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THE CHURCHMAN

January, 1937.

NOTES AND COMMENTS.

"The Churchman."

WITH the New Year begins another volume of THE CHURCHMAN and we wish to express our thanks to our readers for their support in the past. THE CHURCHMAN has for a very long period served the useful purpose of representing Evangelical principles among the large number of magazines that are issued regularly. We can look back upon many years of service to the cause and we believe that we have performed a duty to the Church in giving opportunity to members of the Evangelical School to present their views to a large band of readers. There are many problems of great importance to the future welfare of the Church to be considered in the near future and Evangelical churchpeople must be prepared to give them careful consideration. In order to enlarge the circle of our readers a reduction has been made in the price of each number and in future the cost of the Magazine will be one shilling quarterly. This reduction in price has necessitated a small reduction in size of each issue, but we shall retain all the features which have been of service to our readers in the past, and we look for the continuance of their support.

Problems of the Day.

We suppose that every age has had its own special problems and the people have thought that their difficulties have been greater than those of any preceding time. In our time we seem to be faced with problems on every side that are so complex that they are defying solution by the ablest minds of the day. The continuance of the civil war in Spain is not merely a disaster to that distressed land, but it threatens at any moment to embroil the nations of the world in a terrible conflict. Europe appears to be developing into an armed camp representing two distinct ideologies—to use a word that has become fashionable of late. On the one side we have the totalitarian states represented by the Fascism of Italy and the Nazism of Germany. On the other side is the Communism represented by Soviet Russia. All of these by the assertion of their principles seem to leave little place for the teaching of Christ and the practice of His true religion. Their intervention in Spain, although it has

been officially unrecognised and has been through volunteers who have gone to the assistance of the parties whose success was desired, has aroused bitter resentments and it may lead at any time to further complications. Affairs in Palestine have quieted down since the cessation of the strike and the civil disturbances. The Royal Commission is sitting, but we fear that it will have a difficult task in endeavouring to reconcile the conflicting claims of the Jews and the Arabs.

King George VI.

Our Empire has passed through a critical time during the last months in the events that led up to the abdication of King Edward VIII. We need not say anything more here than that there was deep sorrow that a Sovereign whose reign began with so great promise decided to relinquish the high position to which he was called and for which he seemed in so many ways so well fitted. The higher the office which a man has to fill the greater is his need of the Grace of God to enable him to carry out its duties. In King George VI we have a sovereign who, we believe, will devote himself wholeheartedly to the interests of the people of the Empire, and will do all in his power to promote its prosperity and happiness. The Monarchy is one of the most stable institutions in the Empire as long as the Sovereign is inspired by the ideals which are represented by his Coronation. Surrounded by wise counsellors King George will be able to maintain the traditions which were set by his father, at whose death the prestige of the Crown was greater perhaps than at any other period in our history.

Our Contributors.

The discussion on the Report of the Archbishops' Commission on Church and State will occupy the attention of Churchpeople for some time to come. We have therefore given in this issue of *THE CHURCHMAN* a paper by the Rev. W. Leonard B. Caley which was read before the recent Conference of Old Students of St. John's Hall, Highbury. Next year the Fourth Centenary of the Reformation will be celebrated. The celebration is being specially associated with the setting up of the English Bible in the parish churches throughout the country in the year 1538. The present year is being used as a time of preparation for the commemoration and we therefore have thought it well to devote several articles to the Bible. Dr. Whitley writes on "Tudor Bibles," Dr. Jackson on the transmission of the Bible and Mr. Cobb on "The Place of the Bible." Spain has attracted so much attention of late that it is not inappropriate to give an account of a prominent Spanish Reformer, Manuel Matamoros, by Dr. Bate, whose interest in the Spanish Reformed Church is well known. Evangelism is receiving considerable attention at present and we hope that an article on "The Assets of the Evangelist," by the Rev. R. B. Lloyd, will be read with interest in this connection. The Rev. J. Stafford Wright discusses a biblical point of interest in regard to the date of the books of Ezra and Nehemiah.

CHURCH AND STATE.

BY THE REV. W. LEONARD B. CALEY, M.A.

A Paper read at the Conference of Old Students of St. John's Hall, Highbury, September, 1936.

THE subject of our conference is "Church and State," and we are now asked to consider our present duty as members of the Established Church and as Evangelicals. It is fairly common knowledge that as Evangelicals we believe in the present relationship, but in view of that fact we are compelled to face the responsibility involved. In the first place as Christians.

The purpose of God revealed in the Old Testament and the New Testament is the establishment of "the Kingdom of God." The Fall of Man was revolt against the sovereignty of God. The work of redemption must issue in the re-establishment of that sovereignty. This is revealed in Old Testament history. The call came to Abraham to get out of his country, to leave his kindred and his father's house. Behind that call there lies in the past the fact of the rebellion of the human will against the commands and rule of God, and through obedience to that call there arose a chosen people through whom God reveals His purpose for the world—that the human race should be subject to His sovereignty—a Kingdom of God. Before many generations have passed the desire to be like other nations caused the breakdown of this ideal, but the thought is carried on in a monarchy chosen by God and sanctified by His servant, and in a national constitution in which the worship of God was so linked with national life that it was almost impossible to separate the one from the other. The laws of God dealt with the ordinary affairs of daily life. The chief truth for our purpose in this Old Testament history is that the design of God was that religion and life, Church and State, should be one with God sovereign. The Kingdom of God was the ideal.

Through that race came our Lord and Saviour, Jesus Christ, in Whose Person God revealed in fullest measure, and in a new way, Emmanuel, God with us. The purpose of God revealed through the Incarnation was that human life in all its varied aspects should be one with God, so that the Kingdom of God, already foreshadowed in the Old Testament and there shown to deal with questions of common life, should be understood to affect our whole life in Society, so that God should be seen entering into the details of the ordinary work, play, joys and sorrows of men. Our task as Christians is not simply to call men to believe in God, but to believe in God Who has become one with human life. All men therefore come within range of the Christian's hope, and our most frequent prayer must be "Thy Kingdom come." The Kingdom of God is to cover all life, and the Church is the instrument for the bringing in of the Kingdom.

Yet the New Testament revelation differs from the Old. The

Christian Church is not merely occupied in establishing the rule of God, but in the words our Lord taught His first disciples, "Our Father," He reminded them it is to bring men into the family of God. All personal duty, each man's peculiar function, is part of the service rendered in the family life. "In a very real sense the Church is a family." (M. Warren.) The will of the Father is to be Sovereign in human life, not the will of a potentate. It is this fact which our Lord emphasises so continually. He came to proclaim the Kingdom of Heaven is at hand, but He said "Wist ye not that I must be about My Father's business?" "My meat is to do the will of Him that sent Me," and it is "The Father that sent Me." "Father, not My Will but Thine be done." "Not what I will but what Thou wilt." Even to the Cross when He could cry, "It is finished." "Father into Thy hands I commend My Spirit." After the Crucifixion and Resurrection He comes to the little band of friends and on the first Easter night says, "As My Father hath sent Me even so send I you," and He sent them forth to proclaim the Good News—the Good News of the Kingdom at hand, the Good News of Emmanuel—God with us—to every creature.

Our Established Church to-day illustrates this message of the Incarnation and carries on the thought of the Kingdom of God in the historic relationship between Church and State.

God and human life are intimately linked, and all life is called to recognise the overruling of God. God touches all life, the ideal being that from the throne to the humblest cottage in the land, from the Houses of Parliament to the smallest Parish Council, God should be seen entering into the details of the ordinary work, play, joys and sorrows of men, and that all life should be linked together by common Prayer and Worship.

The whole discussion in regard to the relationship between Church and State needs to be lifted out of the realm of the controversy of 1928-30, and placed upon the basis of service to the Nation. It is not the rights of the Church that matter but the needs of the Nation. Not to get what we want but to give the Nation what she needs—God. Our Master did not insist on His rights. "Who, being in the form of God, counted it not a prize to be on an equality with God; but made Himself of no reputation, taking the form of a servant." "I am among you as he that serveth" (St. Luke xxii. 27) and St. John exhorts us "Beloved, believe not every spirit, but try the spirits whether they are of God." "Hereby know we the Spirit of God—every Spirit that confesseth that Jesus Christ is come in the flesh is of God." That is, of God which reveals Him entering into the joys and sorrows of ordinary life. For this reason the unit of the Church of England that matters is the parish, not the diocese. Our present duty in connection with this subject of Church and State is—

1. To remember the parochial system, that wonderful organisation by which, in the ideal, there is no man, woman, boy or girl, you meet, who has not some duly accredited Minister of God to care for his soul. One sometimes hears it said, "The parochial system

has broken down." There is no need for it to have broken down. It may be less efficiently worked with reduced staffs, but it need not break down, e.g. Canon Peter Green says in his *Man of God*: "And so though the whole district is going down, and though good Church families move away to the new housing areas, at the rate of 283 a month, and though the houses are being let in single rooms, yet the number of communions made during the year has steadily risen for the last five years." Our present duty is to make the link between Church and State living, and the parochial clergy have the opportunity of doing this which nobody else has. The parochial system is the link between the things of God and the common life of men. The Church of England emphasises this view in her Book of Common Prayer. Her Morning and Evening Prayer speak of the Church in touch with the daily life of men. Here I sometimes feel the Evangelical has lost his opportunity by the slight emphasis he places on the daily offices. The ideal implied in these offices is to remember the duty of the Church to link the daily round and common task to the things of God—the clergyman's business is to pray for his people. The occasional offices are composed with a view to the ideal, but none are outside them. They represent the Church of England in touch with the family life of men, or, if you like, the Church dealing with ordinary family life in the parishes of England. I value more and more the Occasional Offices. Our present duty is to reveal through them that the Church is here to serve the Nation. In doing so there need to be no denial of the highest ideals of Christian life, but they give a wonderful opportunity of contact and teaching. I must speak from the point of view of the large town parish, for that has been my experience, though I believe the ideals can be more easily carried out in the smaller country one. The National Church touches men's lives at the great moments that matter. There is a good deal of short-sighted criticism of the Occasional Offices, but they offer a wide scope for our ministry and are a wonderful heritage and opportunity. It would be perfectly easy to lose that heritage and perhaps never to regain it.

2. To remember we are not Congregationalists. Our main concern is the parish—the section of the nation committed to our trust. To show Christ in touch with the life of the parish. Let us then consider our present duty in connection with the administration of the Sacrament of Holy Baptism. I suppose there are few parochial clergy who have not at one time or other thought deeply on this subject, but the longer my parochial experience the more I valued this link with the homes of the parish. The Church of England is "realist" in the opening exhortation of this service. The majority who come to the fonts of our parish churches are fully conscious of the reality of that opening sentence. Sin is a fact which has affected their own lives, and they know it. To many sin and sorrow are not mere words. They know a need in life, they want the best for the little one they bring, they have a dim idea that God and His Church can give something they cannot. Unless the baby is baptised it will lack something. All very primi-

tive and ignorant! True, but am I wrong in saying so it has been down the generations of English life? Look back at the old registers of your country parishes. How many were brought by godly parents? But this feature of English life has been valuable in the Christian witness of the nation, and it opens the door to a pastoral ministry of unlimited scope and to a Christian education for the child. We need to be careful as far as possible to follow the instructions of the rubrics. This is possible in the spirit, if not in the letter, even in a big town parish. We should build up the tradition of notice being given beforehand. This obviates the idea that parents can come carelessly at any time. How far the service is explained to the congregation round the font must be left to the individual Minister, but what a basis for a few brief words on the Gospel of Christ—the fact of sin and need of cleansing from sin, the call to trust in God as our Father, the Lord Jesus Who died for us, the Holy Spirit, God with us, the call to obedience to God's rules for happiness in life, the emphasis on the need of cleansing by God, and the declaration that those who take these steps are regenerate, born again by the Holy Spirit and received into the family of God.

The problem of godparents is a large one, but I feel this is solved by the Cradle Roll. By this the Church becomes its own godparent, and the child is never lost sight of, but ultimately is brought under Christian instruction in the Sunday School. The cost of £5. or £10 a year is well worth while. It brings the Church into regular touch with the home and is a link between Church and State. Our present duty is to make the link real.

We cannot overestimate also the value of the Marriage Service. From the moment the Banns are put up two homes are brought into touch with the Church in a very intimate way. I believe the ideal is that both should be visited and that if possible the bride and bridegroom should be seen and the service explained. I always feel, however, that this is better done in Church. There we can point out the division of the service. In the first place the family gathering, and the declaration of the interest of the Lord Jesus in the wedding of His two friends, the giving back of the bride to the Minister of God by the father, the giving of her by the Minister of God to the bridegroom, the marriage and the blessing. Then the first act of married life follows when husband and wife walk onwards in the House of God, kneel before His Table where we remember He died for our sins and is coming again, and the first words of married life are "Our Father, hallowed be Thy Name, Thy Kingdom come," followed by the thought of the place His Word takes in the home. What a link between Church and State! We underrate the intelligence of our people and the power of the Holy Spirit to teach them. Think of the influence of generations of Christian marriage upon the people of England, and what it has meant through England to the world. Our present duty is to make the link real. A thousand years of English life are sanctified by these things. Our people have a right to expect courtesy from the Vicar, and not to be told that because they are not regular communicants

they have no right to the Ministry of the Church and should go to the Registry Office.

The Burial of the Dead. "I am among you as He that serveth." At the time of death the clergyman's visit will in most cases be expected. Undertakers are very helpful if we explain to them what we have in mind. Every parishioner has a right to have the service in the Parish Church, or at least to have the services of the parish clergy. The going to the cemetery is often a problem, but cycles, and cars provided by the undertaker solve it, and if we do not mind going with the bearers, and even coming back on the hearse ("I am among you as He that serveth"), transport can usually be solved, in these days of motors, much more easily. If we go with the mourners there may be the possibility of prayer and perhaps some word of cheer or sympathy, but the presence of the vicar is often more than words. After the service there comes the opportunity of an invitation to attend church the next Sunday morning—that good old custom—in a big parish there may be funeral parties most Sundays of the year. We can also visit the home a week later. It is our present duty to make the link real. I remember a cemetery chaplain in East London who week by week sent every vicar in the deanery the name and address connected with each funeral he took. This made it possible for the parish clergy to call on the relatives of the deceased and formed a valuable link with many homes.

3. To bring our services into touch with life. Our services should show that the Church is in touch with parish and city, with diocese, nation, and the whole world's needs. We need to remember we live in an artistic age. In the Old Testament beauty and colour were linked with the worship of God, and quite apart from doctrine our worship needs to express the sense of the days in which we live. Times have changed. We none of us dress like our fathers; why should our services be as fifty years ago? They are not—except very occasionally—red, white and black are not the only sacred colours. In the Old Testament blue, purple and gold had their place. Our present duty is to make the worship of the National Church real. At the same time let us value order—within the framework of her formularies we can find great freedom without necessarily breaking the law. One of the great needs is what Mr. Chavasse termed at Oxford "The legalising of common sense." A National Church should express the religion of the Nation and the needs and aspirations of the Nation in this generation. I personally have always found it easy to do this through ordinary Morning and Evening Prayer with but slight deviation, but it is utterly wrong that the Nation should be compelled in 1936 to express her worship in forms suited to 1662, unless she also agrees to serious doctrinal alteration in her Communion Office.

4. To safeguard our Protestant heritage—Church of England—Apostolic—Catholic—Reformed—Protestant. This means that our people have the right of private judgment and we have no right to lord it over God's heritage, over the charge allotted to you (1 Pet.

v. 3). The religion of the English people is fundamentally Protestant. Personally I feel we need never fear the loss of our Protestant heritage, but we need to fear the loss of our people, the severing of the Nation from the Church. It is foolish to force our views on others unless they are ready to accept. Mr. Chavasse reminded us at the Oxford Conference that the National Church must express the religion of the nation. In this connection I would say in passing that we do need to explain to our people the why and wherefore of what we do.

5. To enter fully into the National life. How often we hear of a "clergyman wasting his time in committees"—it depends on the committees. He is not wasting his time on the education committee, Council School Managers', social service, housing, etc. It is surely the ideal that the Church should share in these things and give her contribution. The ideal of the Church of England in the past has been that her clergy, if they were not always theologians, were in touch with life and had often some hobby apart from their ministry.

6. To help our nation to realise the world-wide spiritual responsibilities which are ours. We are living in a strange day of the world's life. In the Providence of God our Anglican Communion has carried the Gospel to almost every quarter of the globe, and branches of our Church are in every land. A hundred years ago Australia was in the Diocese of Calcutta. To-day there are over 150 dioceses overseas. The Church of England is a State Church connected with a world empire, an Empire under the banner of the Cross—and thus we can never be parochial if we carry out our present duty in connection with Church and State.

Our responsibility is to see the relation of Church and State lifted out of the realm of controversy and put on a basis of service to the nation. The Church to-day has a position in our nation hardly recognised. The Bishop of Norwich at Oxford reminded us that Free Church people look with no hostility on the Church of England but rather consider it as the main bulwark against paganism.

To number Israel is not the way to gauge the real position. There is no need to suffer from defeatism, but there is need of faith in God.

Is the parochial outlook narrow and limited? Emphatically no! The Church that is linked with the National life, entering into the homes of England, is strengthening a nation with world-wide responsibilities in a critical day of the world's life. The chief thing we need to fear is a godless England. The Church that touches family life and is strong in her parochial work can alone make possible that true family of nations, for it alone can transform the lives of sinful men.

Our present duty is to use our boundless privilege as parochial clergy to bring glory to the Father, Son, and Holy Spirit. To remind men of the fact of God in a material age, to remind our people that there is not an unredeemed soul in the parish—"I

believe in God the Father Who made me and *all the world* : I believe in God the Son who redeemed me and *all mankind* ”—and to remind our people of the Church of God—called out—*ecclesia*, and that the Church in the parish must be “ Holy ”—“ I believe in the Holy Ghost Who sanctified me and all the elect people of God.” Only so will the Church fulfil her present duty to the nation.

Those who are interested in social and political problems will find *Democracy and Revolution*, by Louis Anderson Fenn (Student Christian Movement Press, 3s. 6d. net), a stimulating challenge. The author states frankly that he is theologically not a Christian, but he values very highly some of the things which Christianity teaches men to esteem, especially spiritual freedom. He was originally a Liberal but passed over to the Labour movement and now discusses democracy from many points of view. He is convinced that a capitalist democracy cannot ultimately prevail, and that in the end we must have a socialistic state. He appeals specially to Christian thinkers as they are believers in spiritual freedom which does not at present exist in the world, and he believes that every Christian must be a revolutionist. To combine fellowship with freedom is the basis of democracy so far as the individual human being is concerned. The Dean of Exeter contributes a Foreword in which he commends the study of the book as an approach to Christian freedom which is after all the only true freedom.

The Student Christian Movement has responded to a widely expressed request by issuing a *Book of Prayers for Schools* (6s. net). While there are many books of Prayers there was felt to be room for one volume that would contain “ all the elements which a Head Master or a Head Mistress, House Master, or Chaplain might reasonably require in the conduct of School prayers.” Comprehensiveness is the chief characteristic of the present compilation which combines new and old elements in a well-arranged order. While a considerable part of the book consists of prayers and litanies published for the first time the great treasury of Christian worship has been drawn upon for the most suitable prayers in many previous collections ancient and modern. The range of prayer is so extensive that we have no doubt the volume will be found useful for many other purposes than those for which it is primarily intended, in fact there are few subjects connected with the Christian life in its many aspects that will not be found in this volume. The arrangement is excellent and the index of subjects and of sources adequate.

TUDOR BIBLES.

BY THE REV. W. T. WHITLEY, LL.D., F.R.HIST.S.

WHEN Harri Tudor brought the Welsh dragon to support the arms of England, Welsh and English alike knew the Bible only by a few of its stories: when his granddaughter bequeathed the throne to James Stuart of Scotland, even Ireland had the whole scriptures in print, with their law, their poetry, their teaching. The common people had at best seen in their church windows pictures of Jonah and Daniel and local knights; or had bowed before statues of heroes from John of Patmos to Richard of Chichester; they had expressed themselves, and accommodated sacred events to their own secular life, in pageants where tragedy jostled comedy: the Tudor period widened their horizon, unveiled the goodly fellowship of the prophets, revealed the glorious company of the apostles, taught them to compare spiritual things with spiritual, enabled them to pray with understanding. The Bible had been only in a tongue not known even to all priests, and in written copies beyond the means of many: it was now printed in every tongue spoken in these islands, read at every church service, enjoined on every kirk and in every home whither Margaret Tudor had gone, pored over in many a home where Elizabeth Tudor was loved. Consider how it was that the five Tudors saw such great change, then in a few words what happened in each generation.

In the days of the Plantagenets, Oxford scholars had written out for the multitude all the scriptures; the Red Rose had seen a fiery discouragement of their use; the White Rose had fostered a printing-press in monastery cloisters, whence the Golden Legend showed to all English readers heroes of many nations and ages, beginning with the Hebrews of the Bible. A new birth of learning drew attention to their languages, in Palestine and in Egypt; a Dutch scholar patronised by the Lady Margaret Tudor offered a Testament in Ciceronian Latin, side by side with Pauline Greek, and he urged that in every land there be a translation for weaver to con, for ploughman to croon. Margaret's grandson was a fine scholar like Henry Beauclerc, determined to rule in his realm like Henry of Anjou; he trusted his people, as they admired him, so adopting the freewill offering of an English Bible, he handed it down for clergy and laity to read as they would. His daughter Mary translated one of the Paraphrases of Erasmus, that anyone might understand easily what was the meaning of the deep words in John's Gospel. In the short reign of his son Edward, books of prayer were put forth, not for cloistered men of religion, but for the commonalty; they provided, twice daily, reading of three portions of scripture. His daughter Elizabeth began her reign with public acceptance of the Gospels, and soon gave leave for a Family Bible to be imported and reprinted. All these advances may now be traced more fully.

William Tyndale led the way. Using the Testament which Erasmus had prepared at Cambridge, he put it into nervous English, the speech of the ordinary man. Little as he thought that the apostles spoke the tongue of the unlearned, being no orators like Isocrates, it was a true instinct that led him to follow the counsel of the Dutchman and put the words of Jewish fisherman and tent-maker into the words of English ploughman and weaver. Priest as he was, he trod in the steps of Jeremiah to be prophet as well. Exciting the wrath of the high priests, he gave his own testimony, which was rejected and burned; bearing the cross of Jeremiah, in an alien land he was betrayed and slain. But he had lit a flame like the bush on Sinai; it glowed ever more brightly without being consumed, and in its light his nation has walked ever since.

Myles Coverdale soon followed his example. No scholar he, to profit by Hellenists of Cambridge and Rabbis of Worms; but a friar with a ministry to the people. If Tyndale was the Moffat of that age, giving the scripture in the ordinary language of the people, Coverdale was the Weymouth, comparing the best that specialists had done, and at secondhand providing more than Tyndale had lived to finish.

These men sprang from the ranks of the clergy, vowed to give their lives to the service of God. Next came the turn of laymen. King Henry gave a doctrinal lead with his Ten Articles, accepted by Convocation. They set forth a standard of orthodoxy, the Bible and the three creeds. Clearly then the Bible deserved study.

A student of Wycliffe's work had long guided a circle of humble readers, for "hidden springs of lollardy still formed oases in English religious life." Thomas Matthew, councillor at Colchester, bearing the name of two apostles, followed the craft of four others and was a fishmonger; yet neither unlearned nor ignorant, but keeping records in Latin, and accustomed to do business with foreigners. At Antwerp a man was reprinting Tyndale's Testament, of which his circle bought many copies; there too the Emperor's Printer was putting forth Bibles in French and Latin; within the English Merchants' House there, whence Tyndale had been enticed, he might safely continue that pioneer's work, visiting him in prison and bringing away more translation; at Zurich a ripe scholar was publishing commentaries on scripture in the vein of Colet and Erasmus. Thomas Matthew was able in a year's absence from Colchester to piece out Tyndale's work with Coverdale's, to write his own notes, expository and devotional, to gather much material from excellent Bibles in other tongues, to employ a good printer, and to provide a good corrector of the press in one John Rogers, to dispose of the edition to two London merchants, to dedicate the book to the King, and boldly to avow himself the editor of the whole fine work. Matthew returned, to be honoured speedily in true Biblical fashion, as Chamberlain of his town; his Bible was at once provided with the King's most gracious licence, was patronised by both Cromwell the Vicar-General and Cranmer the Archbishop; it was reprinted

twice, and his fame was good enough for his name to be retained for a revision by another man.

So far, all had been private ventures. Tudors were not averse to patronise such, but they liked also to lead. So the King's Vicar-General engaged Coverdale to work in Paris with the printer who had long supplied the English service-books, and revise Matthew's Bible, with orders to drop all notes. When the French Inquisition stopped the work, the King's Printer in London saw his opportunity; the Vicar-General engaged a second reviser, a layman like himself, Richard Taverner of Oxford. Soon both revisions of Matthew were on the market, the promoters came to terms, Coverdale's work was preferred, Cranmer wrote a preface, Bishops Tunstall and Heath fathered a further slight revision, Cromwell ordered every parish to buy a copy and place it in the church that anyone might read it. And thus the first act closed, with the Great Bible authorised and appointed for general reading.

For the last six years of Henry's reign there was a lull. Under his young son, the printers began again, for there was an advance upon casual reading in church by all comers. A Book of Common Prayer ordered official Lessons in the course of public service. Ministers were bidden study the scriptures and preach from them. Every parish had to place in its church a translation of the Paraphrases by Erasmus, for general reading and study. The Great Bible was reprinted twice, Taverner's once, Matthew's thrice, all in large Church size. In handier quarto, such as a study circle might use, Tyndale's Testament came out in four editions, Coverdale's Bible in two, the Great in three, besides a Testament. Octavos were produced, such as a family might need; Tyndale, Coverdale, Taverner, the Great, were all made available. Even 16mo pocket Testaments were printed. There was a call for Helps to study; the organist at Windsor compiled a concordance, illustrations were cut for Juge's revision of Tyndale, and used in several editions.

Thus within six years, forty impressions of Bible or Testament bore witness to a popular demand. From the parish church, the printed word had made its way into many a home. So large was the market that London presses could not cope with it. At Worcester, a Welshman catered for a diocese which knew the activities of Latimer and Hooper. And Zurich, where perhaps Coverdale had led the way, now reprinted him in quarto for a wider circle.

This activity came abruptly to an end with the death of Edward. Some Bibles in the hands of the printers seem to have been confiscated and destroyed; but it was too late to suppress the knowledge that had penetrated into thousands of homes, or to slake the thirst for more.

The wheel had turned full circle; once again scholars betook themselves abroad and devoted themselves to Bible translation. A new centre had become important, Geneva, where had gathered such leaders as Farel, Calvin, Coverdale, Knox. Hither came William Whittingham, borderer, soldier, ambassador. He under-

took a fresh New Testament, which made a triple appeal. It was in roman type, for the general reader, who found summaries of every book and chapter. It showed diversities of reading, and the new verse-division recently invented by a Frenchman; thus it catered for scholars, who found also elaborate tables. At all hard places were annotations, profitable for simple men who wanted light and aids to devotion. The Testament was quickly followed by a Psalter, which had the same practical end in view.

Indeed, as England was so musical, some of the finest psalms had already been put into English verse, that they might be sung at home and abroad; courtiers had begun, Whittingham carried further. Geneva had a rich collection of tunes from many sources for the French to sing psalms, and the English exiles learned the songs of Zion in a strange land.

Thus closed the second act, in which the Bible had secured not only a precarious footing in the parish churches, but a home in the hearts of the people.

The third act shows no longer individual translators, but groups; of exiles at Geneva, of bishops in England, of exiles at Rheims. Of these, far the most important was the little company at Geneva.

They based their version on Whittingham and on the Great Old Testament, improving by comparison with recent Latin and French. Its importance was not in the mere translation, but in the abundance of material added. Summaries of the books and the chapters, maps, illustrations, cross-references, marginal notes, made it far the most attractive edition yet published. It made a double appeal, loyalty to Queen Elizabeth, religiously to the brethren of England, Scotland, Ireland, etc. There was the double response, for Elizabeth gave copyright for seven years, so that soon a fine folio for church use came out at Geneva, while the people bought edition after edition.

One result deserves especial notice, the doctrine ingrained into all readers. John Calvin had wrought out a full and coherent scheme of thought, which was fascinating all Protestants outside Germany; his ideas filled the minds of all at Geneva, and were transferred in notes at every possible place in this edition, also were gathered up in a full index. The result was that all readers of this Genevan Version became soaked in Calvin's doctrines; King James of Scotland, the bishops in England, down to the humblest students. Britain became Calvinist, owing to the notes in this popular Bible.

This was the more important, as the Church of Rome was summarising its traditional theology, and declaring itself on new issues, as a consequence of the Council of Trent. The result was that two massive systems of doctrine were presented to thinkers; and they were practically obliged to attend to them, and to choose. In France, Switzerland, Holland, Britain, all divines and most religious people ranged themselves under the banner of Geneva or of Trent; they followed either Calvin or Pope Pius IV. This was no narrow national issue, but international. Men passed freely from land to

land, and found friends of their own way of thinking. As late as 1619, James of Scotland and England sent divines of both countries to the Calvinist Synod of Dort in Holland; and this was largely due to the influence of the Anglo-Genevan Bible.

In England there was a cross-current. For centuries the bishops had been accustomed to lead in all religious matters, and to rule. In the matter of Bible-translation they had often asserted themselves. Courtenay had taken the lead in forbidding the general use of the Wycliffite Bible, or any other translation not authorised by bishops. Great opposition had been made to the unauthorised versions by Tyndale and Coverdale. The King had agreed so far that he assumed the right of licensing, while he deputed it to his vicar-general, the layman Thomas Cromwell. As no second vicar-general was appointed, the bishops began to reassert themselves. When they were all deprived under Elizabeth, and a new staff of bishops was appointed, of very different theological leanings, the new bishops claimed all the disciplinary powers of their predecessors. Richard Coxe, Richard Davies, Edmund Grindal, Robert Horne, Edwin Sandys, had been on the continent, were well acquainted with Calvin's views, and largely adopted his doctrines; but they were as resolved as Matthew Parker and their Romanist ancestors to uphold their episcopal authority. So the authorised Great Bible, which at least professed to have been corrected by two bishops, was now carefully revised by bishops and canons and the archdeacon of Wilts, then it came forth as the "Bishops' Bible" in 1568. It was the most handsome yet issued, and the most expensive, thirteen times the cost of a good recent Testament. Elizabeth refused to authorise it, but the Southern Convocation approved it; and so long as Parker lived, he practically secured it a monopoly.

Directly he died, the Genevan was reprinted in England. It was soon improved by a revision of the Testament, executed by Laurence Tomson, an Oxford layman patronised by Secretary Walsingham; he wrote new notes based on those by Beza, the Genevan scholar. Presently a fresh version of the Revelation was substituted, by the Frenchman Junius. Before Elizabeth's reign ended, more than a hundred editions, in all sizes from folio to 32mo, were eagerly absorbed both sides of the Tweed, while only about seven of the Bishops' Bible were taken up, despite all the attempts to force it on the parishes.

Cambridge indeed entered the field with Genevan Bible and Testament, perhaps at the instigation of the earl of Leicester. But far more important was the action of the Church of Scotland, which ordered every parish to subscribe £4 13s. 4d. Scots for a fine edition of the Genevan. This was executed at Edinburgh, and then an act of the Scottish Parliament bade every substantial householder to buy a copy. On the title-page of this Scottish Authorised Version appear the arms of James VI, supported by two unicorns.

So evident was it that the Bible had taken its place in the hearts of the people, that Roman Catholic exiles set themselves to prepare an edition; it followed the pattern popularised by the Genevan,

while its notes of course followed the Tridentine theology. As the Latin Vulgate had been decreed authoritative, this was taken as the immediate source, Greek and Hebrew being treated rather as secondary. The English was based largely on the versions of Coverdale and Taverner. Three scholars of Oxford spent years on the work, completing it all in this reign. The New Testament was published in 1582 at Rheims. It received close attention from scholars at home, who printed its text side by side with the Bishops' to show its errors; the Catholic scholars retorted with a second edition in 1600 at Douay. The result was to encourage close comparison with all the sources, so that popular demand and ecclesiastical rivalry both played their part in careful study, by populace and scholars.

Wales was the home of the Tudors. Even in the reign of Henry VIII the ordinary readings from the epistles and gospels were put into Welsh, while under his daughter there followed the Prayer-book, a Testament, the Bible, and the Psalter. Indeed, as metrical psalms were beloved by the Calvinists, a captain of the royal navy turned the psalms into Welsh verse of national style.

Ireland again was remembered, and Elizabeth's reign closed with a Testament in the old Erse language and character.

Scotland gave a new lead at the end. The Genevan Bible, the Authorised Version of the northern realm, was now forty years old. It had been improved twice, but was substantially the work of Englishmen. The Church of Scotland wished to mark the new century with a new revision and took steps to that end. Happily the project met the approval of the King, and when the Puritans in England put forward the same request, the way was clear for action. This replaced the Great, authorised in England, and the Genevan, authorised in Scotland; it was dedicated to James, king of both countries, whose Scotch unicorn ousted the Welsh dragon as a mate for the English lion; for the demand came from two nations, trained in Tudor times to love the Bible, to seek accuracy, to produce scores of competent scholars.

The Tudors reigned 118 years. Those four generations saw vast changes political, social, religious; in many of them the royal house played a great part. The Lady Margaret planted the New Learning at both universities, and also patronised Caxton, first to print Bible stories in his English version of the Golden Legend. In her son's day, men like Colet taught Oxford and London to delve below the mere facts of Bible story to the teaching of thinkers like Paul. Her Reader Erasmus, a pupil of Colet, called the effective attention of Europe to the Greek Testament, urging that in every land it be made available to the humblest workman. Her grandson saw four men carry out this hope. A priest translated the Testament of Erasmus, a friar compared five versions and put out a whole Bible, a merchant edited with the best continental helps and secured the King's licence for general circulation, a lawyer was employed by the King's vicar-general to revise for official use; till Church and State combined to authorise the Great Bible for public reading by all.

The old forms of religion were no longer satisfying the cravings of devout men. Convents whither men and women retreated to be in fellowship with God, had been losing their attraction and their vitality, and they fell in a storm. Henceforth religion was the concern of the common man, and it was nurtured on the Word of God. The ecclesiastical revolutions under the three children of Henry illustrated in many ways how devotion was rooted now in the Bible. Scholars, clerics, laymen, all played their part in improving the versions. English, Scottish, Welsh and Irish, all received the Word in their own tongues. The universities reorganised their studies, turning from the thinkers of the Middle Ages to those of the apostolic age; the churches shifted the centre of their worship to a Common Prayer inspired by and incorporating much scripture; the homes of the people prized the Family Bible, which altered the thought of the nation and built up its character. Under the last of the Tudors, the Bible not only became the best-known book, it began to mould the literature and the life of two nations.

THE RIGHT WAY WITH CHILDREN. By Enid Smith, M.B., B.S.
Student Christian Movement. 3s. 6d.; paper, 2s. 6d.

Dr. Smith has produced an extremely useful book which intelligent mothers and other women responsible for the welfare of children should have at hand for reference. It is particularly concerned with the training in religion and character on natural lines and in everyday happenings, and can be practised from quite early days; in fact the first chapter introduces the new-born baby, and a quotation in it which one mother makes to another, "God did not give you that baby to play with," suggests an excellent reason for this thoughtfully planned volume. The various problems which develop with the growth of differing types of children are freely discussed, and expert advice suggested, and it is all written in so easy and cheerful a style, and furnished with so many apt and often amusing illustrations, which press home the teaching, that the book is both delightful to read and withal thoroughly practical and serviceable.

E. F. T.

APOLO OF THE PYGMY FOREST. By A. B. Lloyd. C.M.S. 1s.

For many years now the name of Apolo has been well known to all the friends and supporters of C.M.S., and thousands have heard of his work and followed him in thought and prayer. Now that he has passed to his rest the Society has published a new and enlarged edition of A. B. Lloyd's book, *Apolo of the Pygmy Forest*. It is a thrilling story of one who, like the Apostle of old, was willing to endure anything that Christ might be magnified whether by life or by death. Here we see love as strong as death bringing the most degraded to the feet of Jesus Christ.

THE WAY OF THE TRANSLATORS.

HOW OUR BIBLE WAS TRANSMITTED.

BY THE REV. ROBERT WYSE JACKSON, M.A., LL.D.,
Curate in Charge of Corbally, Roscrea, Ireland.

LAST year the British and Foreign Bible Society celebrated the achievement of its seven hundredth language—a wonderful record. Approximately once a month, now, portions of the Bible in new tongues and dialects are being sent out, and the world's interest in the Scriptures is stronger than ever before. And in England itself the Bible has found an immovable home in the hearts and souls of many generations of men and women. We can trace its influence in our everyday speech, so that even the inaccurate phrase "straining at a gnat"—which should read "straining out a gnat"—has become one of our common expressions. An English traveller of the eighteenth century tells in his diaries how the country lads of the South would tell one another the gallant histories of Joseph and David and Gideon to while away the time, and it is with that spirit that the Church of England has grown up, living with and guided by the Book.

Now we have seen the fourth centenary of the death of Tindale. Very soon other notable centenaries will be upon us. And at this time it is of real interest to us to follow the long road which the Scriptures have travelled in their transmission since those days in the dim past when their writers first put pen to paper.

Picture first the scene when, say, St. Paul's Epistle to the Philippians was written. We can visualise the aged toil-scarred missionary a prisoner in his hired house in Rome, chained by the wrist to a stolid member of the Imperial Guard. There is a little group of friends around him. He is dictating, because he can no longer see clearly enough to write legibly. Timothy, his secretary, jots down the Greek words with quick strokes of his reed pen.

"Rejoice in the Lord always, and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand."

The gracious sentences are written rapidly in black sticky ink—ink made of soot and gum—on the long roll of brownish papyrus. The letter is being written on a paper imported from Egypt, made from cross layers of the pith of the papyrus reed which grew by the Nile, glued together, pressed, dried, and polished to give a writing surface. Epaphroditus, lately risen from his sick bed, stands by, waiting for the roll to be completed. Several feet in length it is, but not as bulky as the long thirty-foot rolls on which the evangelists jotted their gospel stories. The last words are written, and Epaphroditus begins his long journey down the Appian Way to the port of Puteoli. And so at last the little roll comes safely over the sea and is delivered to the heads of the young Christian Church at Philippi. We may imagine how reverently that fragile roll of

thin brown paper was cherished, to be read and re-read by the brethren on the Lord's Day.

None of the autograph writings of the apostles now remain—papyrus was no stronger than our ordinary writing-paper and it perished easily. Jerome tells us how after only one century the papyri of the library of Cæsarea began to crumble to dust and had to be copied on parchment by the presbyters in charge.

Nevertheless, here and there in the dry dust heaps of Egypt, and among the tombs of the dead, we still recover ancient fragments of the Scriptures, copied by some forgotten scribe within a few years of the penning of the original manuscripts. Quite recently, for instance, among the papyri of the John Rylands Library in Manchester there has been found a fragment of St. John's Gospel, copied in Egypt during the first half of the second century—an interesting confirmation of the early date of St. John's Gospel.

Even more interesting, perhaps, was the discovery in the same library only a few weeks ago of some tattered scraps of the Greek text of Deuteronomy. These fragments are some three hundred years older than any other manuscript of the Bible which we now possess.

About the third century B.C., the Jews of Alexandria set to work to translate the Hebrew Scriptures into their own tongue—Greek, then the universal language of civilisation, spoken in every city of the Mediterranean sea coast. Seventy scholars are said to have done this work, known hence as the Septuagint.

It is an ancient copy of this version which was lately discovered in Manchester, put to a strange use. It had formed part of the cartonnage covering for an Egyptian mummy. Pages of papyrus were glued together to make a sort of papier-maché. Then the whole was covered with plaster and painted. When this conglomeration had been soaked apart, it was discovered that it consisted of torn fragments of writing—part of the Book of Deuteronomy, and a scrap of Homer's Iliad. Surely a fascinating discovery for lovers of the Bible!

Centuries pass, and the language of the world changes from Greek to Latin. The need is felt for an authoritative Latin version of the Scriptures. And so the next version we find is the Vulgate, the standard text of the Roman Church.

This is the work of that devout if vitriolic-tongued scholar, Jerome. For many years he laboured as a hermit in a cave at Bethlehem, and few were as well fitted as he to undertake the task. He translated the New Testament from the Greek and the Old Testament from the original, learning Hebrew for the purpose.

"What labours," he writes, "did I undertake in learning that alphabet and those hard words! What difficulties I undertook. How often I despaired. How often I gave it up and set to my task once again, let my conscience bear witness. Yet, thanks be to God, now I pluck sweet fruit of that bitter tree." His whole work was completed about A.D. 400.

But even Latin did not long remain a universal language, and

soon on the Continent of Europe, as in our own land, the demand grew for the Scriptures in the vernacular. As far back as A.D. 350 a Gothic version was made by Ulfilas, bishop of the Goths. Some of this remains, beautifully inscribed on purple parchment in letters of silver—the first version in a Teutonic tongue, and a distant relative of our own English Bible.

Now we come nearer to home. The first name we meet is Cædmon, the poor cow-herd of Whitby, who was inspired in a vision to sing the stories of the Bible. These metrical paraphrases were made from translations prepared by his more literate if less gifted brethren, and told to him in order that he might turn them into verse.

Of course Cædmon's poems do not rank as translations, yet we remember his name with honour as one who first brought the Scriptures into the homes of the people.

Other figures pass by through the centuries. Aldhelm and Guthlac who prepared Saxon psalters. The Venerable Bede who died in 735, completing with his last breath a translation of St. John's Gospel. Alcuin, the schoolmaster of York. King Alfred who began his laws with a Saxon version of the Decalogue. Aldred of Holy Island who added the text in Northumbrian dialect between the lines of the famous Lindisfarne gospels. Many others whose names are forgotten and works lost.

Centuries pass by. England has lost the day at Hastings. The Saxon tongue has mingled with the Norman-French of the conquerors, and a new language, English, is born.

It was a long process. Not until three centuries after the Conquest was it proved by Chaucer that this sturdy composite Saxon-Norman vernacular had become a literary vehicle, and that it was capable of being moulded into verse and prose as strong and graceful as that of Petrarch and Boccaccio.

The day had now passed when England was content to be a bi-lingual country, satisfied on one hand with the Vulgate and Norman translations of the Bible, and on the other hand with fragments of archaic Saxon versions handed down for centuries through the lower classes. The stage was set for a fresh version of the Scriptures in our newly emancipated English tongue.

The first to provide a complete version of the Bible in this developed language was Wiclif, the fiery rector of Lutterworth. He was a strong opponent of the corrupt practices and superstitions which were choking the vitality out of the English Church, and he believed rightly that the cure lay in the open study of the Scriptures. For that purpose he gathered around him a band of collaborators, and he had the satisfaction of seeing the whole work completed two years before his death in 1382. His work is still intelligible to us, and many of the famous biblical phrases which originated in Wiclif's version still survive—e.g., "the beame and the mote," "the depe thingis of God."

Here is a fragment from chapter lx. of Isaiah (verse 10, onwards), to show how closely the English of Wiclif approximates to our

present-day language. Apart from the unfamiliar spelling, it is practically all intelligible to the modern reader.

“ And the sones of pilgrymes schulen bilde thi wallis, and the Kingis of hem schulen mynystre to thee. For Y smoot thee in myn indignacioun, and in my recounselyng Y hadde merci on thee. And thi gatis schulen be openyd contynueli, day and nigtho schulen not be closid ; that the strengthe of hethene men be brought to thee, and the Kyngis of hem be brought. For whi the folk and rewme that serveth not thee, schal perische, and hethene men schulen be distried bi wildirnesse. The glorie of the Liban schal come to thee, a fir tre and box tre, and pyne appil tre togidere, to onour the place of myn halewyng.”

Another hundred and fifty years passed, and a revolution in literature had come about. The art of printing had been invented by Gutenberg before 1450, and books began to pour from the presses at a price which brought them within the reach of most people. It was no longer necessary to pay a sum equivalent to £40 in our money for a Bible, which was the cost of production of a manuscript copy of Wiclif's version. In England Caxton set up his movable type and produced beautiful work on the pattern of the classical handwriting of the scribes. The year 1483 saw his edition of the Golden Legend, a masterpiece of lay-out, illustrated with charming woodcuts, and interesting to us as being a free adaptation of the Bible story, combined with a literal translation of a good deal of the Latin Vulgate.

The means now were available for a popular translation of the Scriptures. The opportunity was seized by William Tindale, whose life-story is an epic of heroism and scholarship.

In 1523 this young scholar made his way into the palace of Tunstall, Bishop of London, fired with the hope of securing the Bishop's patronage in his project of translating the Scriptures. He had been at Oxford and Cambridge, where he had imbibed the traditions of Erasmus, and had gained a high reputation as a notable Greek and Hebrew scholar. Surely, he felt, the Bishop, who is reputed as a patron of the New Learning, will not fail to assist me in this ambition!

But Tindale had not taken into account the conservatism of the Church. Nor had he reckoned with the caution which its leaders showed for anything which might foster the unsettlement of religious thought which was coming over Europe with the revival of learning. And so he was disappointed with his reception, and went away having learnt from the Bishop himself that his house was full and that he had better seek a service in London.

Months passed by. Tindale succeeded in securing a place as curate at St. Dunstan's in the West in Fleet Street, but he found no possibility of undertaking his life work. To quote his own words: “ So in London I abode almost one year, . . . and understood at the last, not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.”

So next year Tindale sought refuge in Hamburg, where he com-

pleted his translation of the New Testament and in 1525 began the work of printing it at the presses of Peter Quentell at Cologne.

Even here Tindale was not left in peace, and shortly we see him snatching up from the presses the sheets of his uncompleted quarto edition and fleeing to Worms, the Lutheran stronghold. Here the New Testament was completed and began to be smuggled in great quantities into England. In the financing of this, curiously enough, Tindale was greatly aided by the action of Tunstall, Bishop of London, who bought up every copy he could get in order to burn them. The go-between for both parties was one Packington, a London merchant trading with Antwerp.

"Augustine Packington came to William Tindale and said, 'William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself; and I have now gotten thee a merchant which with ready money shall despatch thee of all that thou hast, if you think it so profitable for yourself.' 'Who is the merchant?' said Tindale. 'The Bishop of London,' said Packington. 'Oh, that is because he will burn them,' said Tindale. 'Yea, marry,' quoth Packington. 'I am the gladder,' said Tindale, 'for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first.' And so forward went the bargain; the Bishop had the books; Packington had the thanks; and Tindale had the money."

Before his martyrdom on the 6th of October, 1536, Tindale completed the Pentateuch, Jonah, and probably also the version of the books from Joshua to 2 Chronicles which appears in Matthew's Bible of 1537. His work is the basis of all the translations since, a wonderful piece of scholarship founded upon the original Greek and Hebrew text.

By this time in England the clamour for the Scriptures had become insistent, and in 1535 a version appeared prepared by Miles Coverdale, later Bishop of Exeter. It had no great claims to originality, being a revision of Tindale's work, with the books untranslated by him taken from the German and Latin. Originally dedicated to Queen Anne Boleyn, it gained free and untrammelled circulation, though not actually the Royal licence. It is interesting that some editions have changed the dedication "Ane" to "Jane," and even have left the space for the Queen's name blank—a significant commentary on Henry's matrimonial affairs! This is the Bible known as the "Treacle Bible" from its translation of Jeremiah viii. 22: "Is there no triacle in Gilead?"

Two years later was the first licensed Bible—Matthew's version of Tindale. It was strongly supported by Cranmer, but for all that it is hard to see how it got the royal consent, being so closely related to Tindale's forbidden version. Certainly it was an answer to Tindale's prayer at the stake only a year before—"Lord, open the King of England's eyes."

It now was felt necessary to produce an official English transla-

tion. And so in April, 1539, appeared the "Great Bible," much the same time as Taverner's hasty version.

This "Great Bible" was a sumptuous edition, prepared by Coverdale with the official sanction of the Church, prefaced by Cranmer and provided with a magnificent if crowded title-page by Hans Holbein the Court artist, in which Henry VIII was depicted delivering copies to his peers, lay and spiritual, and saying, "I make a decree that in all my Kingdom men shall tremble and fear before the Living God." And in order that it might gain wide circulation it was ordained that every clergyman should provide "one boke of the whole Bible of the largest volume in Englysshe, and have the same set up in summe convenient place within the church that he has cure of, whereat his parishioners may most commodiously resort to the same and rede yt."

Some of this edition still survives in our Prayer Book version of the Psalms, and in the Sentences and Comfortable Words in the Communion Service.

It was a posthumous triumph for Tindale that only three years after his death this text should receive the full sanction of the Church and Crown, although in fact it followed closely his own version of 1534. Perhaps the most ironical triumph of all is the note that "it was oversene and perused at the comandement of the King's Highness by the ryghte reverende father in God, Cuthbert bishop of Duresme"—none other than Tunstall who a few years before had occupied himself so vigorously in burning almost the same words!

A gap of twenty years follows, during part of which the fires blazed at Smithfield and the reformers fled from the Marian persecution. Then with the restoration of the Protestant Church came the celebrated Genevan Bible in 1560—sometimes known as the Breeches Bible, in which Adam and Eve were described as having sewed "fig-tree leaves together and made themselves breeches" (Gen. iii. 7).

Only one Bible comes now before our Authorised Version of 1611—"The Bishop's Bible" of 1568—a luxurious production which cost about £16 of our money in the large edition. But it never became popular or widely read despite an order in Convocation that "every archbishop and bishop should have at his house a copy of the holy Bible of the largest volume, as lately published at London, and that it should be placed in the hall or large dining-room, that it might be useful to their servants or to strangers."

And so we arrive at the opening of the seventeenth century. James I had come to the throne, and the Hampton Court Conference of 1604 was held to try to find some common ground between the Puritan and the High Church parties.

Though little real agreement was reached one result was achieved—perhaps the most important that could have been gained. The making of an entirely new translation was set on foot.

The experts of England set to work with a real feeling for the importance of their task. Forty-seven of the greatest scholars of all creeds met together, setting aside their differences to arrive at

the best possible translation. It was agreed that all notes—the controversial nature of which had marred all the previous translations—should be omitted, except for those necessary in cases of textual doubt and for cross-reference.

“Marry, withal he gave this caveat, that no marginal notes should be added, having found in them which are annexed to the Geneva translation some notes very partial untrue seditious and savouring too much of dangerous and traitorous conceits. As for example, the first chapter of Exodus and the Nineteenth verse, where the marginal note alloweth disobedience unto Kings.”

If it had been for this alone, the Authorised Version would have been worth while. Obviously it was impossible to get universal assent to an edition heavily loaded with highly controversial party footnotes—many of which seem to us almost to be more actuated by malice than by scholarship. This was the case in all the English versions up to date. Some of Tindale's notes are particularly caustic. Thus, on Exodus xxxii. 35, he writes: “The Pope's bull slayeth more than Aaron's calf”—hardly a justifiable comment on the context! And in the new version too, the most up-to-date modern knowledge of the time was used. The oldest available Hebrew and Greek manuscripts were studied afresh in the light of the best European commentaries. Altogether the work took no less than three years, and the final result of 1611 was a masterpiece that gained a firm hold on the affections of the English people. Indeed few will fail to agree that the translation was a real miracle inspired by the Holy Spirit when they contrast the simple and lucid, yet strangely beautiful flow of language, with the florid and overweighted prose which was in fashion at the beginning of the seventeenth century. A notably bad example of this latter is to be seen in the interminable sentences of the 1611 prologue to the reader, now rarely printed.

Here is a portion of one of these cumbrous sentences—its total span is no less than 263 words.

“. . . and fourthly that he was no babe, but a great clerk that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any synod or meeting of the clergie, but rather the contrary: and lastly against church-maintenance and allowance, in such sort, as the ambassadours and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely that in such time as the professours and teachers of Christianity in the Church of Rome, then a true church, were liberally endowed, a voice forsooth was heard from heaven, saying, Now is poyson poured down into the church, etc.”

To understand the miracle of the Authorised Version it is worth remembering that this was the sort of prose in fashion and considered stylish at the beginning of the seventeenth century. It is the kind of writing which makes even the invaluable Hooker so difficult. Indeed it was not until the time of Steele and Addison that literary style became simple and lucid—and probably this change was a result of the crystal-clear style of King James's Bible itself.

Probably the explanation of the beautifully simple style of this book really may be found in the fact that Tindale's blunt matter-of-fact English lies behind it, setting the pattern to all subsequent translators.

The debt that we owe to the great old pioneer is obvious from this example, taken at random from the eighth chapter of St. Matthew :

" When Jesus was come downe from the mountayne/moche people folowed him. And lo/there cā a lepre/and worsheped him saynge : master/if thou wyll/Thou canst make me clene. He putt forthe his hond and tewched him saynge : I wyll/be clene/and immediatly hys leprosy was clesed. And Jesus said unto him. Se thou tell no man/but go and shewe thy self to the preste and offer the gyfte/that mores comaunded to be offred in witnes to them."

By sheer merit the Authorised Version won the day, despite a profusion of blunders and misprints produced by the underpaid labour which various firms of printers employed. Two notorious mistakes out of many were that in the " Vinegar Bible " of 1717, where chapter xx. of St. Luke is headed " The Parable of the Vinegar," and that in " the Wicked Bible " of 1632, where the " not " was omitted from the seventh commandment. Nearly all of this edition of a thousand was suppressed, and the publishers suffered a fine of £300.

If the sixteenth century was the peak period of the English translators, the centuries which followed marked the discoveries of the most valuable original manuscripts. Thus, King James's band of translators possessed none of the three great uncial manuscripts which form the basis of modern English versions—the Alexandrian, presented to Charles I by the Patriarch of Constantinople, seventeen years too late to be of use in preparing the Authorised Version ; the great Vatican manuscript ; and the Sinaiticus, rescued by Tischendorf in 1859, and recently acquired by the British people.

And so in the interests of accuracy another version became necessary, supplied when in 1885 the complete Revised Version was issued to the public.

It is perhaps still too early to be dogmatic about the value of this last version. The Old Testament is undoubtedly far superior to the 1611 Edition. The essential poetic nature of many of the books is made clear, and whole passages of works like Job, which were entirely unintelligible in the old translation, have been revealed in their original sense. The New Testament is perhaps more open to criticism. While undoubtedly many valuable textual corrections have been made, here and there the Committee seems to have forgotten that it had been asked to follow the Authorised Version whenever possible. A good many changes have been made even in the most familiar and best-loved passages, without any corresponding increase of accuracy having resulted. Occasionally the revision has only succeeded in obscuring and weakening the sense. Compare the clear resonance of the Authorised Version in St. John's " Let not your heart be troubled, neither let it be afraid "—with the almost ambiguous and certainly unmusical effect produced by

the Revised Version when it substitutes "fearful" for "afraid"—a change without any apparently good reason.

The end of the story of the Bible has not yet been reached. The twentieth century has brought with every year contributions to our knowledge of the original texts and an understanding of the Common Greek of the first century. The legacy of the sands of Egypt is not yet exhausted, and daily new light is being thrown upon the Scriptures. As it has turned out, 1885 was much too early for a final revision. Probably the time will soon be ripe for a thorough re-revision, at any rate of the New Testament.

What form will that take? On the whole, perhaps it will be wiser to keep to the now ageless style of the Authorised Version. Some brilliant translations in our twentieth-century speech do exist, but one suspects that in them there is the inherent defect of a style which will not live. Dr. James Moffatt's Bible is invaluable to us to-day, but who can say that in a century it may not appear more archaic even than a corrected version of the Authorised Version would be?

We are all familiar with the quaint old phrasing of the story of Jacob and Esau (Genesis xxv.): "And Jacob sod pottage . . . and Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint."

A century from now Christian folk may still read it with, at least, affectionate tolerance.

But what of—"One day Jacob was cooking some food . . . and Esau said to Jacob, 'Let me have a bite of that red omelet there! I am famishing.'"

May that too not seem out of date and strange, but without the glamour and prestige of the words which in 2036 would have been hallowed by 425 years of diligent reading by some score of generations?

It is not the aim of the writer to carp at Dr. Moffatt's translation, or at any of the very effective modern ones—they are more than useful to us to-day as commentaries. But for everyday and for liturgical use the writer makes this plea—when the time for yet another English Bible comes, may its construction follow the principles of the 1885 Committee, so that it will be a revision of our traditional English Bible rather than an entirely new and up-to-the-minute translation.

WHAT IS LIFE? By W. J. Still. *Thynne & Co., Ltd.* 3s. 6d.

This book aims at presenting in a popular fashion facts and observations which will help the ordinary reader to maintain his belief in the Bible and his conviction that God is working His purpose out in the world which He has made. It is well printed; contains some illustrative charts, and a Bibliography of modern books.

H. D.

THE PLACE OF THE BIBLE.

BY THE REV. R. J. COBB, B.A., Tutor, St. John's Hall,
Highbury.

A Paper read at the Conference of the Young Churchmen's
Movement at Whan Cross, May, 1936.

YESTERDAY, you gave your time to the consideration of the general situation in the Church to-day, and specially in relation to her mission of preaching the Gospel. The "Forces and Work" and the "Forces we Need" together form the field of activity in the spiritual realm in which we are concerned.

But we want more particularly to-day to turn to our own position as members of our own Church; that is, to regard the Church of England in the light of an implement for reaching the world around us, and as an organisation within the borders of which we can, and should, enjoy the fellowship of other Christians. This is in order that we may this evening be able to assess in some degree both our individual responsibilities and the opportunities which lie before us. Right from the beginning, then, I should like it to be clear that I am approaching this subject of "The Place of the Bible," which I am asked to discuss with you this morning, from the position of considering its relevance in regard to the evening session devoted to "Our Personal Part," and that, too, in the context of our position as Churchmen.

Now we are chiefly involved with two separate questions: that of the place of the Bible in the individual life and witness, and that of the attitude of our Church in this most fundamental point. If I stress the latter chiefly, it is not that the former does not occupy the chief place in one's mind, but that the natural conclusion to which I shall be drawing your attention, is that the attitude of the Church to the Bible must essentially be a reflection of the place which the Word of God has in the life of the individual Christian.

In this introduction to my subject I have deliberately chosen to use two words as descriptive of the function of the Church which are both inadequate and objectionable. They are "*implement*" and "*organisation*." There is no time for the discussion of the doctrine of the Church—as such—and it is just with those two aspects of our Church that we want to deal. But one dare not go on without defining briefly the foremost conception of the Church as an *Organism*; alive, progressive, and only so in any real sense as it is indeed the Body, united to the Head, the Lord Jesus, by the Holy Spirit of God Himself. Apart from Him all organisation, that is all use of the Church as an implement, is but a waste of otherwise perfectly good energy (one is forcibly reminded of the parody "Like a mighty engine moves the Church of God"). There is no spiritual energy apart from the Spirit of God.

I mean that, not in the sense that anything which can be described as spiritual must emanate from Him, but that He alone is the Source

of supply for our service and witness. This leads me on to the first point which I wish to present :

GOD'S WORK MUST BE DONE IN GOD'S WAY.

That is axiomatic, call it a mere statement of the obvious if you will, but it stands, clear and well defined, as a first principle for our work and for our worship.

There is stark tragedy about the "methodism" which is rampant in our midst to-day; the conferences and seeking after stunts on every hand reveal a lack of real vitality. It is a mark of spiritual bankruptcy from the point of view of the measure in which one is influencing others to be constantly trying this and that means in the hope that somehow or other we shall be able to "*compel*" a blessing from God. The movement must be the other way, indeed. As someone has well said :

"In the early church it was *the Lord* Who worked with them, rather than they merely worked for the Lord. It was *the Lord* who added to the Church daily such as were being saved, rather than 'they tried to add to the Church as many as they could get hold of by any conceivable means or methods they could possibly devise.'"

The very fact that we have taken this particular subject for this morning is evidence of the fact that it is possible to have an organisation for the service of God, which may through and through be faulty and unlikely to be of real service. But, given that we accept this aspect of the case, what are the tests that we can apply? How are we to judge?

The compilers of the syllabus for our discussion express this question in the following terms :

"Is the Church of England worth belonging to and working for? Here are some tests to apply to a Church and its worship: Is it based on the Word of God? Does it help its adherents to know and obey the Word of God? Is it helping men and women to approach and worship God in a Scriptural way?"

I am quite busy enough a person always to be glad to be told exactly what one ought to be saying at a meeting such as this, and I take these suggestions as being excellent in design—but, are they sound in principle? That seems to me to be a question that must be explored first.

In other words, why should we be giving such a peculiar emphasis to the Bible (taking it for granted that we are entitled to make the equation of the terms "The Word of God" and "the Bible")? Can it be said that we have there expressed principles which *govern* what we can consider true worship, and *define* or *exclude* things which are false? We must answer that question first, and then we are in a position to see whether or no the position adopted by the Church of England and expressed in her formularies is to be considered as that most amenable to the Mind of our Lord.

I want to get right at the root of the question here, so pardon me if a question I now ask does seem a little remote from the exact

terms of our inquiry and perhaps a little unnecessary in such a company as this. But, is it true—or is it not—that each step in the experience of a Christian is taken actually as he or she appropriates some promise of God? If so, then, clearly there can be only one answer to our asking what is to be the standard and what the means of worship.

Remember, the Word of God is living and powerful; it is the Seed sown by the Heavenly Sower; it results in the springing up of eternal life; it conditions the growth and development of that Life. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." "Desire the sincere milk of the Word, that ye may grow thereby."

Assurance, Experience, Holiness, Fulness of Joy . . . all these things are the experience of the Christian as the direct and immediate effect of the reception of the Word of God. It is in this sense that Martin Luther said: "The soul can do without everything except the Word of God, without which none at all of its wants are cared for."

Now, here is my point, if that is so of the individual—what of the *organism* (mark the word)? If the life is to be kept pure and to develop, if the contagion of the living faith is to spread, then surely, accepting our first position, it is only going to be along the Way of God and we can now say,

GOD'S WAY IS THE WAY OF THE WORD OF GOD.

That is my second proposition; it leads on to the query as to the attitude of the compilers of the Prayer Book to the Bible and the use of the Bible in the liturgy for which they were responsible.

(You will allow me, I trust, for the sake of time, to confine our thoughts simply to the Prayer Book as expressing the terms of the worship—which is the reflection of the spiritual life, of our Church.)

First, then, the attitude of the Reformers. Here we can give an immediate and definite answer. In the year 1547, between the publishing of the first piece of English Liturgy, the Litany of 1544, and the Prayer Book in 1549, the First Book of Homilies was published, and the first of these entitled: *A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture*.

It was composed by Cranmer himself, and he dogmatically asserts that the Scriptures are the sole source of doctrine necessary for our justification and everlasting salvation. He draws the sermon to its conclusion with these words:

" . . . and briefly to conclude, as St. Augustin saith, by the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's Word, but such as be so ignorant that they know not how wholesome a thing it is; or else be so sick that they hate the most comfortable medicine that should heal them; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God."

We are surely safe in concluding that one who would so preach about the Bible, would place just the same emphasis in his more

exacting and more permanent task in the compiling of a Liturgy. Perhaps it is not altogether out of place to remind ourselves, here, that it was the production of the English Bible which gave the impetus to the movement for the publishing of an English Prayer Book.

Now to branch off briefly for a glance at the position which the Bible has in the formal declarations of the faith of our Church. A study of the articles would call for more space than one can allow, but suffice it to remark one thing substantiated by two quotations :

In them the Church limits her authority in two ways : (i) her ordinances being censored by the written word of God ; (ii) the necessity in her teaching of expounding the Word of God without adding to, or taking from, statements there made.

And the quotations :

“ Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”

“ It is not lawful for the Church of God to ordain any thing that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it may be repugnant to another.”

Let us turn now to the question of Worship ; approaching in the same manner, may we examine this as a principle ?

THE WORD OF GOD IS THE WAY FOR WORSHIP.

Worship is the expression by the individual soul of regard and reverence for God. The Scriptures themselves continuously warn against false worship ; not anywhere else can you find such strong denunciations of insincerity or wrongful conceptions. Prophet after prophet thundered against such things. Then, when we turn to the other, positive, side, we have the eternal principle expressed in our Lord’s own Words : “ They that worship Him, must worship Him in Spirit and in Truth.”

I want you to link that with the two verses which help to enter into the meaning of the words : “ Thy Word is Truth.” “ Your heavenly Father will give the Holy Spirit to them that ask Him.”

Arising then from that, I suggest to you that we should find in the Scriptures the bounds and conditions for our worship.

This is not altogether tantamount to inviting you to answer the question as to whether you consider the Apostolic Church to have been “ a diluted edition of the Church of England,” but it does mean opening our Prayer Books to the most ruthless examination in the light of Scripture to ask just how far we have New Testament sanction for the peculiar methods we employ in our services to-day.

Let me illustrate with the one point of the use of set forms of prayer.

This is a grand battle-ground, and our antagonists on this point can make rare play upon our so-called failure to allow the liberty of the Spirit in our worship. They themselves invariably enjoy such order as comes from hymns. John Newton’s lines are apt here :

Crito freely will rehearse
 Forms of Prayer and Praise in verse.
 Why should Crito then suppose
 Forms are sinful when in prose?
 Must my form be deemed a crime
 Simply from the want of rhyme?

When we turn to our Bibles, the obvious point for first reference is the account of the giving of the Lord's Prayer. We find St. Luke recording the form, "When ye pray say . . .," from which we infer that the Lord definitely gave the disciples here a form of prayer that they were to use. Further support may be seen in Scripture in different formulæ which recur, such as those associated with Baptism and the Institution of the Lord's Supper.

Yet, there is too a broader issue, which we find suggested by St. Matthew's form of the giving of the Lord's Prayer, where the introductory words are, "After this manner pray ye . . ." This seems to suggest the prayer as giving us a specimen which embraces all the elements that we should find in a time of prayer. The whole atmosphere of the New Testament teaching about prayer is one which in itself involves a sense of "preparedness" and certainly of "order."

The Pharisee inclined his head in the temple and prayed after his own inclination, but it was the Publican who took up the position of humble acknowledgment of his condition before God, who went down to his house justified, rather than the other.

Our Worship MUST bear the characteristic of being attuned to, and indeed fully based on, the Word of God.

Dr. Griffith Thomas wrote:

"We must meditate on the Word of God. The food of the Scriptures, God's Revelation of His Will, is needed to sustain prayer. The promises are to elicit prayer. The Word and prayer always go together, and no prayer is of use that is not based on, warranted by, and saturated with the Word of God."

That quotation gives me the phrase for which I have been seeking; our worship must bear the seal of being *saturated with* the Word of God. If it is so, then we have a priceless heritage and a glorious opportunity every time we enter God's House. If it is not, then—and I speak strongly to impress the point—away with all the profane and vain babbling! The book is an abomination to a Christian man!

Think just for a moment of the service in which we are about to join, Morning Prayer. It opens with the quotation of the Word of God, and immediately we hear the words, The Scripture . . . It is because the Bible calls to repentance, we are told, that we join in the General Confession. It is because God has promised forgiveness of sins that the words of absolution are declared. It is in the very words of the Bible in the Psalms that we lift our voices to praise our Father. Then we listen to the reading of the Word.

Again, I wonder if the position of the Creeds in our services has ever impressed you. It is no accident that they are found immediately after the reading of Scripture. In some ways the Creed forms the central act of the service—a loving declaration of confidence and

trust in God Himself. (I believe in God . . . I wholly and confidently commit myself to God.) The Creeds follow the reading of the truth on which they are based, and lead on in natural sequence to those requests which most naturally form themselves on the lips of children in the Presence of a Father Whom they adore. Prayer is the inevitable and logical outcome of belief in God.

Dr. Harold Smith wrote :

“ The relation of a Creed to Scripture may be compared to that of the Report of a Commission to the evidence on which this Report is based. The report is of value only so far as it is borne out by the evidence. Its value consists in its summarising the evidence, extracting the most important facts from the whole mass, marshalling and interpreting them.”

I want firmly to submit to you, with all the conviction that comes from using the Book, that in our incomparable Liturgy we have a production that is entirely consonant with and indeed saturated with the very Word of God. (It is almost like Daily Light !) In fact one heartily reciprocates the words of a clergyman who made a present of a prayer book to an old lady of definite Baptist convictions, saying, “ Well, here is a little meal for your water ! ”

The three points we have hurriedly suggested are these : God's Work must be done in God's Way ; God's Way is the Way of the Word of God ; The Word of God is the Way for Worship ; and our conclusion surely must be that in our Church and in its services we have just such an expression of worship.

As individuals you and I rejoice in the possession of an open Bible ; in the Church we have a Church of an open Bible. It is only as we see to it that this emphasis is maintained that we shall hope to be fulfilling the Plan of God for ourselves in this generation. How we are to see this achieved is for us to decide during our remaining sessions.

But perhaps one final word will not be out of place here. The Prayer Book is specifically an English Book, the organisation of our Church is one that is peculiar to our great heritage. The purpose of the Reformers in England was that we should use “ such ceremonies as thought best to the setting forth of God's honour and glory,” and their determination was that our Book should be according to the mind of the Nation. My plea then, this morning, is that you will examine your Prayer Book, see how it stands the test of the Word of God, consider it as part and parcel of the great heritage of things which have contributed to the greatness of our nation, and so be convinced once again, and from this peculiar angle of the history of this book, of the power of the living Word of God.

Spiritual Verses, by R. G. Turner (Thynne & Co., 1s. net), is a series of short poems, including Scriptural Paraphrases, Testings and Temptations and Sundry Poems. They are conceived in a deeply devotional spirit. *Metrical Family Religious Conversations*, by Francis Percival (2s. net), is issued by the same publishers. It contains a number of metrical conversations between a parent and a child on subjects of religious interest, together with other verse.

MANUEL MATAMOROS.

THE SPANISH REFORMER.

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

I HAVE before me as I write a document of historic importance and of particular interest at this present moment when the eyes of most of the world are turned towards the unhappy country of Spain, where is being waged a civil war that will have some considerable influence upon the question of liberty of conscience in the peninsula. If freedom should come at last to Spain, and its people be allowed to worship as they will, the result will be a bringing to fruition of the work and labours, sometimes done faithfully even unto death, of a long line of Spanish witnesses for the Truth.

Among those who suffered for conscience sake in the nineteenth century stands out the name of Matamoros. The document before me is an original form of the petition to the Queen of Spain, expressing the hopes and prayers of thirty thousand French women in favour of Matamoros and his companions in captivity. It is dated 1863 and is worded as follows :

“ Votre Majesté sera peut-être surprise de la démarche que nous osons faire aujourd’hui, et nous devons tout premièrement la supplier très humblement de pardonner ce qui pourrait lui paraître une singulière témérité.

“ Mais ce sont des femmes qui s’adressent au cœur de la Reine pour la conjurer d’écouter ce qu’elles viennent lui dire en faveur de quelques-uns de ses sujets qui souffrent et qui prient dans les cachots destinés aux plus grands criminels.

“ Matamoros et Alhama ont été condamnés à huit et neuf ans de présides. Leurs familles sont plongées dans le deuil et dans la misère.

“ Ils souffrent et sont en danger de mort, tant le châtiment sévère. Leurs compagnons de captivité sont menacés d’une condamnation semblable.

“ Ils avaient cru pouvoir, sans crime, lire l’Évangile tel que la bonté de Dieu nous l’a conservé à travers les siècles, et ils ne s’assemblaient que pour s’exhorter mutuellement à mettre cette loi divine en pratique.

“ Ils sont les fidèles serviteurs de Votre Majesté : dans leur prison, ils prient pour la Reine et pour leur pays.

“ En France, en Angleterre, en tout pays de l’Europe, les Espagnols trouvent la liberté de servir Dieu selon leur conscience. Votre Majesté n’est-elle pas heureuse qu’il en soit ainsi ?

“ Nous venons supplier la Reine de faire cesser les souffrances de ces pauvres prisonniers, et, par un acte de sa royale clémence, de rendre la joie au cœur de la mère de Matamoros, de la nombreuse famille d’Alhama.

“ Nos prières se joignent à celles des prisonniers pour obtenir du Dieu des miséricordes, de Celui qui règne au ciel et qui répand ses grâces sur la terre, qu’il daigne accorder à Votre Majesté et à son beau royaume les plus précieuses bénédictions.”

It was almost the climax of a story which begins with one who was intimately associated with the growth in the nineteenth century of Protestantism in Spain, Francisco de Paula Ruet. Ruet was born and reared in the Roman Catholic Church, his father being a colonel of a regiment in Cantabria. His future was greatly

influenced when he decided, his father having died, to follow the stage for a livelihood. In the course of his preparation for that profession he found himself before he was twenty in Italy where he paid almost a chance visit to a Waldensian Church. It is fairly certain that his attendance at the service that day was not as a seeker after truth but merely as one who was curiously interested. Whatever were the motives with which he entered the church, the service and the sermon marked the turning-point of his life. He purchased a copy of the New Testament and after some instruction was received into the Waldensian Church. Meanwhile in Spain one of the many revolutions, that of 1855, led to a short-lived grant of religious freedom. Taking advantage of the liberty granted to non-Roman Catholics, Ruet returned to preach the Gospel which he had now known for ten years. In Barcelona he attracted great audiences, but his activities were quickly brought to an end. Three times he was arrested and twice released, probably on account of his family connections. By the time of his third arrest the political pendulum had swung back. He was brought before the Bishop's Ecclesiastical Court, imprisoned for some months, and finally condemned by the court to death at the stake as a heretic. Fortunately the zeal of the Bishop for the inquisition methods of torture and murder exceeded his power. Even Spain could hardly be expected to tolerate a renewal of Inquisition fires. Ruet was freed from death but sentenced to life-long banishment. He was set ashore at Gibraltar, where he immediately prosecuted his work as an evangelist and where he received ordination as a minister in the Waldensian Church. Gibraltar was sufficiently close to the borders of Spain and there was sufficient intercommunication between the two places to allow the small Waldensian Church to become a centre radiating evangelical and protestant influence, and so to quicken the growing revolt in many minds against the autocracy and tyranny of the Roman Church. It was through Ruet that Matamoros was brought into the Protestant fold.

Manuel Matamoros was nine years younger than Ruet and was also the son of an army officer. At the age of fifteen he was sent to a military school with the idea of making soldiering his profession. Utterly disliking the life and atmosphere, he left before completing his military training and made his way to Gibraltar, where he was brought into contact with Ruet. That meeting sealed Matamoros' destiny. He laboured incessantly as a successor to the early apostles, itinerating throughout Spain, preaching the Gospel that had brought to him life, hope, and peace. Nobody will ever be able to estimate the extent of the harvest of which he sowed the seed, but he was warring against a Church whose position was almost impregnable and whose persecuting zeal remained undiminished.

In 1860 he was arrested and imprisoned in Barcelona. The spirit and temper of the man may be judged from the following letter, which from his prison cell he addressed to an English well-wisher. Imprisonment could not limit the fiery zeal of Matamoros.

PRISON, BARCELONA,
17th October, 1860.

"On the 9th instant, at seven o'clock in the morning, I was arrested for the single crime of being a Christian, and loving my fellow-men so well as to desire that they also should know the Lord Jesus, by whom alone they can be saved. A charge laid against me in Granada induced the Civil Governor of that city to send a telegraphic order to the Governor of this place for my arrest, and also for the minute examination of my house, etc.

"After a most rigorous and tyrannical search, there was found in my possession a packet of letters and papers from several places in Spain, and certain other documents which compromised me to a considerable degree. I was brought to this prison, and kept for eight days in a sad and terribly solitary confinement.

"After two examinations before the whole tribunal, I was relieved from my solitude, that is to say, I am now confined with criminals! I gave my answers without confessing anything but my own faith, so as not to involve others—that faith which shall save me when the one supreme Judge shall sit upon His throne.

"At this stage of my examination a singular episode occurred. The magistrates believed that I should deny my faith, that the sight of the enemies of Christ and my tyrants should overwhelm me; but they were mistaken. The questions and answers were as follows: *Ques.* Do you profess the Catholic Apostolic Roman Faith? and if not, what religion do you profess? *Ans.* My religion is that of Jesus Christ, my rule of faith is the Word of God or Holy Bible, which without a word altered, curtailed, or added, is the basis of my belief, and in this I am confirmed by the last few sentences of the Apocalypse, and the many distinct charges of the apostles in their Epistles. The Roman Catholic and Apostolic Church, not being based upon these principles, I do not believe in her dogmas; still less, do I obey her in practice. The tribunal appeared astonished at these words, and the judge said to me, 'Do you know what you are saying?' 'Yes, sir,' I replied in a firm voice, 'I cannot deny it; I have put my hand to the plough, and I dare not look back.' The judge was silent, and the tribunal rose.

"Nothing, dear brother, alarms me for myself, but I do grieve over the arrests which have been made, both before and since mine took place, in various parts of Andalusia. Oh! they will injure worthy Christian people, honoured fathers and virtuous sons! Alas! this oversets my tranquillity of mind and I shall not recover it for many days.

"And again, my dear old Mother with my two little brothers are left alone in this strange town. Thus, my position is very trying; I suffer, yes, I suffer much. Our mission, my dear friend, is not and has not been to separate believers from the Church of Rome; it has been to bring souls out of Roman darkness, and from atheism or indifference to the knowledge of Christ; to gather together intelligent and evangelical congregations—in a word to form churches worthy of God and of the world. As you will easily imagine, my spirit is not at rest, and I cannot to-day write you at length upon these topics, but I promise to do so shortly, and give you explicit details. . . . Although my imprisonment threatens to be a long one, that is, of some months' duration, yet I can labour here also, for the brethren visit me; and from this spot I can give you full information. The work in Barcelona has not suffered in the slightest degree, for all depends upon me, and I would sooner die than cause anyone to suffer. In Andalusia they have received a fearful blow; but time will obliterate their panic, and all will go on as before. The seed sown has been abundant and good, and the enmity of Christ's foes is impotent. God is on our side. . . . Counsel and consolation from Christian friends is a necessary of life to me now . . .

"Your brother in Christ,
"MANUEL MATAMOROS."

Delivered from jail in Barcelona he itinerated again preaching

the same Gospel of light and love. In 1862 he and several of his friends and supporters were arrested and imprisoned with felons and criminals at Granada. After several months they were brought to trial and were condemned to as much as nine years at the galleys. Times, however, were altered; knowledge was more easily and freely dispersed and other countries were interested in these attempts to revive the Inquisition. From every free country in Europe protests arose. Monster petitions were prepared and signed in vast numbers. As we have said, a petition from the women of France comprised thirty thousand names. The Evangelical Alliance organised an important deputation with a view to seeking an interview with Queen Isabella in order to voice the disgust of free nations against this attempt to shackle the thoughts and minds of Christian workers, the effect of whose work could only be for the enlightenment and uplift of the people to whom they preached. The Queen refused to receive the deputation, but public opinion secured the commutation of the sentence to that of banishment. Matamoros and his friends were set free. Matamoros himself chose Switzerland as his new home, but his experiences in prison had seriously undermined his health. He had always been a man of delicate physique. Privation and suffering caused him to develop tuberculosis, of which he died a very few years after his banishment.

Queen Isabella was herself soon to know what banishment meant. In 1868 a revolution in Spain drove her from the throne. The new government granted in 1868 a limited measure of religious freedom. Theoretically all were given liberty of conscience and of worship, but attached to the grant was a clause so phrased that any individual magistrate could, while observing the law, find opportunity to tyrannise and persecute.

Later still in 1876 the Spanish government granted personal religious liberty, but publicity and propaganda were forbidden to any but Roman Catholics. In 1910 the King was compelled by the Canalejas ministry to issue an ordinance repealing the restrictions imposed by the constitution of 1866 and to allow a fuller degree of religious liberty, but violent protests from the clergy and the Vatican led to the dropping of these proposals. Once again in 1923, on the eve of the dictatorship, a further attempt to secure equal religious liberty was made, but again it was defeated on account of the opposition of the Church. Under General Primo de Rivera and his successor the Roman Catholic authorities were given a still freer hand to persecute and to suppress.

One case among others may be quoted as typical of the savage intolerance that existed until the fall of the monarchy in 1931 when the Church of Spain ceased to control the secular arm. In October, 1927, a poor Protestant widow, a mother of several children, was arrested and brought before the tribunal because she had ventured to say to her neighbours that the Virgin Mary had borne other children after the birth of Our Lord. On the charge of being blasphemous she was sent to penal servitude for two years and

was actually imprisoned. The Supreme Court confirmed the sentence on appeal, but so many protests were made and feeling was so intense that she was released in the following July. Even that was not the end of her suffering. One of the conditions attached to her liberty was that for some months she was forbidden to return to her home: she must live at least twenty-five miles away. One can understand the feeling that induced an eminent son of the Roman Catholic Church, the Count de Montalembert, to say after his visit to Spain in 1865: "If you want to know what exclusive Catholicism has done to one of the greatest and most heroic nations on earth, then go to Spain."

Whatever may be the result of the present conflict in Spain it must be the prayer of all lovers of freedom and of those who for centuries have enjoyed the liberty to worship as they please, that there may be opening up for the people of Spain a new era; that the heavy hand of persecution may be removed; that the people may be free to read the Word of God as they will and to worship as they are led by the Spirit; that they may know the Truth that shall make them free.

If that does eventuate the present generation of Spaniards will owe an immense debt of gratitude to pioneers such as Matamoros who, at the risk of health and life and fortune, fought the battle of liberty of conscience and stood steadfast for the freedom that is in Christ.

THIRTY SHORT SERMONS. By the Rev. L. W. Jackson, B.A.
Thynne & Co. 2s. and 2s. 6d.

One wonders to what extent sermons are read in these days. That such reading has limits is obvious. Preaching involves effort on the part of the hearer as well as the preacher. From this point of view, preaching might be termed a partnership of effort. When reading sermons one misses the personal element which makes listening a joy. The personality of the preacher, the emphasis given on certain points, inflexions of the voice, pleading, warning, and declamation. Yet this present volume of "short sermons" has a particularly pleasing charm of its own. None of them attempt at exposition of the fundamental doctrines of the Faith. They might be classed as words of comfort. Those who originally heard them could not justly complain, as is sometimes the case, that they were sent away with nothing to think about. The author knows his Bible well; he also knows the book of Nature. Further, he knows human needs and Christ's ability to supply them. Anyone who happens to dip into these pages will find helpful reading on every hand.

The hard-pressed Christian Minister laden with preaching and pastoral work will find many useful pegs therein. Yet for him, the usefulness of the book is limited by the absence of an index which certainly would have enhanced the value of the work.

E. H.

THE ASSETS OF THE EVANGELIST.

BY THE REV. ROGER B. LLOYD, M.A., Vicar of Great Harwood,
Nr. Blackburn.

THE business of the evangelist is to display the inexhaustible riches of the Christian Treasury in the sight of the person he is seeking to win, and to invite him to taste and see how gracious the Lord is. The appeal consists more in the sight of the treasure itself than in any words which the evangelist may use. His function is very much that of the good commercial traveller. He must know first his wares, second his clientele, and third how to describe and display his wares so as to release their power to make the appropriate appeal to the particular idiosyncrasies of each separate customer or group of customers. The analogy may be homely, but it is not the less applicable for that.

The preacher must therefore be utterly persuaded that what he is offering is precisely what is needed by his hearers. His is the good news, the astounding, incredible, and glorious news, of the Gospel of Jesus Christ unto salvation. So far from being ashamed of it, he glories in it; and his sense of the wonder and the power of the treasure which is committed to his commendation fills him with a sense of humility, and confers on him an honour almost too great to be borne. He knows that the whole cosmic creation, the whole evolution of History, have been in travail to give birth precisely and exclusively to the Christian interpretation of life. He realises that he holds in his hands the one and the only talisman by which the gates of chaotic hell are closed, and the gates of the glorious Kingdom of Christ on earth are flung wide open. He is filled with the delighted realisation that the treasure he has in his earthen vessel is one which corresponds exactly with the needs of so vague an abstraction as a whole civilisation, and so concrete an entity as Mr. and Mrs. Brown and the baby, of 5 Acacia Villas. In comparison with his rivals he has every advantage.

The initial advantages with which the Christian begins his evangelistic campaign are many and various. He meets the incurable romanticism and hero worship of man with a great story superbly told, with a Hero worthy of all adoration, and eternally capable of attracting it. It is by tales of heroism that human imagination is most of all taken in thrall. If only they are greatly told, the tales of Charlemagne's paladins riding proudly to their death at Roncesvaux, of Leonidas and his Spartans combing their hair as they made ready for certain death at the pass of Thermopylæ, of the subaltern of a Lancashire regiment at Gallipoli who fumbled and dropped a live bomb in his own trench, and to save his men immediately flung himself upon it and was blown to pieces, are those which eternally hold the key to human imagination, and, through that, control human wills. The story of Jesus steadfastly setting His course to Jerusalem, resolutely entering the Garden of

Gethsemane to await arrest, is, quite apart from its theological significance, the power of God to catch the breath with awe, and to set the imagination blazing with the quivering flames of devotion.

The power of this, the grandest and purest dramatic tragedy which History affords to stimulate the will and quicken the heart, has in History an ample and an endless testimony. The mere reading of the Gospels, read as whole and complete books and not in separated portions, is itself a purge and a stimulus of terrific power. The breath of secularism turns the earth grey and petty ; and where it has succeeded in overturning the Christian religion, it is always forced to introduce again the category of heroism, and find fresh material on which to feed the human capacity for tragedy. No faith will ever capture human wills which does not provide food for the universal human faculty for wonder. Always there must be great stories and great heroes, and only as ideas are enshrined in drama and expressed in heroism can they capture the imagination and call for the loyalty of men and women.

In this the Christian evangelist starts with a tremendous advantage over his secularist rival. They both make a bid for the allegiance of human wills. The secularist points us to a grey, drab world. Everything which has emotional content for us, sacrifice, patriotism, family love, is coldly considered, and left with a huge question mark. Instead of a Hero God, coming to the earth and partaking of the changes and chances of our life along with His children, we are offered either a blank negation, or a vague something called a " First Cause " or a " Universal Element." The Christian evangelist has the Gospels of St. Mark and St. Luke. With them he can appeal to the faculty of wonder, and he knows that the story which he offers is one which never fails to kindle human imaginations. He has only to persuade people to listen.

The story of Charlemagne's paladins and the story of the Crucifixion of Jesus are alike capable of calling forth an imaginative response. But the quality of the response will be far different. Nobody has ever felt that the story of Charlemagne's paladins has any kind of moral compulsion for himself. The quality of the imagination called forth by the Gospel is precisely of such a nature that those who yield themselves to it know at once that it exercises a compulsion upon their wills as well as an enthrallment upon their capacity for wonder. The heroic content of the Gospel is of such a kind as to issue a compelling call to cosmic and moral adventure. That adventure is stern, exacting, and it is part of the stuff of which human nature is made that its moral aspirations only become actual achievements in so far as continuous and absolute surrender is demanded. The old story of Garibaldi and his thousand illustrates this well enough. It was not until he promised them weariness, hunger, forced marches, and death, that the people streamed out of Rome to follow him and set the Italian nation free. In the same way it is not until the compulsion laid upon us by a great story is felt to be one which demands everything, that ordinary men and women will yield to it the moral aspirations which animate them all.

Here again the Christian evangelist has the secret of power in the treasure which he offers, and his secularist rival has nothing to bring. For instead of demanding an endlessly sacrificial way of life, the secularist is eager to explain to those who listen to him that the way of life which he offers is one that makes precisely no demands at all, unless and until it seems good to his hearers themselves to make them. In his scheme of ethics self-sacrifice is indeed immoral, being equated with self-murder. Self-expression becomes the only final good, and the thing demanded is the thing which causes no one much trouble to give. In no sense does he call for anything which can be described as adventurous moral life. The Christian, on the other hand, has that which eternally appeals to men's moral aspirations. He begins by setting the imagination on fire with the greatest story in the world. In that story is contained the demand for heroic living on the grand scale, the demand not merely for a part of life, but for everything that there is about a man, heart, and hand, and brain, to embark upon the most dangerous and the most glorious sea in the world, the sea of living in the twentieth century a life of moral perfection and absolute sacrifice.

It is therefore not to the heart alone, but also to the mind that the Christian evangelist must make his appeal. Having set the imagination on fire by telling the story of the historic Christ, having issued the call to man's incurable moral romanticism, which that story eternally contains, he must then show how a rationale of what is implied in all this fits together in every joint. Here he has to offer a body of thought which, given the assumption upon which the Gospel itself is based, namely that God exists and God loves, is a perfectly logical pattern in every part. Nor is there any possibility of undermining it. It stands every test. It can be examined from the exalted point of view of the cosmic order, and it stands the test there. The historian can subject it to scrutiny from the point of view of his doctrine of progress, and it there passes the test which decisively disqualifies the whole Marxian interpretation of life. The full range of Christian theology, revelation, redemption, inspiration, life in the Church, and immortality beyond the grave, is the most perfectly logical structure which is known to the world of thought.

If it is objected that it rests upon the initial assumption of the existence of the love of God, and that a measure of faith is required before the mind can set out on the journey which Christian theology proposes for it, the Christian evangelist has his answers ready. They are, first, that Science itself is built upon precisely such a faith. Each branch of the physical sciences, Astronomy, Psychology, Physics, and the rest, is an attempt to explore and classify some particular area of the whole field of the present mysteries of Nature. When the astronomer and the psychologist, the chemist and the biologist, have completed their work, then it will be found that the separate pieces fit together like a jigsaw puzzle, and produce the perfect portrait of Nature. But that is an assumption, an act of faith, and Science cannot move one step without it. His second

answer is that he possesses what the secularist can never possess, a story which makes faith reasonable and possible. It may be an assumption to believe that God exists and that He is love, but an assumption which has behind it the acceptance of a Figure of the moral stature and heroic grandeur of Christ, is an assumption which is well worth making, and which on any showing calls forth the kind of life by which alone the world can be saved from ruin.

The treasury of the Christian evangelist is, moreover, one which has been amply tested. Two thousand years of history testify to the continuous effectiveness of the life which yields itself to the glamour of the Gospel, embarks upon the life of moral adventure which the Gospel suggests, and checks and purges that life by constant recourse to the whole scheme of Christian theology. Over and over again it has been proved that society is healthy in proportion as Christ effectively rules it, and that men and women achieve the purpose of their lives in so far as they make His moral values and His demand for uttermost sacrifice their own. On the other hand, his secularist rival can only point in history to a progressive series of disasters which have followed every attempt to make his interpretation of life victorious. He has behind him a long history of disastrous failure. Over and over again the attempt has been made to build the City of Man without reference to God, and as often as men have painfully erected it, they have found that they were living after all in the City of Destruction. All the great civilisations of the past in which God was not consciously enthroned, have had their little day, achieved greatness in it, but have stood on the brink of a great pit and come crashing down into it.

Both the Christian and the secularist point us to a victory. The secularist victory has from time to time been achieved, and we know what kind it is. It is the victory of Lenin, of Hitler, of Mussolini, in the present, and in the past the victory of Cæsar Augustus, of Frederick the Great, and of Robespierre. This victory offers to the vanquished only blood and tears. But the Christian offers to those whom he is seeking to vanquish a defeat which is itself superb and glorious victory and triumph, in which there are no vanquished to weep and no tears to be shed.

Thus it is that the evangelistic call is the display of a treasure which the evangelist holds. But he must learn to make the best use of it. Not only must he know the treasure itself, he must also study his customers. Broadly speaking, the Christian treasure has to be displayed in such a way as to make appeal to three great human faculties, the faculty of thinking, of purposing, of feeling—the mind, the whole moral adventure, and the heart. Only as he succeeds in taking each one of these three faculties in thrall will he succeed in claiming the world for the allegiance of Christ.

EZRA—NEHEMIAH OR NEHEMIAH— EZRA ?

BY THE REV. J. STAFFORD WRIGHT, M.A., B.C.M. and T.
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THE purpose of this article is to discuss whether the Chronicler's view that Ezra preceded Nehemiah can reasonably be maintained to-day. A considerable body of modern scholars hold that the Chronicler in the books of "Ezra" and "Nehemiah" is in error, and that his history of the period must be largely rewritten.

Apart from somewhat extravagant theories, such as that Ezra is entirely the product of the Chronicler's imagination, the usual view is that the Chronicler has confused the two kings of the name of Artaxerxes. In the documents that he used he found it stated that Nehemiah came to Jerusalem in the twentieth year of Artaxerxes, and Ezra in the seventh year. Assuming that this king was Artaxerxes I (464-424 B.C.) in both cases, he wrote his history so as to make Ezra precede and overlap Nehemiah. Actually, however, a closer investigation of the sources which underlie "Ezra—Nehemiah" shows that Nehemiah must have come to Jerusalem in the reign of Artaxerxes I, and Ezra in the reign of Artaxerxes II (404-359 B.C.).

This investigation of the sources is made possible by the fact that the Chronicler in "Ezra—Nehemiah" appears more as a collector of documents than as a general historian. Decrees, letters, registers and memoirs are strung together on a background of history. How far the Chronicler himself has supplied or edited these documents is a matter for dispute. But that they are mainly original is suggested by the variety of their forms. For example, the letter in Ezra vii. 12-26 is given in Aramaic, and the memoirs are retained in the first person.

At first sight this fact would incline us to accept the books "Ezra—Nehemiah" as a very valuable authority, as being a scrap-book of original cuttings. But before this position can be accepted we must be convinced (1) that the Chronicler has not, as it were, arranged the cuttings in his scrap-book in the wrong order and thus given a wrong sequence of events, and (2) that he has not touched up and expanded some of the individual "cuttings" in the light of his own outlook and later point of view. The only way of answering these two questions is to examine the sources for ourselves and see if they are consistent with each other and with what we know of the period from other sources.

The main alleged rearrangement of history is this matter of the coming of Ezra and Nehemiah to Jerusalem. The Chronicler's version is that Ezra arrived in 457 B.C. and Nehemiah in 444 B.C., both in the reign of Artaxerxes I. The modern investigation of the documents incorporated in "Ezra—Nehemiah" is supposed to show that while Nehemiah arrived at Jerusalem in 444 B.C. Ezra did not come till 397 B.C. in the reign of Artaxerxes II.

This modern version must meet a very serious objection straight away, and this objection does not seem to have been recognised by those who hold the theory. As long as the Chronicler is dealing with ancient history it might not be difficult for him to be trapped into a mistake of this sort. But the Chronicler wrote about 300 B.C. and some would place him earlier than that. The late Professor Dick Wilson of America placed him as early as 405 B.C. But taking the usual modern dating of 300 B.C., we find that the Chronicler is writing about someone who, according to the modern view, came to Jerusalem ninety-seven years before. There is nothing to show how long Ezra lived after coming to Jerusalem, but since he had time to attain to a high position in Jewish estimation, it is hardly likely that he lived in Jerusalem for less than ten years. We should not be unfair, then, if we said that the Chronicler is writing about someone who, it is alleged, died not more than eighty-seven years earlier. This person was no ordinary man but one of the chief men of his day. There would almost certainly be one or two people still living in Jerusalem in 300 B.C. who, as children, had seen Ezra. A very large number would have heard of him from their parents who had seen him. Is it, then, credible that the Chronicler could have made such an extraordinary mistake as to place Ezra sixty years too early, in a period quite outside living memory, and contemporary with another great leader who was also outside living memory? But supposing that he had made this strange mistake, it must have been detected instantly by the majority of his readers.

This objection is so strong that only absolutely incontrovertible evidence from the documents themselves could warrant our accepting the modern rearrangement. Is this evidence forthcoming?

For a clear investigation of the sources, we cannot do better than turn to Dr. W. O. E. Oesterley's *History of Israel* (Vol. 2) and *Introduction to the Books of the Old Testament*. These books were written in collaboration with Dr. Theodore Robinson, but Dr. Oesterley is responsible for the post-exilic period.

Oesterley holds that three points at least show that Nehemiah must have preceded Ezra.

(1) Nehemiah in his memoirs remarks that "the city was wide and large; but the people were few therein, and the houses were not builded" (vii. 4). Nehemiah here "complains of the smallness of the population in Jerusalem; but Ezra (in x. 1) finds things rather different in this respect for he speaks of a 'very great congregation of men and women and children'; cp. also x. 13." (Oesterley, *Hist.*, 117.)

All weight is taken from this argument by noticing that Ezra's great congregation was gathered together "out of Israel" (x. 1). They were not dwelling in Jerusalem, but in the places round about (cp. also x. 7, 9, 14). This is entirely consistent with what Nehemiah says. In the record of the builders in Nehemiah iii. people from various districts are included, showing that there were numbers of people living round about Jerusalem. But they were evidently in no hurry to give up their new houses and lands and to come and

live in Jerusalem itself. This is Nehemiah's complaint (cp. Neh. xi. 1, 2). There is no evidence for saying, as Oesterley does in his *Introduction* . . . , p. 128, that "in Ezra's time there was clearly a large settled population in the City."

(2) According to Ezra ix. 9, Ezra finds the city walls built. He must then have come after Nehemiah.

It is tempting to take "wall" in this verse in a metaphorical sense, but Oesterley points out (*Hist.*, 117, footnote) that, apart from the parallelism of the verse, the Hebrew word "geder" is never used figuratively when referring to a wall.

That there was some sort of a wall in Ezra's time is fairly certain. Otherwise Nehemiah i. 3 is pointless. A message comes to Nehemiah in Babylon that "the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." If this refers to the original taking of Jerusalem in 586 B.C. it is difficult to see why Nehemiah should have been so moved by the report. But if it refers to a recent destruction of walls which were beginning to rise it is quite understandable. Further light is thrown on this wall and its destruction by the letter included in Ezra iv. 7-23. This letter is clearly out of chronological order, as is shown by the dating ("in the days of Artaxerxes," verse 7) and the subject-matter, which concerns the city and the walls, not the temple. It is probably inserted here, together with verse 6, to group together three different instances of opposition by the enemies of the Jews; and the original story is picked up again in verse 24. There is thus every indication that there was some sort of a wall to which Ezra could refer in his prayer.

(3) "From Nehemiah's memoirs it is seen that he was a contemporary of the High Priest Eliashib (Neh. iii. 1). From Ezra's memoirs (Ezra x. 6) we learn that Ezra was a contemporary of the High Priest Jehohanan, the son of Eliashib" (Oesterley, *Hist.*, 117). Oesterley goes on to show that "son" is sometimes used for "grandson" and that Nehemiah xii. 11 indicates that Johanan (Jonathan = Jehohanan. See xii. 22) was Eliashib's grandson. The Elephantine Papyri confirm the fact that Jehohanan was high priest in 408 B.C. This all fits in well with the theory that Ezra came to Jerusalem in 397 B.C.

The weak point in this theory is that Ezra does not say that Jehohanan was high priest in his day. He merely records that he went to his chamber, presumably in the temple precincts. If this Jehohanan was the later high priest, it is extremely likely that, as high priest elect, he would have a room of his own in the temple buildings. If he was the son of Eliashib, this would be a simple solution to the problem, but if he was the grandson, the question of age would make the solution rather unlikely, though not impossible. But actually it is not necessary to suppose that this was the later high priest. The name was a common one (cp. Neh. xii. 13, 18, 42) and it is quite likely that one of the sons of Eliashib bore the name as well as his grandson.

These three points, then, are far from conclusive. But Oesterley

raises the further objection that there is very little mention of Ezra and Nehemiah working together as contemporaries. The famous incident of the reading of the Law in Nehemiah viii. is not part of the Nehemiah memoirs, and though Nehemiah's name occurs in verse 9 the text here is open to suspicion, since the parallel verse in 1 Esdras ix. 49 omits the name. Similar textual doubt is present in Nehemiah x. 1 and xii. 26.

Nevertheless, the grounds for rejecting the Hebrew text in these cases are far from strong, especially in x. 1, where even the Greek MSS. have Nehemiah's name, though omitting his title "The Tirshatha."

It is often asserted that neither Ezra nor Nehemiah mentions the other in his memoirs. Actually there is one passage where Nehemiah mentions Ezra, as will appear presently. But their general silence can be explained. We cannot tell how full the memoirs were originally: the Chronicler has apparently given selections from them. Ezra's memoirs in the first person do not extend beyond the end of the book that bears his name, when Nehemiah had not arrived at Jerusalem. Nehemiah's memoirs at first only deal with his coming to Jerusalem, and the events connected with the building of the wall. Even the high priest Eliashib is only mentioned here once (iii. 1). When it comes to the occasion of the reading of the Law, the Chronicler abandons the "secular" memoirs of Nehemiah, and turns to a more "priestly" account, possibly taken from an official record of Ezra to which Ezra x. also belongs. There is, of course, the possibility that these are memoirs of Ezra transposed from the first to the third person. In Nehemiah x. 28 there may be a return to the Nehemiah memoirs (*N.B.*—"we," verse 30, etc.), while in xii. 27-43 the Chronicler certainly professes to be giving the Nehemiah memoirs again. The passage deals with the dedication of the wall, and the first person singular occurs again. In verse 36 it is stated that "Ezra the scribe was before them." Here then is a clear mention of Ezra in Nehemiah's memoirs. Oesterley ignores this verse, though on page 113 of his *History* he refers to this whole passage as having "been worked over by the Chronicler in accordance with his special point of view." None the less we may be certain that the actual memoirs of Nehemiah underlie this passage, since otherwise there would be no point in the Chronicler using the first person singular. If this is so, there must have been some names given in the memoirs, as in chapter iii., and it would be entirely gratuitous to remove the name of Ezra here in the interests of a particular theory.

In closing, it is worth noticing that a certain amount of positive evidence in favour of the Chronicler's history is provided by one or two of the many names which occur in the books. The Chronicler has a fondness for giving names. It is extremely unlikely that he invented them. Had he done so, individual names would have been repeated in different lists far more than they actually are. As it is, the majority of the names occur only once. But a few names come more than once, and these support the traditional view

of the history. Thus in the Ezra memoirs in Ezra viii. 33 Ezra weighs the silver and the gold into the hand of Meremoth the son of Uriah the priest. In Nehemiah iii. 4, 21 Meremoth the son of Uriah the son of Hakkoz is given as one of the builders. In Ezra x. 31 Malchijah the son of Harim is one of those who had married foreign wives, and in Nehemiah iii. 11 he is one of the builders. The name Hattush also occurs in Ezra viii. 2 as one of those who came with Ezra, in Nehemiah iii. 10 as one of the Builders, and in x. 4 as one of those that were sealed. The occurrence of these names in passages belonging both to the time of Ezra and to that of Nehemiah is an indication that the two were contemporaries.

In the light of these facts it is justifiable to maintain that the modern view of the history of Ezra and Nehemiah has failed to prove its case. Much stronger evidence must be produced before we can safely conclude that the Chronicler has made this strange blunder in comparatively modern history. In the meantime we may assume that the Chronicler is correct in his contention that Ezra and Nehemiah were contemporaries, the former arriving at Jerusalem in 457 B.C. and the latter in 444 B.C.

The Yellow Spot (Gollancz, Ltd., 5s. and 8s. 6d. net) is an account of the extermination of the Jews in Germany, and contains a collection of facts and documents relating to three years' persecution of German Jews, derived chiefly from National Socialist sources and arranged by a group of investigators. The Bishop of Durham writes an introduction in which he indicates the horror which the revelations in the book produce upon the reader. It seems almost incredible that in the twentieth century any race of people could be guilty of the enormities related in this volume. The Bishop says: "I cannot believe that the hysterical nationalism which has swept over Germany, violating fundamental principles of civilised human intercourse, and openly menacing the peace of the world, will continue much longer." The stain upon their national character will, however, remain, and the atrocities recorded here will not soon be forgotten. Half a million human beings have been outlawed and many of them brought to a condition of destitution. History shows that every nation that has treated the Jewish race with cruelty has in the long run suffered for their doings, and we do not doubt that Germany will also suffer for its cruel treatment of the race. The volume is illustrated with pictures of the posters and other documents that have been used to raise prejudice against the Jews and to inspire hatred against them.

Simple Addresses, How to prepare and deliver them, by Helen M. Cobbold (S.P.C.K., 2s. net), contains a series of instructions intended for the use of those who have not had the advantage of a University education, and should be found useful for the large number of voluntary workers who desire to give simple addresses but do not know how to set about it.

REVIEWS OF BOOKS.

CONNOP THIRLWALL : HISTORIAN AND THEOLOGIAN, by John Connop Thirlwall, Jr. *S.P.C.K.* 12s. 6d. net.

The eleven Charges of Bishop Thirlwall delivered during his long episcopate of forty-four years from 1840 to 1874 in the diocese of St. David have long been known to students of the Victorian era of the Church as a mine of useful information on all the great problems of that age. Dr. Perowne, who edited them after the death of the Bishop, speaks of their permanent value as "a philosophical contribution to ecclesiastical literature." Their merits were fully recognised during the Bishop's lifetime, and won for him a remarkable position of influence. They have been described as the most faithful, as well as impressive, record of the time to which they belong. They were remarkable for their depth as well as breadth of view, for the combination of exact scholarship with a vast range of varied learning. To this mass of erudition was added a remarkable logical faculty, and their most conspicuous feature was the perfect impartiality with which every question was weighed, and the judicial severity with which every controversy is surveyed. In spite of the remarkable place which the Bishop held in the Church life of his time no adequate biography has until now been written. This task was reserved for a collateral descendant of the Bishop who is an American citizen. With the industry and research characteristic of the writers of that country he has acquired a quantity of material hitherto unexamined, and has made good use of it. Thirlwall was born in 1797, the son of a Curate of Stepney. He was taught to read Latin at three, and Greek at four, and his father published a volume of his writings at the age of eleven called *Primitiæ* which the Bishop in his later years did all in his power to suppress. He was educated at Charterhouse and went to Trinity College, Cambridge. He had a brilliant career although mathematics, which was then the chief subject of study at the University, was not his forte. He went abroad and met Bunsen in Rome. He studied German and translated Schleiermacher's *Lucas*. He studied law and was called to the Bar, but after two years he returned to Cambridge, and took up tutorial work at Trinity. A plea for the admission of Dissenters to the University led to his dismissal, and in 1834 Lord Chancellor Brougham offered him the living of Kirby Underdale in Yorkshire. Here he wrote his *History of Greece* which appeared almost contemporaneously with that of his old school fellow, Grote. Quite unexpectedly, in 1840, he was appointed by Lord Melbourne to the Welsh See of St. David's. It is said that he was able to preach in Welsh after six months. He was not popular with the clergy of his diocese to whom he appeared an austere Father in God. He took, however, a very active part in all the controversies of his time and was remarkable for the independence of his opinions, which ran counter in many points to the popular episcopal views of his day. Although he defended

the first *Tracts for the Time*, he became a severe critic of the Oxford Movement and the theories which it represented. In the House of Lords he spoke in favour of the grant to the Roman Catholic College at Maynooth; he advocated the admission of Jews to civil rights; he defended Gorham in the action of the Bishop of Exeter on the question of Baptismal Regeneration, and he was the only Bishop who voted for the Disestablishment of the Irish Church. His biographer gives a full account of these various activities, but is singularly unfair to Ireland and the Irish Church in his account of the disestablishment controversy. Thirlwall was not a lovable character, and there is no evidence that he left a deep spiritual impression on his diocese, but it must be recorded that he spent £30,000 on the building and repair of churches. It is certain that a man of his character would never have been appointed to the episcopate by any other system than that which prevails in England, and yet the choice was justified by the remarkable position which he achieved and the contribution which he made to the discussion of the problems of his day.

THE CHURCH IN THE TWENTIETH CENTURY. Edited by G. L. H. Harvey. *Macmillan & Co.* 15s. net.

This volume of essays represents the views of a number of prominent Churchmen on the chief characteristics of the Church in the present day. Its purpose is to discuss "various problems that confront the Church," and as these are varied it may be well at the outset to indicate the writers and their subjects. Dr. Norman Sykes, Professor of History in the University of London, writes on "The Ideal of a National Church"; Dr. Major, Principal of Ripon Hall, on "Towards Prayer Book Revision"; Dr. Percy Dearmer, lately Canon of Westminster, on "Public Worship and the Creeds"; Canon Guy Rogers on "The New Catholicism, (i) Intercommunion"; Canon C. E. Raven, Regius Professor of Divinity at Cambridge, on "The New Catholicism, (ii) Interchange of Pulpits"; Sir Arnold Wilson, M.P., on "The Church and Secular Life"; Dr. Douglas White on "Religion and Sex"; Dr. F. L. Cross on "Anglo-Catholicism and the Twentieth Century"; Dr. Elliott-Binns on "Evangelicalism and the Twentieth Century," and the Editor on "Nova et Vetera." The Bishop of Birmingham contributes the Foreword.

It is impossible to deal with all the points considered in this comprehensive and varied series of essays. Their contents might fairly be described as the positive side of all that is opposed to the Anglo-Catholic conception of the Church, and the narrow and exclusive theories associated with the false view of Catholicism that with a backward look holds as essentials of Christian faith and practice features that were characteristic of periods whose special idiosyncrasies are now obsolete. At the same time some of the views advanced will not commend themselves to Conservative Churchmen who have little sympathy with Anglo-Catholicism.

Dr. Norman Sykes's statement on the National Church is an able defence of a broad and comprehensive scheme of unity, as against "Tractarian departures from Anglican tradition." Some useful revisions in public worship are suggested by Dr. Major and Canon Dearmer. Evangelical Churchpeople will be specially interested in the conception of "The New Catholicism" put forward by Canon Rogers and Canon Raven. One urges the method of intercommunion and the other the interchange of pulpits with the non-Episcopal churches. Dr. Elliott-Binns gives an account of Liberal Evangelicalism and contrasts its outlook with that of the earlier evangelicals. He thinks that the evangelicals require considerably more scholarships than they have at present, and he suggests that their liberalism may lead them to rationalism. They need also to learn the Catholic valuation of history, but if they escape the various dangers to which they are liable they will have a useful contribution to make to the future of the Church. The Bishop of Birmingham in his Foreword takes a most pessimistic view of the future of the Church of England. He fears that the element of unreason will prevail and that the Church will sink into superstition, and decay. We have faith that the spiritual vitality inherent in the Church through the power of the Holy Spirit will lead to better things.

OUR FAITH IN GOD. By W. R. Matthews, Dean of St. Paul's.
Student Christian Movement Press. 2s. 6d. net.

The Dean of St. Paul's book is the first of "The Diocesan Series" which is being published by an advisory council of which the Bishop of Southwark is President. The series aims at expounding the central affirmations of Christianity in a simple and readable way. They are intended primarily for the clarification and strengthening of the faith of the Christian in the modern world. The promoters hope that the books will appeal to the laity and Churchworkers in general. It is appropriate that the series should commence with a book on Belief in God, and Dr. Matthews is well qualified for the task. In his first chapter on "Religion and Belief in God" he deals with the broad aspects of religious belief and the various views that have been held in regard to Deity. "In proportion as religious devotion becomes personal and spiritual it necessarily tends to be monotheistic." Modern psychologists may seek to regard religion as an amusement, but they have to face the facts of the persistence of religion and the progress of religious ideas. This chapter is a preparation of the reader for the study of the Christian belief about God. The second chapter is devoted to the "Hebrew conception of God" which owed little to philosophical reflection, but was a preparation for the revelation of God in Christ. This is the subject of the third chapter. In it Christ's teaching of the Fatherhood of God is explained, and the special relation of fatherhood with those for whom forgiveness has become a reality through the preaching of the Gospel. Special attention is given to the belief

that God is love as this is the most difficult of the assertions of the Christian faith. The chapter on "Personality in God" deals with some of the problems raised by modern philosophy. Incidentally, the Dean pronounces the Resurrection of Christ to be the central truth of the Gospel. "Without the Resurrection there would be no Gospel, no good news of God."

The Incarnation is the central doctrine of our faith, and is bound up with divine personality. It assures us that the supreme revelation of God has been given to us in a human personal life. Self-consciousness and will are the characteristics of personality, and taken in conjunction with the qualities of supreme value, they give us the ideal of the supreme reality from which all must emanate. We come next to the consideration of the Trinity which is the outstanding feature of orthodox Christianity. Its main purpose is to preserve monotheism. The doctrine depends upon revelation, and although we can give no adequate or complete explanation of it, it safeguards the Gospel and helps us to keep all its parts in due relation one with another. "The Love of God" is explained, and the difficulty of the existence of evil in connection with it is considered, and while there seems to be no solution which would remove all our difficulties, the revelation of God in Christ gives us light for our path through the world. This book is specially suitable for group study, and should help to answer some of the questions which are exercising the minds of many people to-day.

CHRISTIANITY IN THOUGHT AND PRACTICE. By William Temple, Archbishop of York. *Student Christian Movement Press.* 2s. 6d. net.

The Archbishop of York, during his visit to the United States last winter, delivered the Moody Lectures at the University of Chicago, and these are now published under the title *Christianity in Thought and Practice*. The Archbishop has dealt with the subject of these lectures before, but he deals on the present occasion more directly with the practical implications of Christian ethics. In the first two lectures on the "Relations between Philosophy" and "Religion and Personality in Theology and Ethics" he prepares the way for the consideration of the practical problems of Christian ethics in their application to individuals and groups. The first chapter indicates the diverse methods of philosophy and religion and their essential need of each other. The second lecture shows the inferences that must be drawn from the fact of personality in man. One conclusion is that both Communism and Fascism fail because they regard man as a means and not as an end. They ignore the higher loyalty beyond that of the State which a man owes to God. This is his key to the solution of the problem of the individual in the State. The loyalties which a man owes to various associations and fellowships are considered, and finally, the scale of the demands of Christian ethics is set out. "Towards God and His Kingdom an absolute surrender; here no individual

or group has any rights at all. God's sovereignty is supreme and our allegiance must be unrestricted; towards the largest natural community of which we are members an allegiance limited only by our prior allegiance to God and our status as owing that allegiance independently of any lesser loyalty; towards any lesser group an allegiance limited alike by those two prior loyalties and by the function of the group concerned; towards another individual a recognition of his interest as standing completely on a level with our own." The application of these principles is indicated, and the final conclusion is that the only security for peace is in the good will of mutual love, and mutual love among men is the fruit of the love of God in their hearts, and cannot spring from any other source.

THE GOD WHO SPEAKS. By Burnett Hillman Streeter, Provost of the Queen's College, Oxford. Warburton Lectures, 1933-35. *Macmillan & Co.* 5s. net.

Canon Streeter is the author of two well-known books, *Reality* and *The Buddha and the Christ*, in which he deals with the existence of God and our knowledge of Him. Since writing these books he has come to see that certain limitations are inherent in any purely intellectual approach to problems of this kind and that the existence and character of God cannot be determined by the kind of reasoning by which we establish a historical fact or a scientific hypothesis. These lectures therefore aim at showing that "the way to a knowledge of God will be through a re-orientation of purpose and desire, and a constant re-dedication of the self to the highest that it knows." The voice that speaks to men is an authentic communication from the Divine. "The greatest need of mankind to-day—socially and individually—is a true sense of direction. . . . Is there available for man, if he so will, guidance on his dark and dangerous course from some Wisdom higher than his own?" Dr. Streeter believes that there is, provided men will submit to the conditions of absolute surrender that are needed. He traces through the prophets of the Old Testament and the experiences of the Christians of the New Testament the evidence for this guidance. Although at times it was dimmed by human weakness, he finds the evidence convincing. The danger of mistake is obvious. There is the capacity for self-deception and the elements of subconsciousness on which the psychologists dwell so that some test and check is necessary. "The Bible itself is a monument of the principle that the validity of individual intuitions must be checked by the conscience and insight of the religious community." We are in danger in our time of a reaction to unreason, to distortion from phobias and complexes, and Dr. Streeter sees in the harmony of the soul with God in perfect submission to His will a source of knowledge and guidance on which reliance can be placed if the conditions are satisfied. This attractive theme is illustrated with the learning and judicial spirit which we have come to expect in the author's writings.

JUSTICE IN DEPRESSED AREAS. By Charles Muir. *George Allen and Unwin.* 6s.

This book has a foreword by Bishop Welldon, formerly Dean of Durham. It is a well-written attempt by a barrister to deal with working-class life on Tyneside with special reference to working-class justice, the need for protection of the worker under the various Acts which are supposedly passed for his benefit and the vital need of reform in the Police Courts, particularly along the line of permitting working-class representatives to share in administering civil justice.

That the working-classes are often the victims of grave injustice is patent to anyone, who, like the present reviewer, has been a Prison Chaplain. As Mr. Muir remarks: "At the present time the magistrates have no legal training and cannot give reasons for their decisions, and officials dominate the Courts." Young prisoners are often left in complete ignorance as to why Borstal training is recommended. This conversation which the author heard is indicative of much: CHAIRMAN OF BENCH. "What shall we give him?" FIRST MAGISTRATE (*vindictive type*). "Three years' penal servitude." SECOND MAGISTRATE (*ultra-humane type*). "Give him a pound out of the poor box and let him go." Then follows a whispered conversation between the Chairman and the Clerk of the Court [for whom, as a rule, Mr. Muir has little respect] and the Chairman announces that "the sentence of the Court" is six months' imprisonment with hard labour.

No feeling is stronger in the minds of working-class men who are lorry-drivers than one of resentment and a burning sense of injustice when they lose a driving licence and their job for some motoring offence while a wealthy driver gets away with it! I recall a case in one parish where at the inquest on one of my seat-holders evidence was given of a damaging nature by a young fellow of good character which would have led to a conviction. This evidence was suppressed at the trial and the rich driver was exonerated from blame! We agree with Mr. Muir that such cases must be more carefully looked into. In connection with what he says about injustice under the Workmen's Compensation Acts we recall a case, in the South of England, where a parishioner was found dead in a main sewer. His mate was warned that if he said there was gas there he would be dismissed. For the sake of his wife and children he held his tongue. The verdict was that the man died of heart disease and his widow got nothing! Yet that very morning, as his children told me, the father had played a game with them. He lay upon his back on the floor and then lifted his four children at one time supporting them with his arms and legs!

Justice is the virtue which binds together every community. Injustice in the state means ruin. It is the foundation of social security and therefore of all happiness and progress. If one-half of what the author states in this book be true, and we have no reason to doubt it, there is need for widespread reform in the legal system in this country.

A. W. PARSONS.

ECONOMICS AND GOD. By Malcolm Spencer, M.A. S.C.M. 4s. Paper, 2s. 6d.

This book deals with our present economic structure and it is a plea that it should be rebuilt on Christian foundations. Mr. Spencer writes with authority and knowledge. As Secretary of the Christian Social Council he is in touch with the best thought about our present economic organisation. Like Mr. Muir in *Justice in a Depressed Area* (reviewed in this number) he is impressed by "the persistent patience and goodwill of all classes of the community" in the face of the Housing and Employment situations. Yet he believes that economic necessity is responsible for the power of Hitler and Mussolini and that the very being of the League of Nations is threatened by the desperate straits to which nations in economic difficulty are driven by sheer pressure of their economic need. He asserts that the views of human nature that underlie our political life are Christian, but those that underlie our economic life are not; and the conflict due to this is so severe that it is fatal to any hope of progress till it is resolved. He quotes a recent manifesto issued by an Association of Unemployed Workers' Fellowships which asserts, *inter alia*, that "nothing short of a real turning of industry to Christ can either satisfy or save us." He discusses the competitive, compulsive and impersonal elements in the economic structure of to-day and has much to say about the tyranny of the banks under the title "Money the Master." He believes that the greatest need of our day is the revival of courage in the Christian community bringing with it a faith that will rebel against established evil and that hopes for moral progress as it regulates economic practice and more especially as it undertakes for the unemployed. Mr. Malcolm Spencer believes that Christ's economic teaching must be applied in the world to-day and he indicates some lines upon which this may be done. We commend this book to all who are looking "for the City which hath the foundations whose builder and maker is God."

A. W. PARSONS.

REFLECTIONS OF A PIONEER. By W. R. S. Miller. C.M.S. 5s.

In his *Eighteen Years in Uganda and East Africa*, Bishop Tucker told the thrilling tale of the beginnings of Christian missions in Eastern Equatorial Africa. Dr. Miller has now related a similar story of the early days of evangelisation in Northern Nigeria. Amongst the first pioneers who ventured into these parts in 1897, and having but recently retired from active service, Dr. Miller has been able to draw upon personal experiences which have been spread over a long period. His enthusiasm is clear on every page of his book. The story he tells is not simply a chronicle but a study which will be valuable to civil administrators, missionaries and educationists. The title is an apt one, for the author is truly reflective, and in these passages are to be found the most critical and yet the most constructive parts of the book. Criticism is

offered with courtesy. He says, "I wish to be provocative only to clear thinking and not to temper!" Further, he makes a definite contribution to the progress he desires, realising that "Negative thinking is usually inferior thinking, and inferior thinking may even become criminal" (p. 183). The later part of the book touches upon such thorny topics as customs, moral standards, racial questions and the future of the printed page. The burning zeal of the Christian missionary is clearly in evidence all the time. "As a missionary I am still convinced that the greatest need of Nigeria is and always will be the message of God's love shown to all men on the Cross" (p. 206).

Here is a study which is likely to be long recognised as a standard work on Nigeria. It is a fine contribution to missionary literature. C.M.S. is to be complimented on including a useful map in the volume, for such an addition is always helpful.

E. H.

THE LATER PAULINE EPISTLES. By E. A. Gardiner. S.P.C.K.
4s.

This present study is planned as a companion volume to the author's *Earlier Pauline Epistles*. Whilst the two books are intended "for use in the Senior Forms of schools" (p. v), the hope is expressed for their usefulness to be spread over a wider sphere. By his quotation from Weinel on page 125 the author reveals his object: "This short letter" (Philippians) "should be read more frequently in the upper forms of our public schools. . . . If our older boys were to get to know Paul through the letter to the Philippians—which contains the pattern of the perfect Christian gentleman—they would certainly get to love him."

In this volume, the results of modern scholarship are well summarised. No attempt is made to expand upon doctrinal matters, as for instance the Christian Ministry, or the implications of the reference to Onesiphorus. Yet of the former matter the opinion is expressed that "the *status* of Timothy and Titus affords evidence of a developing, rather than a developed, Christian organisation," and that "'senior presbyter' seems to be a suitable title for the office" each of these two held (p. 157). The indefiniteness suggested about Onesiphorus is not very satisfactory. "It seems probable from this passage and from 2 Tim. iv. 19 that he was now dead, the Apostle prays that through the mediation of Christ ("the Lord") he may be granted mercy by God ("the Lord") in the Day of Judgment" (p. 214).

Part I deals with the Captivity Epistles. Whilst stating the case for a Cæsarean and also a Roman captivity, the author leans to Rome as the place of origin. Of this part the section on the Colossian Heresy and the arrangement of the Philippian letter are particularly helpful.

Part II concerns the Pastoral Epistles which have "the position

and duties of the Christian ministry or pastorate" (p. 151) as a theme. This section has a valuable outline of St. Paul's possible movements between the first and second captivities.

There is a possible printer's error on page 101 in the reference to the first and second epistles of St. John which should be corrected in further editions. If the book succeeds in helping people to know the Epistles rather than to know about them, it will achieve its purpose.

E. H.

THE KINGSHIP OF CHRIST. By H. W. Fox. S.C.M. 1s.

The Rev. H. W. Fox has provided another thought-provoking book which follows upon his *Loyalty to Church and State*. Like its predecessor, *The Kingship of Christ* is for use in study groups. Its four chapters deal with education, history, economics, and international relations. It is clearly intended to serve as an introduction to these subjects, and not as a text-book. So much is left unsaid, presuming that the rest will emerge under discussion, for points for consideration are appended to each chapter.

Education is viewed in ideal as "double training of the inner self, of the self as a unique individual and of the self which is a member of a community" (p. 17). Question six of this chapter dealing with Christian Education is the most vital, and covers question four on Individual Responsibility, which certainly needs more emphasis in these days when the tendency is to burden as much as possible on to the State.

Chapter II is perhaps the most thought-provoking and could conveniently have been the first, dealing with God in History. The Christian view is stated over against the Marxist aspect—which presumes an eternal "class war," against a fatalist view of life, and that outlook born of an isolated view of God's Transcendence. This section could have been fuller, so much is left unsaid. An outline from Hebrew Prophecy and the Incarnation does not seem enough. The prophets were conscious of Divine communications which enabled them to say, "Thus saith the Lord." The Christian Faith ultimately rests on the fact of a redeemed personality which says "Ye are not your own; for ye were bought with a price." That is far more than an old self plus a moral influence from without. Question five is fundamental, on "divine intervention in history by the Incarnation, Death and Resurrection of Jesus Christ."

Christian Economic Principles are set forth as resting on "Co-operation" which can be realised but by a changed outlook. The author does not seem to urge interference by the Church in economics, but penetration by a Christian public opinion. That was Christ's way.

On International Relations it is said that if peace is to be attained "it is little good for the Christian pacifist to pledge himself that never in any circumstances will he fight, if he does not also attempt

to deal with the causes of war" (p. 55). The League of Nations is upheld, but one feels that if all were won for Christ the League would be unnecessary.

The book should provoke discussion on constructive lines over a considerably wider area than its cover.

E. H.

THE WAY OF PARTNERSHIP. By S. A. Morrison. C.M.S. 2s.

Egypt and Palestine are much in the public eye at the moment. The former because of its freedom under the new treaty, and the latter because of its political troubles. Those who are interested in the future of the Christian Church and its contribution to the life of those regions will welcome Mr. Morrison's study, for it is closely packed both with information and the results of much thought on the subject. The book is the second of what the C.M.S. has named the "Partnership Series," and is a worthy successor to Miss Padwick's survey, *With C.M.S. in West Africa*. Both of these studies should form admirable text-books for Study Groups.

Mr. Morrison is quite candid in stating the problems facing C.M.S. and the Anglican Church in those areas. Palestine sees the rivalry between Jew and Arab, both sides showing suspicion against England who rules under Mandate from the League of Nations. Then there is the unpleasant rivalry of Christian Churches over possession of the holy sites of Christianity. Yet one must remember that Jerusalem is a Holy City for Jew, Mahomedan and Christian alike. Much needs yet to be done to unite Christians and also bring about "a change of heart in both Jew and Arab." The necessity of this is fully realised, for "nowhere perhaps in the whole earth is there a situation which offers a graver challenge to the Christian claim that Jesus is the Saviour of the World" (p. 11). Chapter III is really valuable in pointing out constructive methods of solving the problem in the spirit of Christ.

There is a flush of enthusiasm in the first section dealing with Palestine which carries one along. This is not so prominent in the Egyptian section, probably due to the care the author exercises not to repeat himself. Egypt is shown as a land of conflicting forces. Islam is not the solid structure it used to be, but the danger is that of putting no new faith in the place of the old when it falls before the forces of secularism, agnosticism and extreme nationalism. The Christian Church is not entirely blameless, for there are suspicions and jealousies which make partnership a difficulty. Yet whilst there are problems there are also opportunities. By means of Christian education, hospitals, and social work, contact is made with Islam and the outlook is by no means dark and dull in spite of the fact that the scales are loaded on the side of Islam, though religious freedom is supposed to be extended to all.

Mr. Morrison views the C.M.S. and the Anglican Church as in a position to effect a spiritual forward movement in a threefold manner. First by a revived Coptic Church, for the necessity of

Egypt being evangelised by the Egyptian is recognised. Secondly by hearty co-operation of C.M.S. with Egyptian Colleagues, and thirdly by the evangelisation of the Moslem through a vigorous Egyptian Anglican Church. Partnership is the vision throughout the whole study.

Prebendary Cash has written an admirable foreword in which he commends the study and emphasises its importance in view of the future of the Christian Church in the Near East.

E. H.

A TREASURE OF DARKNESS. By Mabel Shaw. *Longmans*. 5s.

Those who have read Miss Mabel Shaw's earlier books will welcome her latest missionary study, *A Treasure of Darkness*, but this story of the eight years of "little" Mary Livingstone's life will have a wider appeal, being addressed mainly to children. The story of her birth and early days has the wonder of a fairy story. Her later life in all its winsomeness has a charm of its own. Of her it is written that "wherever she went she left a trail of laughter," and so it will be in the heart of all who read her story.

The shadows of African life are there, too, in all their stark reality. One senses the contrast between paganism and Christianity. The sorrowing father of Mary, bereft of his wife at the child's birth in the bush, had cold comfort from the pagan African, being advised to leave the babe to die. Yet remembering the words of the dying mother who bade him to take the child to the next village, he trudged for three days, tending the tiny one as best he could. He at last reached a Christian community where he was directed to "the people of the way of God."

The lighter side of native character has its place. One's heart throbs when reading of the four-hundred-mile journey by bicycle gladly taken by Ba Solo to bring Baby-food for the bairn. Then there is the old grandmother who walked one hundred and thirty miles to see the child, and having seen her walked back again.

Children are children in Africa, even as they are elsewhere. The life of the school is lived before our eyes, the teaching, the training, the care, and above all the worship. This worship preserves the African spirit, not imposing Western methods and ideas on a people to whom they are not familiar.

It comes almost in the nature of a shock to learn that "giving days" are held in the school for London's East End, for an earthquake fund in India, and for the League of Nations. No wonder that Mary learned the meaning of "Our Father" saying of humanity, "It's all one family, all one tribe." What "A Treasure of Darkness" indeed is that child.

Shakespeare wrote :

" Dreams ;
Which are the children of an idle brain
Begot of nothing but vain phantasy."

Yet one prays the Ba Màmà's dream (she is none other than Miss

Shaw herself) will be realised. She dreams of Mary grown up, a leader of African life in the school she has known from babyhood, and of which she is the joy.

The book has a foreword by the Rev. E. R. Micklem, of Mansfield College, which is far more than an introduction. His words to the children who are fortunate enough to read the book are very valuable. The illustration by Màmá's Sabin contribute not a little to the charm of the volume.

Missionary literature has of late reached a high level, and this contribution will tend to lift it higher. E. H.

THE NEW TESTAMENT (OR COVENANT) OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated by the Rev. E. E. Cunnington, M.A. *Marshall, Morgan & Scott, Ltd.* 2s. 6d.

The July, 1934, number of *THE CHURCHMAN* published a review of Cunnington's translation of the New Testament. Now the work has appeared in a further revised form.

The "Revised Version" of the Authorised Version of the Bible has been printed for half a century. It may be a fact that during this time it would have become more widely used if it had been a more *accurate* revision, and, further, if it had done more to simplify the really difficult passages of the Bible. Cunnington's is a revision in every sense. A good translation does away, to a real extent, with the need for a Commentary. (For many years the Germans, in commentary-making, have saved space by printing at the head of a commentary not Luther but an accurate and clear version made by the commentary author.) In this connection, notice such renderings of Cunnington as "And his master (not *the lord*) commended the dishonest steward" (St. Luke xvi. 8); "Till I come, apply thyself to the public reading" (not reading—which might mean *study*) (1 Tim. iv. 13); and the like.

Romans v. is a difficult and test chapter. Notice verse 13: "As far as there was law, there was sin in the world; but sin is not accounted where there is no law." And again verse 16: "And the gift has result, not like that which came through one man's sinning; for the judgement sprang from one trespass unto condemnation, but the free gift from many trespasses unto a declaration of righteousness." But Cunnington has appended more of his brief exact notes to this chapter.

The Translation has the authority of true scholarship, careful and unbiassed. The work is also obviously sincere and devout. The size of this handy volume is as in the previous edition; the Introduction has been abbreviated, and the Appendices slightly enlarged. The brief appendix upon "Titles of Christian Ministers" contains facts little realised by the average Churchman, still less by those committed to the doctrine of Succession. (Cunnington quotes "New Presbyter is but old Priest writ large.")

Half a crown is a price absurdly small for a book which is the outcome of what must have been a life-study. R. S. C.

GOD IN THESE TIMES. By Henry P. Van Dusen. Pp. xv + 194.
Student Christian Movement Press. 7s. 6d. net.

The Associate Professor of Systematic Theology in the Union Theological Seminary, New York, is already known to English readers through his earlier volumes. His latest book is in a measure a sequel to an earlier treatise: *The Plain Man Seeks for God*. Its purpose is quite definitely not to restate the Christian belief in modern terms; rather to make investigations preliminary to such a restatement, or, to be more correct, a restatement in two spheres—the Christian message concerning God and the Christian message for society's life. With clear grasp, he seizes upon the weaknesses and limitations of the man of to-day. He reveals him as one who disdains history, puts trust in the machine, and develops a consciousness of unequalled human autonomy. One of the characteristic expressions of the age is jazz—"raucous ribaldry on the surface, with a deep undercurrent of the blues." Religion has shared the distinguishing features of modern life. Its failing health is largely due to the adoption of a man-centred perspective. He finds the key to the understanding of America's religious problem in the study of the past two generations. Present-day America, he says, is the grandchild of an ancestry which was idealistic, chivalrous, deeply pious in personal profession but avaricious, unprincipled, utterly selfish and unscrupulous in public life. That was the foreground of the present picture. To-day men's thoughts of God are inadequate. Man himself is the last abstraction. What is the alternative? It is, he suggests, indispensable that we insist upon the primacy of religion in life, of the priority of God in experience, of the manifold impact of God upon our life and the regnancy of God in history.

The second section of the book deals with the message in Society's crisis. Never did the world so desperately need a message from the Christian Church; rarely has the message been so uncertain and incoherent. In the Christian conviction concerning history and God's relationship to history is the source-spring of the Christian message to Society. The certainty that the ultimate outcome of history is within God's control is implicit in any Christian thought of God. From this point we are led by the author into the realm of personal religion. "The deepest secret of the soul's social effectiveness lies just here—it has been laid hold of by an ideal which is known to be real, and it is denied peace until that ideal is translated out into the structure of its world's life." Dr. Van Dusen has made a noteworthy contribution to the attempts to understand and appreciate the needs of modern man and to point him to a more perfect way of achieving self-expression, power and peace.

THE BEST WORLD POSSIBLE. By the Rev. A. Day. *George Allen and Unwin. 4s. 6d.*

We are told on the cover that "this book is the result of hard thinking and of doubts and difficulties," and the perusal of the

volume fully bears out the truth of this claim. It is not intended for the scholar and philosopher so much as for "the average man," who finds belief, in the light of experience and of modern science, a difficult matter; and the line of thought followed by the author will be found by many to be most helpful. The author starts with the dilemma of J. S. Mill of believing in a God Who is at the same time all-loving and all-powerful. The revelation through Christ of a Loving Father does not seem to fit in with the revelation through the book of Nature. "We must take our choice," we are told, "either a God limited in goodness or a God limited in power." Like some other modern theologians, the author accepts the latter alternative, that God must be limited in power. We regret that he is led to this choice, which we regard, frankly, as a dangerous one. Inadequate as every attempt to reconcile the goodness of God with His omnipotence may be, we hold that neither belief can be abandoned without grave injury to the Christian Faith. Having concluded that the power of God is limited, we are then asked to believe that the world we live in is, in view of these limitations, the best world possible. No theory of a "Fall" is so much as considered, present imperfections being due to the necessity of using Matter or Non-Spirit as a vehicle through which "Spirit" may manifest itself. Such a solution seems to us to evade rather than to solve the problem under discussion. There is no attempt to explain why Spirit should have to find its expression through such a difficult and unpromising medium; we simply have to rest content with the author's assurance that this belongs to the nature of things.

The second part of the book is more constructive. We are glad that the author emphasises the importance of the Aristotelian maxim that beginnings must be viewed in the light of the end, since it is in their failure to grasp the truth of this maxim that many of our present-day thinkers—especially those who specialise in anthropology—go astray. We do not deny that anthropology is most helpful in our attempts to explain how man has risen to his present position in the Universe; but anthropology can no more help us to understand man's true nature and destiny than a study of the seed can enable us to appreciate the form and beauty of the flower that grows out of it.

NEWS FROM TARTARY. A JOURNEY FROM PEKING TO KASHMIR.
By Peter Fleming. *Jonathan Cape*. 12s. 6d. net.

Those who read the articles published in *The Times* on the journey of Peter Fleming and his companion Kini Maillart, a Swiss girl, will welcome the full account of their adventures in *News from Tartary*. Central Asia is a mysterious land in which many conflicting political interests are at work, and where the ordinary conveniences of civilisation are practically unknown. Peter Fleming gives a fascinating account of the adventures which he and his companion encountered, and of the almost insuperable difficulties

which they overcame. It would be impossible to describe their varied experiences from the time they left the railway and were deprived of their Russian guides and interpreters until they crossed the Himalayas and dropped down again into the civilised surroundings of India. Seven months were occupied in the journey and they covered 3,500 miles. They underwent the severest hardships in the most trying weather. Pathetic stories are told of their animals which succumbed to the rigours of the journey. Their equipment was of the lightest character, and the rook rifle with which occasionally food was provided became a subject of discussion in the columns of *The Times*. Equally notable was their frying-pan which served not only culinary purposes but was also the only available means for some time of their ablutions. Their contacts with peoples of various races and of various authority provided them with many exciting moments, and left them at times in a state of suspense as to the accomplishment of their purpose. There are not many parts of the world left where such experiences can be met with, and some readers will be reminded of the interesting accounts that have been given by Miss Cable and her Missionary companions of the China Inland Mission in crossing the deserts of Asia. The references to the missionaries in various places will be of special interest to many readers. It is remarkable that in some of these out-of-the-way posts there are representatives of various Christian bodies. Mr. Fleming has little to say of them, and he leaves an impression that he is not greatly interested in their work, but there can be no doubt that these representatives of the Christian Church helped to make some portions of his passage through the country more feasible. In fact he records the kindness which he received from some Swedish Missionaries in one of the most remote places through which he passed. The fact that Christian Missions are established in such places gives the natives a view of the Western races which is not altogether unfavourable. The zeal and earnestness which inspires these workers in their lonely outposts should make a strong appeal to all Christian people for the spread of the Gospel in the remoter regions of the earth. Mr. Fleming gives an interesting account of the complicated political situations in the provinces through which he passed, and shows that British prestige is being undermined by the persistent and secret efforts of the Russian government. Probably in a few years the whole country will be opened up by roads and railways, and such a journey as is recorded in this volume will be impossible. It will then be read as an interesting record of courage, perseverance and endurance in the second quarter of the twentieth century.

THE PSYCHIC POWERS OF CHRIST. By J. S. M. Ward. *Williams and Norgate*. 5s.

The author of this book is the Father Superior of the Abbey of Christ the King, New Barnet. Yet he is not a Roman Catholic but a

member of the Orthodox Catholic Church ; that is to say, a branch of the Eastern Church. He is not a Spiritualist though he writes like one. He is not a Theosophist though he argues like one. He is opposed to Modernism and especially to the Modernism which repudiates the Virgin Birth and the physical Resurrection of Our Lord, and by implication, therefore, denies that He was God Incarnate. He is convinced, and we agree with him, that : " The early Christian martyrs did not die for a belief in a metaphorical Resurrection or in an allegorical Virgin Birth." Nevertheless we closed the book, after a careful first reading, with the feeling that the cure proposed for Modernism by this book may even be worse than the disease. It is too late in the day to advance arguments for the perpetual virginity of the Virgin Mary based on the doubtful statements of the Apocryphal Gospels, nor are we helped personally by the statement that the Divine Son dematerialised His infant body in the womb of His Mother, and so was enabled to pass through her physical envelope without destroying the impediment whose existence indicates a *virgo intacta*. Much in the book is really interesting, especially its examples of psychic phenomena alleged to be similar to those reported in the Gospels. But the author is too ready to believe that all the phenomena alleged to take place in seances are genuine. He quotes, for example, the investigations made by Sir William Crookes of Miss Florence Cook, pp. 103-105, and declares that " the evidence of a man of such standing in support of the reality of materialisation far outweighs the scepticism of a dozen lesser men." But he does not inform his readers that Miss Florence Cook was afterwards caught masquerading as a ghost by Sir Charles Sitwell ! Would he really advise young Christians to strengthen their faith in the miracles of the New Testament by resorting to mediums and observing materialisations ? We agree that Modernism must be met and conquered, but we cannot believe that faith will be vindicated through the study of the phenomena of teleplasma levitation, Yogi miracles and the like.

THE GOSPEL OF FULFILMENT. By Robert A. Henderson, M.A.
S.P.C.K. 5s.

The author of this book was Curate of Halifax from his ordination in 1894 until he became Vicar of Heckmondwike, near York, in 1906. He appears to have retired in 1922, probably through ill-health. He died shortly after the book was finished and it was published by two of his friends who are convinced that the book can be of very great value to ordinary laymen and laywomen, for whom, as the author himself used to say, it was intentionally written. The Archbishop of York commends it as a thoughtful and reverent study. The author's method is to comment on the Gospel in a series of meditations. He accepts without discussion the traditional views of its authorship but has some helpful things to say about St. John's literary methods and the Spirit of Prophecy. We like his plan of the Fourth Gospel (pp. 36-38). As a rule, his comments

are satisfying. Sometimes, however, his explanation does not really elucidate the point discussed as when he says (p. 187): "The difficult words, 'If it were not so I would have told you,' seem to mean that, apart from the possibility of man thus drawing near to God and knowing God, His Gospel of the Spirit would have lost its power." Nevertheless we commend the two unknown friends who have given this book to a wider circle. It is really helpful and will stimulate thought, prayer and spirituality in its readers.

LIVES OF THE PROPHETS: THE LATER HISTORY OF ISRAEL TOLD IN A SERIES OF BIOGRAPHIES OF THE WRITING PROPHETS. By Stephen L. Caiger, B.D., Author of "Bible and Spade: An Introduction to Biblical Archæology." S.P.C.K. 1936. Pp. 307. 5s. net.

This is a type of book for which there is always a need. It makes the Old Testament characters live again to the student who knows all too little of the subject and who needs to be inspired and assisted in the pathway of knowledge. And Mr. Caiger has chosen the Prophets—a department of learning where there is sure ground for the soles of one's feet, and which is just the most important one for the understanding of Hebrew history and religion. His style is good, easy and interesting, and the idea of publishing the work also in pamphlet form (in *Little Books on Religion*) at 2d. a copy is absolutely right.

A valuable feature of Mr. Caiger's work is his ample quotations from the Old Testament itself. It would, however, have been helpful if the R.V. could (on occasion) have been corrected, or at least annotated. It would be almost fair to affirm that he ignores textual and exegetical criticism. "I was no prophet, neither was I a prophet's son" (p. 27) leaves the reader free to imagine that Amos *now* associates himself with the very class with whom he never had any connection (R.V. margin is unquestionably right: "I am no prophet . . .").

The writer's appreciation of Chapters xl.-lv. of Isaiah is obvious, but how does he fail to realise the Prophet's high rank as a poet? (Was he not perhaps the greatest poet of all literature?) For on p. 125 it is said of Jeremiah: "As a poet, in fact, he is surpassed in the Old Testament *only* by Hosea, some of the Psalmists, and the poet of Job." (The italics are ours.) The description of Ezekiel is helpful, but the impression is given that the book is more simple to understand than is really the case. Haggai and Zechariah are well explained.

Mr. Caiger's figures are sometimes difficult to follow. On p. 17 Amos's call is fixed as 763 B.C., but twenty years later is "734" (p. 19), and on p. 24 "About thirty years later" is 722. It looks as if the writer really holds the more usual view of the date of Amos (*viz.* ten or twenty years after 763).

Two or three archæological points should be mentioned. On p. 24 he writes "and a few broken pieces of ivory inlay turned up from the mounds are all that men have seen for over twenty-five centuries of the ivory palaces. . . ." What young student reading these words would believe that while this is true on the basis of the American Expedition's work a generation ago, Mr. Crowfoot in the accounts of his excavations in the *Palestine Exploration Fund Quarterly* during the past four years, has been telling of hundreds of ivories, many very perfect indeed? An interesting study is the comparison of these finds with those recently made at Arslan Tash, near Carchemish, and the Nimrud ivories which have reposed in the British Museum almost unnoticed until Crowfoot's magnificent discoveries have made possible this study. We trust we have not read Mr. Caiger too literally, but how comes it to be said (on p. 13) "The type of script in use [for committing Amos's words to writing] is shown by the Moabite Stone and the Siloam inscription of Hezekiah . . . *It is a derivative of the Phœnician script, usually known as 'square' Hebrew, and the direct ancestor of that used in modern Jewry*"? Occasionally there is an attempt to explain the simple by means of the complicated, not to say anachronistic, as e.g. "Perhaps as boat-boy (*sic*) or thurifer at the sacrifices he (Jeremiah) had seen enough of them 'to last him a life-time', as the saying is" (p. 120). In referring to Abraham, Moses, Joshua, Gideon and Samuel as "prophets" it is strong meat for babes to be told that two thousand years later (i.e. presumably than Moses, not Abraham or Samuel) the Semitic race was still able to throw up a *prophet of very much the same type* in Mohammed, the fountain-head of all authority—military, civil, religious—among his people" (p. 3).

As was said at the beginning of this review, there is room for such a book as the present one. It is circulating widely, we have heard. We trust that our criticisms have been fair; when a second edition is brought out there will be opportunity to rectify the type of weakness to which we have called attention. The English people must be got to read their Bible, and this book has real possibilities in front of it in this direction. The earnestness and enthusiasm of the author are obvious in every chapter. The paper and type are most attractive. The index is representative and accurate.

R. S. C.

WHERE THE MASTER LIVED. By Sercombe Griffin. *Sampson Low, Marston & Co., Ltd.* 6s.

Yet another book on Palestine in the form of an account of recent travels. The author took Italy and Egypt in his stride.

This is a really friendly book from start to finish, easy to read because of its well-arranged paragraphs. Twenty-three interesting and clear photographs leave us like Oliver Twist "asking for more."

Was it by accident or design that neither author nor publisher give us any date to satisfy our curiosity as to what year these travels were made? The use of quotation marks would have been helpful.

Geography, history, Scripture, fact and tradition Mr. Griffin gives us in two hundred and thirty-six pages of racily written matter. The book should find a place in all School libraries. Sunday School teachers will be greatly helped by it, but who would *not* be helped by it? If the "disillusioned and hypercritical" *would* read this simple narrative with an open mind they might catch some of its earnest tone and be the better for their reading.

We are scarcely likely to be overdone by attractive and reliable accounts of the Holy Land. There is a danger that one day we shall awake to find that the East has become so much Westernised by its adoption of modern costumes, etc., that the land where the Master lived will have faded away in so far as the survival of Biblical customs.

No one can read Mr. Griffin's book without realising many of the drastic changes that have taken place recently.

It seems a pity that the author who describes himself as a writer for boys had to leave the land. His attitude of devotion to Jesus Christ and the ease with which he made friends suggests that his contact with the Youth of Palestine would be for their good. To those of us who know the land the book stirs up deep desire to go back to it. Those who have not been must surely feel a desire to do so after reading this delightful volume.

D. G.

WOMEN OF THE DAWN. By Elizabeth Villiers. *Heath Cranton Ltd.* 6s.

The story of the early days of Christianity in the British Isles is told in these pages with a wealth of detail. In the nature of the case it is not easy to trace the relationships between various people and their comings and goings in those remote days. In broad outline, the facts are fairly well known. Though the title of this interesting account of those times is *Women of the Dawn*, there is a sufficiently full notice of the principal male characters as well. Not everyone would endorse all the inferences the authoress draws, but anyone who is unacquainted with pre-Norman Christianity will learn much from these interesting pages.

THE VISION OF ST. JOHN OR REVELATION EXPLAINED. By C. R. Jain. *Luzac & Co., W.C.I.* 1s.

This mystical and, as we think, highly fanciful, interpretation of Revelation is a companion volume to others which present "Jainism" to the public.

H. D.