and descriptions, side by side with an unexpectedly small amount of technical architectural information. A truly useful little book. It would be an entertaining guide to a motoring holiday in East Anglia.

A. M.

THE TRAGEDY OF THE ASSYRIANS. By Lt.-Col. R. S. Stafford, D.S.O., M.C. *George Allen & Unwin, Ltd.* 8*s.* 6*d.*

The author of this illuminating book writes from wide experience and first-hand practical knowledge. He went to Egypt in the Egyptian Civil Service in 1913, served during the War and in 1919 returned to Egypt. From 1927 to the end of 1933 he was administrative Inspector in the Ministry of Interior at Iraq and was in closest touch with the Assyrian situation as it developed at Mosul in the summer of 1933. The author's object is to give an impartial and true account of the massacres of Assyrians, as the accounts given either as to details or the causes which brought them about were often inaccurate and garbled.

Colonel Stafford starts with a brief history of the origins and religion of the Assyrians and after describing their share in the last War he goes on to deal with the attempt made since 1918 to settle them in Iraq. The book concludes with a description of the present unhappy position of the Assyrians and shows the urgent necessity of ameliorating the conditions of this remnant of a once great Christian Church.

The book is written in a very clear style and should prove of great value to those interested in the subject. Two excellent maps are given, and there is a useful index and bibliography.

G. C. P. B.

NOTES ON RECENT BOOKS.

THE Bishop of London's Lent book this year is *The Gate of Life*, by W. R. Inge, Dean of St. Paul's, 1911–34 (Longmans, Green and Co., 2*s*. 6*d*. net). The Addresses are selected from a number given in the past and several of them were intended in the first instance for University students. They deal with a number of current problems which the Dean treats with his accustomed sincerity and boldness. The question of pain and suffering, the Life after Death, Humanism, Secularism, and many similar matters are touched upon. Many will find much material for serious thought in these inspiring Addresses.

The Universal Christian Council for Life and Work is preparing for a world Conference to be held in 1937. One of the most important subjects to be considered will be the Relation of the Church to the State and to the Community. To prepare for the discussion, Dr. J. H. Oldham has issued a booklet, *Church, Community and State* (Student Christian Movement Press, 1*s*. net). This really brilliant pamphlet should be read by all in view of the great stakes that are at issue at the present time in regard to the relationship of Church and State in various countries. The characteristics of the Totalitarian State are examined, and the nature of the life-and-death struggle with this modern paganism is indicated. It is a battle which has to be waged in the field of public education, and Christian people have to realise that the situation resembles in many respects that of the early centuries of the Church in the Roman Empire. These new philosophies and social systems have to be met by thought, and he directs attention to the central problem of modern life, how to reconcile the organisation of society with the freedom of thought essential to a truly human life. The widely different views at present held in various Christian communities will have to be united and focussed, if any adequate solution is to be found when the Conference meets. Dr. Oldham's booklet will be found a most useful guide for the consideration of the whole subject.

The Harrison Trust has issued a book that should be of exceptional use at the present time in view of the endeavour to systematise the practice of Sacramental Confession in our Church. *The Confessional in the Church of England*, a Review of the teaching of Scripture and the practice of the Church on Confession and Absolution, by G. E. Alison Weeks, M.A., B.D., LL.D. (1*s*. 6*d*. net). Incorporated with this is the *Fallacy of Sacramental Confession* by the late Charles Neil, M.A. Dr. Weeks makes a careful examination of the teaching of Scripture, the Practice of the Early Church, the Development of the Sacrament of Penance, the Theory of the Power of the Keys, and shows that the confessional is out

of harmony with the whole conception of Christianity of a Reformed Church. Mr. Neil's three sermons on the subject are full of sound teaching on the same lines.

The Venerable J. W. Hunkin, D.D., Archdeacon of Coventry, has written a series of *Brief Introductions to the Lessons for Sundays and Holy days according to the New Lectionary* (S.P.C.K., 4*s.* net). As the practice of reading a short introduction to the lessons at Morning and Evening Prayer has been instituted at many Churches in order that the Congregation may be able to grasp more intelligently the significance of what they hear, it is necessary that the statements should be brief, clear, and to the point. It will be found that Dr. Hunkin's introductions meet all these requirements and many will be glad to have the help that they afford.

The Transfiguration of Our Lord is always a subject of special interest to New Testament Students, and many theories have been evolved as to its nature and meaning. Canon J. B. Lancelot, M.A., has issued a series of seven Addresses on the subject which we commend to our readers as a careful and practical survey of a "very significant Gospel scene." His conclusion is that the Transfiguration told of things to come. It revealed the possibilities of humanity and the beauty that is yet to be revealed. It was only, however, after Our Lord's death that the full significance of the scene was realised, and the Transfiguration pointed to the Glory of the Risen Christ. This little book will be found useful by preachers who desire to take the Transfiguration as the subject of a course of sermons. (The Church Book Room, 1*s.* 6*d.* net.)

Comment has recently been made on the fashion which now prevails of distinguished men writing an account of their lives before they go hence and are no more seen. It has been suggested that this is a needed protection against the man with a duster or a brush. In any case most of these records form interesting reading and we are grateful to their authors. Dr. W. S. Swayne, some time Bishop of Lincoln, is among the number of those who have followed this plan and in his retirement he has written his *Parson's Pleasure* (Wm. Blackwood and Sons, Ltd., 7*s.* 6*d.* net), which will find a large circle of sympathetic readers. He tells of his boyhood spent in the delightful surroundings of the New Forest where his father held a rectory. His career at New College, Oxford, promised a continued successful academic life as a Tutor; he passed, however, into the ministry and was soon Diocesan Missioner at Lichfield. Vicar of Walsall was his next appointment and this was followed by the charge of the important parish of St. Peter's, Cranley Gardens, in the West End of London, and he soon became a Prebendary of St. Paul's. He was made Dean of Manchester in 1917, and was called to the bishopric of Lincoln in 1920 in succession to Dr. Hicks. During his University life Dr. Swayne came into close touch with the influential section of Churchmen of whom Gore

and Talbot were the leaders and it was natural that he should be among those chosen for high preferment, as he shared their views. Although his leanings were on the High Church side he was never an extreme partisan and was friendly disposed to those of other views. This account of his life is told in a very natural and unaffected way and may, as is suggested, provide a sincere and inspiring guide for a young clergyman, especially as the future Bishop in his earlier days had no special favour for Bishops.

Our Heritage is the title of the Annual Report issued this year by the British and Foreign Bible Society. In a brief preface, the Rev. J. A. Patten, the Literary Superintendent, suggests the origin of the title. "The Bible in the mother tongue is the rightful heritage of all men. This little book shows how that heritage was won for us through the labours and sacrifices of our forefathers, and describes how through the Bible Society it is being handed on through men and women of many races and languages in all parts of the world." The Report of the Bible Society is always excellently produced and provides fascinating reading for all who are interested in the spread of the Gospel in other lands. This Report provides in addition to the history of the Bible in our own land many incidents of the work of translators and colporteurs in many parts of the world. The illustrations are unusually good and well chosen. The closing chapter indicates the needs of the Society for the extension of its work, and contains an appeal that cannot easily be resisted.

A Collection of the most important Devotional Works of the Rev. A. H. McNeile, D.D., formerly Regius Professor of Divinity in the University of Dublin, has been published by W. Heffer & Sons, Cambridge (6*s*. net). Dr. Weekes, the Master of Sydney Sussex College, Cambridge, speaks in his Foreword of Dr. McNeile's services to the Church not only as a learned scholar but also as a leader of retreats and as a preacher conscious of the spiritual needs of ordinary men and women. The books reprinted are: *Self-Training in Prayer, After this Manner Pray Ye, Self-Training in Meditation, Alive unto God, He led Captivity Captive*, and *Discipleship*. They contain the mature reflections of a deeply devotional High Churchman. They represent the reflections of a scholarly mind on the chief facts of religious experience, and they are practical in their application to the needs of the soul. Their chief aim is the training of the Christian in the best methods of developing the spiritual life through prayer and meditation. They deal with problems of the intellect such as the average man may experience, as well as with those that assail the man of intellect, who has been in contact with the writings of the men of science and the philosophers. For them he is not afraid to maintain that "no arguments alone can prove the fact of Christ, because arguments must be logical, and Christianity is not logical: it is life gained by the losing of Self."

CHURCH BOOK ROOM NOTES.

7, WINE OFFICE COURT, LONDON, E.C.4.

Silver Jubilee Service.—The form of prayer for use at the Thanksgiving Service of their Majesties at St. Paul's Cathedral on May 6 and in other Churches in England on the ensuing Sunday, May 12, is in preparation, and will be published on April 15. Orders should be sent without delay in order to ensure delivery, and it is hoped that members of the League will send their orders to the Church Book Room as this will help the funds of the League. The prices are as follows: Pew Edition, 8 pages, 1*d.* per copy or 5*s.* per hundred; Larger type, 2*d.* per copy or 12*s.* 6*d.* per hundred.

Lent.—*The Significance of the Cross*, a course of seven addresses, compiled by the Rev. Edwin Hirst, Vicar of St. Paul, Stockport (6*d.*), has just been published. It is helpful, reasoned and thoughtful, and many will find it valuable for use during Holy Week and Good Friday, and also to those who are going to help in definite work amongst the Godless and indifferent. It contains a concise history of the doctrine of the Atonement.

Good Friday.—We remind our clerical readers of *A Form of Service for the Three Hours on Good Friday*, arranged by the Rev. T. W. Gilbert, D.D., and published by the Church Book Room at 2*d.* or 12*s.* per hundred. In connection with this Dr. Gilbert has also written a series of addresses, Some Great Truths about Redemption, entitled *Seven Times He Spake* (6*d.*). The two can be sent for 9*d.* post free. Another series of addresses entitled *The Seven Words from the Cross*, by the Rev. H. Browning (6*d.*), is also published by the Church Book Room.

The Enabling Act.—The Diocesan Conference Regulation, 1935, which was passed by the Church Assembly at their Spring Session this year, makes this section in the Red Book on *The Enabling Act*, by Mr. Albert Mitchell, obsolete. A new print of the Red Book has therefore been prepared, inserting the new Regulation, and can be obtained at 1*s.* post free.

The Reformation.—Two important works entitled *The Reformation and Reunion*, by the Rev. C. Sydney Carter, D.D., and *The Life and Work of John Wycliffe*, by Canon Dyson Hague, D.D., will shortly be published by the Church Book Room at 3*s.* 6*d.* each. Dr. Carter's book is issued with an appreciation by Bishop Knox and a Foreword by Dr. Guy Warman, Bishop of Manchester. Bishop Knox describes the book as invaluable, and states that it should be prayerfully studied and mastered. Dr. Guy Warman warmly commends the book and welcomes its issue at a time when we are beginning to think of the 300th anniversary of the placing of the Bible in our Anglican Churches. This book formed one of the three theses which were accepted by the University of Oxford in 1933 and upon which Dr. Carter received his degree of Doctor of Divinity.

Canon Dyson Hague's work is also issued opportunely, this year being the 550th anniversary of Wycliffe's death. Dr. Dyson Hague has made full

use of all the recent contributions of the literature of John Wycliffe, especially the great biography published a few years ago by Dr. Workman, and has given us a useful book. The whole effect is excellent and we are sure the author will accomplish his desire to " not only freshen up in many readers their knowledge of this extraordinary English Christian, but awaken in all a sense of our debt unpayable to this great Churchman."

Why I am a Churchman.—Copies of Canon Odom's booklet, entitled *Why I am a Churchman*, can now be obtained at 1*d.* each. It is specially intended for circulation among young Churchpeople, particularly Confirmation candidates. The present issue, which has had a large circulation, has reached its twenty-second thousand.

Confirmation Register.—Owing to several communications on this matter the Church Book Room has published a Confirmation Register, as so many of those in existence do not contain sufficient room for the necessary particulars. This, we hope, has been rectified by the new Register, which is now on sale. The size is 8 inches by 12 inches, and the price 5*s.* for 500 names and 7*s.* 6*d.* for 1,000 names (postage 6*d.*).

Communicants' Manuals.—For presentation to Confirmees we again recommend the following books : *Helps to the Christian Life* (new edition), by the Rev. T. W. Gilbert, D.D. (leather, 2*s.* ; cloth gilt, 1*s.* 6*d.* ; cloth, 1*s.*). This manual, containing advice and suggestions on Prayer and Bible Study, and also instructions and devotions before, at the time of, and after Holy Communion, has been found a real help to the young and to the adult communicant. *My First Communion*, by the Rev. A. R. Runnels-Moss (cloth, 1*s.*), has reached a third edition, and is a simple explanation of the Sacrament and Office, together with the Service. A third edition of Canon Barnes-Lawrence's valuable manual, *The Holy Communion : Its Institution, Purpose, Privilege*, has been issued in three forms (cloth gilt, 1*s.* 6*d.* ; cloth limp, 9*d.* ; paper, 6*d.*). The body of the book is largely devotional, and some instruction on difficult points is given in an appendix. It is particularly useful for presentation to Public School boys and girls. We also recommend *At the Lord's Table*, by the Bishop of Chelmsford (cloth gilt, 1*s.* 6*d.* ; cloth, 1*s.*). The " preparation " is very practical and shows a true appreciation of the lives and thought of the younger generation. The Self-examination portion is not overdone and is on original lines. It has three lines of thought—one based on the Fruit of the Spirit in Galatians v. ; one on the Beatitudes ; and one on the shorter Exhortation.

Foreign Stamps.—Some readers of THE CHURCHMAN have sent us packages of foreign stamps for sale in the Book Room in aid of the funds of the League. We have found that these have been exceedingly useful, but unfortunately the supply is not equal to the demand and we should be very grateful for further gifts.