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# Book Reviews

## THE HISTORY OF RIDLEY HALL. VOL. I.

*F. W. B. Bullock, C.F., M.A., Ph.D., B.D. (Cambridge University Press [printed for the Council of Ridley Hall].) 18s. net. Review by the Rev. S. NOWELL-ROSTRON, M.A., B.D. (Vicar of Paddington).*

There can be no question as to the welcome that will be widely given to this book. It was a wise and happy thought on the part of the Council of Ridley Hall to set about the compilation of such a record, and as wise and happy was their choice of its writer. The volume now produced is of interest from many points of view. It will be sufficient to show the importance of Dr. Bullock's work if one or two of these are indicated.

### I

First, it is of immediate, and indeed enthralling, interest to old Ridleians by reason of the personal and intimate details set down about so many of their old friends and contemporaries, about those whose leadership meant so much to the well-being and progress of the enterprise, and, perhaps, not least, and to the surprise of their modesty, about themselves. Most members of the Hall will surely begin to browse with a thrill of expectation, finger on index, on its contents, seeking for familiar names, and pursuing references through its pages, marvelling as they do so, at the number of details gathered together about one and another, and at the skill and clarity with which each has been given his place in the narrative. What memories such a book will stir as men look back over the years, what pleasure it will give to those who thought, perhaps, they had been forgotten, to discover they have a permanent place in the life and growth of a college of which they have such reason to be proud!

This means that Dr. Bullock has succeeded remarkably in the aim he so diffidently expresses: "to make some attempt to reflect the friendly atmosphere of the place." He suggests that "perhaps the real history of Ridley Hall should centre around the friendship of individuals and groups of men." The "Ridley" fellowship is a precious thing to all who belong to it. It extends down the years and to the furthest parts of the earth. No one can have experienced "that friendly atmosphere" or shared the simple common life of the Hall without an indelible impression of belonging to a real community, "a band of brothers," whose lives might be parted by circumstance or distance but who nevertheless remained united in spirit by the unchanging bonds of affection and mutual sympathy of work and witness.

The period of this volume covers the Principalship of the first two Principals. It is natural that the larger space should be given to the first Principal, Dr. Handley Moule (1881-1899), whose name will

always be associated with the College to which he gave so many of the most fruitful years of his ministry. All who knew him, or came under his stimulating influence, will rejoice to have this portrait sketched incidentally to the telling of the main story, but bringing forcibly back the picture of a saintly and gentle-hearted man of God, with his ripe scholarship and deep insight into spiritual things, his sympathy with others, his powers as a preacher and teacher, his quiet humour, his sedate and eloquent speech. His "morning watch" in his garden has become a "Ridley" tradition. His walks with men to talk over their problems showed his common sense and his brotherliness. It must have been a sight worth seeing to see him "pedalling merrily along country roads." There is no doubt that the Hall owed very much indeed to his personality, his guidance and his standing in the University, in those first years of its history. We can find here reflected in his reports some of those problems he had to meet in this new venture under his charge. When in later years the present writer had a similar venture in his care in the Diocese over which Dr. Moule came to be Bishop, this, perhaps, was why so ready and understanding a sympathy with many difficulties was always available from the Episcopal visitor. For eighteen and a half years Dr. Moule remained Principal. "For myself," he wrote in 1909, as he looked back, "nothing in what remains of life can ever be like Ridley Hall, . . . sacred home by countless ties of friendship, of love, of memory and hope."

The second Principal was Dr. T. W. Drury (1899-1907). The contribution he made to the life and development of "Ridley" is clearly described. His wise, dignified, quiet and strong personality, with its complete absence of fuss or effusiveness, made an immediate appeal to the thoughtful and studious undergraduate. Dr. Drury was an expert teacher and stimulated his students to do and give their best. He encouraged theological studies, and especially used, as Dr. Moule was a little shy of using, the Theological Tripos Examinations for that purpose. When his period of office came to an end on his appointment to the Bishopric of Sodor and Man, he left behind on the "Hall" the distinct mark of his own character and outlook, and maintained and extended appreciably the influence of "Ridley" on the University and in the life of the whole Church.

The volume is strewn with a large number of short biographies of those mentioned in its pages, and considerable space is devoted to those who like Edward Henry Carr, and Bishop Perry, did so much to prepare for the establishment of "Ridley." One name stands out as being, above all others, the unfailing fount of information—that of the Rev. G. A. Schneider, the first Vice-Principal of the "Hall"—and as happily still here to read the MSS., and to draw upon the unique sources of his personal knowledge for the mass of details included. It is a tribute to the writer's skill as an historian that, despite these many personal touches, the sense of a narrative, helped by the method of taking the years in sequence, is never lost.

## II

The value of such a volume as this is not only personal and confined to the immediate circle of Ridleians. It gives the opportunity for the production of a document of permanent value to the Church historian.

Its writer confesses to "an insatiable curiosity" and a mind that "naturally works backwards from that which is known and experienced to its source and early development." Only this could have set him "delving and digging about in the past" as he has done, and given the infinite patience and pains necessary for the discovery and consultation of papers, documents, and sources of information, many of which are trivial, and most of which now are rare. It is in the process of this investigation that he has brought to light much that must inevitably soon have been lost, and by his use of this material he has given a framework to the story of "Ridley" necessary to the understanding of its "raison d'être" and its place in the wider life of the University and the Church.

It is astonishing to look back over so short a period as a century, and to find there such widespread indifference amongst the church authorities generally, and the University Authorities particularly, to the special training of men for the Ministry. The Church Authorities, that is, the Bishops, whilst many of them were careful and concerned about the "choice of fit persons," were slow to appreciate the value of special theological training, and to adopt what became the G.O.E. They often ordained men without even consulting the Principals of the colleges from which they came, and were reluctant to accept any standardized examination for Deacons and Priests Orders. The lists given of the Theological Colleges connected with the Church of England and the details of their foundation show how varied were the aims and even the motives of their founders. The student of Church History will find this book very valuable for the account it gives of the early stage of the development of a movement of the utmost importance for the life and work of the Church.

Many of the University Authorities looked somewhat askance upon the Ridley project for two reasons. There was a strong conviction that the colleges themselves provided all that was necessary before ordination. There was, even on the part of Church leaders, an astounding indifference to the need of space of special preparation in reading, in teaching, and in habits of devotion between the free life of the undergraduate and the taking up of the Ministry. There was also, in the case of Ridley Hall, the suspicion of a narrow and sectarian outlook. The famous "six points" of the Deed of Trust caused not only the derision of some, but also serious criticism on the part of those, like Professors Westcott and Lightfoot, who were in general agreement with the purpose of the Hall, but deprecated, as Westcott said, "a narrower basis than that of our National Church;" and much misunderstanding was current about the "tests" to be imposed, as report went, on the staff and even on the members. The Principal-elect of the twin Oxford College, Wycliffe Hall, had to write to "The Guardian" to point out that "neither the Principals of the proposed Institutions, nor any of those who may hereafter work with them, will be required to take any pledge of a narrow party character. The councils resolved that it was best to pledge nobody but themselves." It is true there was a Trust Deed, but the drawing up of a Trust Deed was a usual course in colleges of various types in order that some particular point of view of their founders might be safeguarded, and

support be forthcoming for the project. It cannot be denied that behind the foundation of Ridley Hall was a strong desire that there should be for Evangelicals a College free from Tractarian and Seminarist influences, and of a kind that would strengthen and deepen in Ordinands their devotion to Evangelical principles; but this volume makes it abundantly clear that there was even more prominent the general motive of helping Ordinands to become more efficient spiritually as well as mentally, for their future work, and of testing their vocation to it.

It was long before such suspicions and criticisms became answered by the actual work and teaching of the Hall and its expanding importance in connection with the University, and in the wider life of the Church. Even in May, 1893, Dr. Moule reports "not a little prejudice and more or less overt antagonism in some quarters." But Ridley Hall has long since won for itself an honoured place amongst the many theological colleges of the Church of England, and its story is here seen to be that of a living movement within the borders of the Church, true to its principles, and sending out into its work at home and overseas a constant stream of men who, as the detailed records here given amply prove, have served with steady and devoted faithfulness, and many with distinction.

### III

What sort of an ideal for the Ministry is represented in the aims of the founders of Ridley Hall, and carried out in its life and work? Dr. Tait (the then Archbishop of Canterbury) in 1880 at a special meeting at Lambeth Palace to raise funds for Wycliffe and Ridley Halls, voiced a popular objection to "Theological Seminaries—little bodies in which priests and ministers are trained under Seminarists, men of narrow mind, according to some the narrow platform, and are sent forth into the world with very little acquaintance with human nature." The kind of life lived at "Ridley," and the attitude fostered by its staff was the reverse of this. The ideal behind "Ridley" has certain prominent characteristics which are obvious to all who have shared and valued its influence.

Without exception, it has always been the spiritual aim that has been pre-eminent. "Nothing lower than this is our desire and our commission," said Dr. Moule in 1893, "to be channels of life eternal, not merely hard workers, good visitors, able organizers, acceptable preachers, but vehicles of the supernatural, agents through whom Christ shall touch dead souls into life." "Ridley" has never faltered in that great evangelistic ideal, and more than in anything that was said, the infection of that inspiring motive, which was taken for granted as being supreme in the lives of all "Ridley" men, has sent out hundreds of men whose chief joy and glory has been the winning of souls for Christ.

The intellectual equipment for the Ministry has always had a place at "Ridley" only second to this. Indeed one of the subsidiary reasons for its foundation was the prevalence of rationalist views as represented by the anonymous book, "Supernatural Religion," and

other similar literature. It is true that, for some years, as Mr. Schneider recognizes, "in general University circles 'Ridley' was deemed to be a resort of pious men indeed, but not of men of thought or learning," but the staff of "Ridley" was invariably one of scholarship, and the lists of the scholars of colleges who entered the "Hall," as well as of the academic and other achievements won by its members, is ample testimony to the encouragement given by the authorities to learning. Whilst there have been many members of the "Hall" who have taken a rigidly conservative position, there has been neither obscurantism nor bigotry in the teaching or control of the Principals and their colleagues, and many an one who has not found faith altogether easy has been helped by the sympathy and understanding they have thus found. In a day when more than ever a ministry is needed with insight into the problems and doubts of a highly scientific and materialistic age this is a training that it would be a betrayal of the ministerial office to neglect.

The "Hall" had care for pastoral training. Various opportunities presented themselves for pastoral work, and students were encouraged to undertake one or other of them. Occasional talks first with the Principal were most valuable; but this was perhaps in those earlier days the least developed of the aims of the "Hall," though even so "Ridley" men had more help given to them than most of their contemporaries in this important matter.

Not least valuable was the social life of the "Hall," the friendliness and the lasting friendships formed already mentioned. "Ridley Hall to us has been something more than a college or training place for the Ministry, it has been to us a home," so said the Rev. W. H. Stone in presenting Dr. Moule with his portrait. All "Ridley" men must surely feel that, and cherish the sense of brotherhood and community, the turning to "Ridley" as to a spiritual home, that draws together so many at the reunions and gives to those gatherings such zest and interest. The work and influence of Mrs. Moule and Mrs. Drury in this matter are cordially acknowledged in this record. One photograph reproduced is literally given a family touch by the inclusion of Mrs. Moule and her two children with Dr. Moule and those who attended the second Triennial Reunion. Neither was the physical side of college life neglected. There was ample opportunity for games, and these were encouraged in various ways. The breath of a clean, healthy, open-air life blows through these pages, and it is the very breath of "Ridley." The shade of Simeon striding along with his umbrella (a "relic" passed on from Dr. Moule to Dr. Drury) seems to hover still in the college that his work in Cambridge in no small measure inspired his successors to build. Dr. Bullock well quotes his advice to young students (familiar to many generations): "Your success in the senate-house depends much on the care you take of the three-mile stone out of Cambridge. If you go every day and see that nobody has taken it away, and go quite round it to watch lest anyone has damaged its farthest side, you will be able to read steadily all the time you are at Cambridge. . . . Exercise, constant, and regular and ample, is absolutely essential to a reading man's success."

This, then, is the type of character and of outlook that emerges

from the training such as "Ridley" has given and is giving to-day. It is devout, sincere, truth-loving, healthy in mind and body, devoted to Christ, loyal to His Church, seeking only to glorify God in life and ministry. Surely it is not far from the minister of God as described in the Epistles to Timothy; and has it not the true notes of the pastoral ideal learned from the precepts and example of our Lord, and of the ministry described in the Ordinal of our church? Times as they change, and leaders as they come and go, bring a different emphasis on this or that side of truth and experience, but the great essentials remain. In the story of "Ridley" these have been kept unflinching, and this has been its strength and its glory. It is fulfilling in a manner beyond his dreams the prayer of Bishop Nicholas Ridley in his "Farewell to Cambridge" which Dr. Bullock also quotes, "I thank thee, my loving mother (i.e., the University) for all . . . thy kindness; and I pray God that His laws, and the sincere Gospel of Christ, may ever be truly taught and faithfully learned in thee."

#### SIMEON AND CHURCH ORDER.

*Charles Smyth. (Cambridge University Press.) 16s. net.*

This present book, which has as its sub-title: "A Study of the Origins of the Evangelical Revival in Cambridge in the Eighteenth Century," is the published form of the Birkbeck Lectures for 1937-38. The book itself is a remarkable tribute to Simeon, and is packed with well-documented information.

In the first three chapters headed "Religion in the Home," "Religion in the School," and "Religion in the University" the background of Simeon's early life is outlined. In illustration of that background a great number of quotations are given from contemporary records. Whilst there were bright spots in that period, it must be admitted that these seem all the brighter because of the general darkness. Even though the Simeons had ecclesiastical blood in their veins, we are told that they "were deservedly respected in the neighbourhood; but the old house in the Forbury was not what succeeding generations would have recognized as a 'religious home.'" (p. 13). It was after his conversion that he sought to introduce family prayers into his home circle. This was a disturbing element to most of his family, being an unwelcome innovation; for until after his conversion, Simeon stood in the High Church tradition which flourished in that revival of Anglican piety which followed the Restoration. Family prayers, however, became "the badge of an Evangelical allegiance" (p. 16); and, as J. H. Overton says, "pious men naturally gravitated to that party which was, more than any other, identified with the spirit of piety," it is no cause for surprise that Simeon threw in his lot with the Cambridge Evangelicals. Religion in the Public School and in the University was not inspiring, to say the least; however, out of that background emerged some fine Christians. Simeon loved the Church and its ordinances, and of that Church our author says that it is "the product of a double Reformation; namely, of a Doctrinal Reformation which may be said to have begun in 1535 and to have been completed by 1662, and of an administrative Reformation which began in 1835

and is still in progress" (p. 204). It was an unsettled age in which Simeon lived, named by our author as "the Age of Doubts," and dated "from the meeting at the Feathers' Tavern in 1771 to the Great War of 1914-18, and of which Robert Elsmere (1888) is in some respects the typical literary monument."

It is clear that Simeon laboured at a crucial period of English history. There can be little doubt that the Evangelicals were the strongest and most powerful spiritual force in the English Church during the early decades of the nineteenth century; and as these were the years of Simeon's greatest influence, it is not easy to class him with the first generation of Evangelicals, even though he was a contemporary of Wilberforce. He had his own methods for dealing with problems for he was no "academic theorist: he was essentially a practical man confronting practical difficulties, and dealing with them boldly and resolutely, in the light of common sense. That is one of the reasons why he made such an admirable parish priest" (p. 17).

In dealing with the wider problems of Church Order, itinerancy, and relations with independents, his methods of approach to those entirely different characters, Berridge of Everton and Cadogan of Reading, show Simeon's loyalty to the Church. The book has two illuminating sketches of these two men and their relations with Simeon. In the second of these sketches, devoted to Cadogan, the subject of Patronage is discussed. A thorny problem is raised in this chapter, but Simeon's sincerity and honesty of purpose is plain. It was to no dishonourable end that Simeon consecrated his fortune—"I purchase *spheres*, wherein the prosperity of the Established Church, and the kingdom of our blessed Lord, may be advanced" (p. 24).

The last Chapter is devoted to the subject of Church Order. "Simeon's problems were problems which confronted not himself alone, but the whole Evangelical Party within the Church; and of these problems the two most critical were . . . the problem of continuity, and the problem of Church Order" (p. 250). It is claimed that "Simeon rallied the wavering Evangelicals and confirmed them in their faith and loyalty" (p. 250). Bishop Wordsworth said: "It is a mistake to suppose Simeon was careless about Church Ordinances," and one imagines that the same might be written about many more Evangelicals. They could have left the Church of their birth; but that so many of them did not do so, is proof enough for this.

Although so much has already been written about Simeon, the present book constitutes a considerable contribution to an understanding of that most remarkable man, and the age in which he lived.

E. H.

#### THE FORGIVENESS OF SINS: A DISSERTATION ON THE SIGNIFICANCE OF THE DOCTRINE DISCLOSED IN THE TRUTH OF THE ATONEMENT.

By F. H. Wales, B.D. Oxon. (Oxford Univ. Press. London: Humphrey Milford, 1940). pp. 133. 3s. 6d. net.

This is a little book; but there is much in it. The author presupposes a knowledge on the part of his readers of Greek, Latin and French, and even Italian; but his citations in those tongues are mainly

in the fifty pages of notes. The treatise is very devout and painstaking, and shows an extensive study of Holy Scripture and of the writings of Liberal Catholics, Anglican and Roman (especially the latter), and of other divines of the liberal school : but there are no citations from Evangelical theologians : although there are from Westcott, Lightfoot, and Trench. The author is indeed " thinking out loud " as he goes along, and collates extracts from his various authorities (of whom one of his favourites appears to be one " Father Lattey," whose opinions appear sometimes in English and sometimes in French), and the book suffers a little from the difficulty of separating the writer's own views from those which he quotes, not always apparently with assent or approval. Sometimes he frankly contrasts one view with another, without apparently reaching a conclusion for himself. It would appear that he rejects the substitutionary view of the atonement and he demurs to the word " vicarious " ; but he does not seem to use these terms altogether in their theological connotation ; and in dealing with the ideas behind them he is apparently prejudiced by a presentation that imports a punitive sense into them. He does continually quote St. Paul's wonderful summary that " God was in Christ, reconciling the world unto himself," but we cannot feel that he gives it full force or appreciates its Trinitarian implications. He is rightly repelled by references to " God's anger " ; he denies that the sacrifice of Christ was " expiatory." But he does say " So the atonement is the alpha and omega of God's forgiveness ; for it is in its redeeming fulness the remission of sins and the reconciliation of sinners. It reveals God's love as alien from all evil, yet forbearing the evil-doer ; so that he may sorrow unto repentance to retrieve his fall, and with true heart in singleness of faith find ' peace assured and reconciliation ' through the alone merits of Christ's Atonement."

The book is not one for the simple believer : it would puzzle, bewilder and mystify him. Nor is it one for the young theological student : it might lead him as a will-o'-the-wisp into marshy places. But for the mature Christian having his senses exercised to discern good and evil it might well prove a valuable quarry, and in a sense provide material for warning signposts. The author would have done well to have read Gustaf Aulen's " Christus Victor," and better still Henry Wace's " The Sacrifice of Christ." He might even have learned something from John Charles Ryle's theological writings. It may be noted that he quotes, apparently with assent, the Tridentine declaration on Justification, which asserts that it includes sanctification, an error into which the unhappy Anglican delegation to Rumania fell. But he also quotes Westcott's pregnant conclusion that " The modern conception of Christ pleading in heaven His Passion, ' offering his blood ' on behalf of men, has no foundation in the Epistle [to the Hebrews]." And he quotes from Sanday, " it is impossible to get rid of the double idea of (1) sacrifice ; (2) a sacrifice which is propitiatory . . . and further when we ask who is propitiated ? the answer can only be God. Nor is it possible to separate this propitiation from the death of His Son."

The book suffers from lack of either index or table of contents. It is impossible to " recover " a passage without turning every page.

It is like an unsorted commonplace book, full of good things with some that are not good—not yet reduced to discipline. Its affirmations are largely good : its negations less so. The author is an *alumnus* of Keble College : and is in the tradition.

The publisher and printer have done their work well.

A. M.

#### APOSTLE OF CHARITY

*The Life of St. Vincent de Paul. By Theodore Maynard. (George Allen & Unwin, Ltd., London). 7s. 6d.*

The Christian saints, it has often been remarked, display a strong family likeness, and it persists despite such differences of nationality and ecclesiastical tradition as might have been expected to obliterate it. There could hardly be a better illustration than is provided by the life-story of St. Vincent de Paul. His temperament had its markedly French qualities, moderated, however, by a capacity for such deliberation and cautiousness as must have tested to the utmost the patience of his more volatile colleagues. His Roman allegiance was thorough and indubitable, though like S. Francis of Assisi, he must have caused the authorities many an uneasy hour. He had the natural greatness to achieve an influence beyond anything that his origins could have promised, and he attained to such spiritual greatness as was destined to inspire and influence multitudes who have differed from him in almost everything save his devotion to God and his passion for service.

The author of this biography has scored a double success. In the first place, he has used with remarkable freshness the mass of material at his disposal. The story which we read never suggests anything of the staleness of a "re-hash." His hero has inspired the author, and moves before us as a living person. More important still is the fact that, whether designedly or not, chief emphasis has been placed upon those truly Catholic qualities in St. Vincent which make him the spiritual kinsman of all who have been found of God through our Lord Jesus Christ, and interpret life in terms of responsive love and service. His sustained concern for the practical forms and values of the Christian life is a case in point : it saved him from the exotic and unhealthy abnormalities which have too often marked a too introspective concern with the devotional life. More surprising still, from an Evangelical point of view, is the freedom, and the success, of his experiments in a Church which has always regarded the innovator with suspicion. That he should have brought into being, in the France and the Roman Church of the seventeenth century, an order of ministering sisters, so disciplined, and yet so ecclesiastically independent, is no small tribute to his genius. It was inevitable, and it is significant, that the later history of the movement is witness to the cramping influence of the kind of authority which tends to kill spiritual spontaneity.

S. Vincent himself was not wholly liberated. The hair-shirt, and what it suggests, had its place in his religious system. But it is more important to see in him a humble disciple who learned, and can teach us, much about the life in Christ ; and a brave man of action whose achievements in Church reform and social service are not irrelevant to some of our modern problems.

T. W. I.

## WORSHIP

By J. O. Dobson. (S.C.M.), 5s. net.

We are frequently being told that we are living to a great extent upon our spiritual capital, and that unless steps are taken to arrest the decay of public worship that capital will be still further diminished. The importance of worship is emphasised in this comprehensive survey which treats of the nature of worship and proceeds to trace the development of the forms of worship which have persisted through many centuries. Some there are who disregard worship altogether. A life of personal goodness or of active social service can get on quite well without it. But, Mr. Dobson points out, "the living of the good life needs a centre of reference, an absolute standard of quality, by which all human purposes and achievements shall be measured and judged. Worship is the reference of all things to God. It means a readiness to be moved to that inward discontent with the self which is the true beginning of the better life."

Interesting comments on Music and Art in Worship raise many issues. *Quot homines tot sententiae*. A great deal of teaching is conveyed through hymns, as Mr. Dobson observes. Quite recently the Bishop of Chelmsford criticised "Songs of Praise," pointing out the doctrinal tendencies of the alterations and omissions in many hymns in that collection. Perhaps it is not out of place to suggest that the "Church Hymnal for the Christian Year" is deservedly popular in an increasing number of churches. It is published by the National Church League.

Everyone would agree that we should offer of our best in worship whether it be elaborate or simple, liturgical or formless.

One indispensable element in worship is the expression of truth. Dealing with the Prayer Book of 1552, Mr. Dobson makes the astonishing statement, "On the whole, this book was poorer than that of 1549."

Poorer perhaps in the omission of some ceremonies and the Mass Vestments. But, as everyone knows, the changes deliberately made were made in order to express vital truths and to exclude definite errors.

The fate of the 1928 Prayer Book is an illustration of the importance attached to doctrine in worship, for revision of our standards of worship is admitted on all hands to be overdue, but that unhappy attempt at revision was seen to revert to pre-reformation standards and therefore could not be tolerated. Had it not been for the deepest of all reasons—the necessity of safeguarding truth—the nation would have welcomed the proposed revision.

Is it too much to hope at this auspicious juncture when Christians of all kinds are drawing together in face of the increasing neglect of public worship, that men of goodwill representing every party in the Church might come together and frame a revised Prayer Book to meet our present needs?

We are persuaded that it could be done. And if it were, Parliament would gladly expedite its passing into law. There is so much common

ground and the need is so pressing. Could not controversial points be laid aside and a useful piece of work done in those areas in which only matters of taste and opinion but none of principle arise?

H. D.

#### THE CHRISTIAN RELIGION.

*A Description of the Heritage and Hopes of Christian People.*  
By R. R. Williams. (S.C.M.) 3s.

The main purpose of this book is to commend the missionary work of the Church. By way of introduction the writer briefly surveys the different parts of the "heritage," such as the heritage of worship, of faith, of moral obligation, and of Scripture. As each part of the heritage is unfolded, it reveals imperishable values. In Christian worship, for example, we have the response of the Christian community to the call of the holy God summoning them to adore Him for His love and power. The Christian faith stresses the importance of right belief about God. Here the author, by means of a "modern instance," shows, in general, the close connection between belief and practice. "It is significant that Mussolini has painted in enormous letters on the roofs of farm buildings up and down the State Railways of Italy, the words 'Believe—Obey—Fight.' He would be blind indeed who could not see the importance of the first word of that trilogy. 'As a man thinketh in his heart, so is he.'" The values of the heritage of moral obligation are summarized as the morality of constraint and the morality of restraint. In both these ways the Christian religion has conferred great blessings on the world, although the former, by its insistence upon love, is the more powerful of the two. Finally, in the Scriptures, we have a value which is vital because it reveals the character of God through Christ.

From this great heritage the hopes of Christian people spring. The concluding chapter shows how the Church overseas is growing. In India, some 15,000 persons a month are being added to the Church by baptism. One missionary alone in Africa records an annual list of baptisms of over 80,000.

N. H. F.

#### THE DESTINED LORD OF THE UNIVERSE.

By D. Stewart MacColl, M.D., M.S. (*Marshall, Morgan and Scott, Ltd.*). 160 pp. 3s. 6d. net.

A Foreword by Dr. Alison Weeks expresses well-justified commendation of this collection of "Studies in the Book of Revelation and other Biblical Prophecies," edited by the daughter of the late respected author. It is delightful to find exactly the right points of emphasis, again and again; especially the practical aspects of Advent teaching—inspiring, calming, yet arousing. With Christ and His glory as its centre, the study of prophecy "becomes sanctifying instead of speculative." Advent truth will not allow "the soul to settle down in slothful indulgence, or to luxuriate idly in mere pious sentiment." Dr. MacColl deprecated divisions between those who differ in their interpretations, and would have liked to see "more communion in

testifying to the inspiring Hope." The chapters are full of penetrating sayings bearing on Christian truths ; and the book is a tonic for the times—moving, heartening, and altogether satisfying in refutation of alleged objections to prophetic study.

W. S. H.

### A CHALLENGE TO THE CHURCHES

By *John Macmurray. (Vegan Paul.)* 1s.

This is No. 9 of a series of books edited by Francis Williams and entitled "The Democratic Order." John Macmurray is the Grote Professor of the Philosophy of Mind and Logic in London University. This is a thought-provoking book which says in new ways what many are saying, namely, that the Churches have failed. We put it down with a sigh and asked ourselves whether we ought not to abandon democracy in favour of Theocracy? The Professor believes that though we are fighting this war for democracy we do not agree as to what democracy is. He tells us that it is concerned to achieve freedom and that freedom and equality are the keynotes of democracy. He believes that Soviet Russia "represents a definite advance in the democratic direction" which at least shows what he means by democracy. The value of this discussion, however, for the clergy lies in its emphasis on the place of religion; the need of a new reformation. Religion is concerned with community and seeks to draw men into unity by love. Politics is concerned with Society and seeks to compel men into co-operation by fear. "As the power of religion declines, so the power of the State must increase; until at last, where religion is rejected by Society, the power and authority of the State must become unlimited. This is Genesis of the Totalitarian State, and the disappearance of democracy." The failure of the Churches is due to the Christian religion functioning as a conservative religion and consequently as the bulwark of the privilege of the upper classes. The challenge lies in this: "The old democracy is done. The Christian Church can, if it will, create the new democratic order and achieve equality without losing freedom." It must become a creative instead of a conservative religion. "It must function as the religion of the new community which is struggling to be born." "It must be in itself what it demands for all, a brotherhood of common men." That is the challenge. How much longer will the Church of England flourish as an ecclesiastical autocracy working in an indefinite democracy? This book should be read by all Church leaders. It is time we began to think and we must travail in thought until the New Order arises.

A. W. PARSONS.

### TALKS IN PREPARATION FOR CONFIRMATION

By *R. W. Howard. (National Society & S.P.C.K.)* 4s.

"Bob" Howard is Headmaster of Liverpool College and was formerly Vice-Principal of St. Aidan's Theological College, Birkenhead. As an Assistant-Master at Eton he had a great deal to do with the religious training of boys, and still has. These talks are built upon a careful study of the Bible itself. There are eleven talks after

the introductory one on the purpose of confirmation. The first three are on God who is behind the world ; how He makes Himself known ; and how Jesus Christ revealed Him. The next is on the Holy Spirit. Then follows a fine chapter on the ever-growing Body of Christ. On this background he goes on to talk of Baptism, the Catechism, the Confirmation Service, the Holy Communion—its meaning and a further talk on the Church of England service, and finally a talk on "After Confirmation." It is all most helpful and evangelical in the deepest sense. There are synopses after every talk. Certainly no clergyman who wishes to prepare confirmees adequately should neglect to buy this book.

A. W. PARSONS.

### THE JEWISH QUESTION

*By James Parkes. (Oxford Pamphlets on World Affairs, No. 45.)*  
3d.

In days like these, when it is often difficult to know what to believe in the midst of conflicting opinions, censored news, and doctored facts, the "Oxford Pamphlets," are a joy, for they do provide a genuine attempt to reach the truth with a minimum of bias. The very nature of the series, however, is the inevitable cause of its chief weakness ; it is obviously impossible to deal adequately with our modern problems in pamphlets of some 32 pages, and the writers are often tempted unduly to simplify their subject.

This must be our chief criticism of James Parkes's pamphlet. As was to be expected both of the series and of the author, the matter is very well handled. Many who have swallowed much of modern anti-semitic propaganda on the ground that "there is no smoke without fire" may well have their eyes opened by it to the lack of any real basis for the charges brought against the Jews. The difficulty is, of course, to persuade such people to read it. Specially to be commended is the impartial way in which the author holds the scales and sees causes for blame and difficulties on both sides. An outstanding example of this is his frank recognition that in certain countries discriminatory legislation affecting the Jews may be a necessity, though he does not give his approval to existing examples of such legislation.

Valuable though his exposition is, we throughout had the impression of superficiality and this was particularly the case when we came to his suggestions as to how the Jewish question might be solved. One reason for this superficiality is not far to seek. No treatment of the problem can ever be adequate that refuses to recognize the Biblical explanation of the present position of the Jew. The other reason is not so obvious. Mr. Parkes assumes, as indeed do most writers against anti-semitism, that anti-semitism is only an extreme form of that dislike and even hatred of the Jew that has been found throughout Christendom from the early days of the Church ; but is it ? It is easy enough to understand why the Jew has been so generally disliked. But could that dislike ever spontaneously beget those outbursts of hatred, murder and spoliation of the Jew that have marred

the pages of European history from time to time, and have now reached their climax in German anti-semitism? We greatly doubt it.

These outbreaks have seldom, if ever, been based on ignorance, but very often on deliberate lies. Their leaders have not been the abysmally ignorant; on the contrary they have normally been very able men and their appeal has been *in the first place* to the intelligent and not to the mob. There has always been an element of "Deus vult" about them, even though God may be but the god of race and blood. In these outbreaks the Jew has very often been placed as a symbol of evil for "God's" fighters to wage war with and destroy. It is obvious that widespread dislike of the Jew will favour the spread of such an outbreak, but surely it cannot be equated with its cause. If it is true that anti-semitism is something essentially different in its nature to dislike of the Jew, then any proposed solution that ignores the difference is not only useless but even dangerous.

H. L. ELLISON.

### THE THREE PILLARS.

*By The Rev. A. Ross Wallace, M.A. (Chapman & Hall) 5s.*

This book, written primarily to help Schoolmasters responsible for teaching Scripture to VIth Form boys, is equally suitable for the general intelligent reader.

It is never easy to treat theological questions in a manner interesting to "Everyman": there is a tendency either to be dull or shallow. Yet in my estimation Mr. Wallace has successfully achieved a combination of depth and interest in a short volume of 183 pages; the book fulfils its presumed intention, to stimulate thought and provoke further search, though in the latter connection a short bibliography of further suggested reading would have been helpful.

Some readers will not like certain too easy assumptions made in the book (the assumption, for example, that monotheism was a late development in the history of religion), but this in no way detracts from the general excellence of a book which is uncompromising in its Christian standards, clear in its teaching, and convincingly forceful in its expression of many things that need saying in these critical days.

R. P.

### THE HOPE OF A NEW WORLD

*By the Archbishop of York. (S.C.M. Press.) 3s. 6d.*

This is one of the most thought-provoking books published during the last ten years. There is not a chapter of it which is not challenging both to one as an individual and as a part of a nation sharing in world politics in this time of upheaval.

To anyone preparing an Essay for the Cecil Peace Prize of £100 for 1941, *The Hope of a New World* is a mine of information, suggestion, and provocative vision.

Not every one will agree with the writer in his new economic theories and ideals. Those with capital invested in business concerns may find this sentence rather difficult to swallow practically as well as theoretically (p. 68). "Money exists to facilitate the exchange of goods; it must not be so controlled as to increase the gains of those who hold it at the cost of diminishing the exchange of goods."

No preacher who wishes to be fresh and abreast of the times can afford to neglect this book. Suggestions for great sermons are to be found in every chapter of it.

It is imperative that we win the peace as well as win the war. This creative book will do much to arm us to win the peace—greatly to improve the world and the position of the working man and his family in whatever country he may be a citizen.

H. H. D.

#### THE TRUE AND LIVING GOD

*By Vernon F. Storr, Sub-Dean of Westminster and Rector of St. Margaret's. (S.P.C.K.) 2s.*

This is, we believe, the last of the writings of the late Canon Storr. It is marked by clear thinking, and the earlier chapters on God in Nature and in History are specially valuable in consequence. There are, as one might expect in a short treatise of this nature, several debatable points. For example, we are not quite sure that the thoughts expressed with regard to the Atonement are as adequate as are the words of the Prayer of Consecration—"Jesus Christ . . . made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

D. T. W.

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