

REVIEWS OF BOOKS.

VALE. By the Very Rev. William Ralph Inge, K.C.V.O., D.D.,
Dean of St. Paul's, 1911-34. *Longmans, Green & Co.*, 3s. 6d.
net.

On his retirement from the Deanery of St. Paul's, Dr. Inge has written a small volume of reminiscences which contains many interesting comments on the life and thought of the period covered by his long life. The references to his early days are altogether too brief. We should like to have been told much more of that happy home in the North Riding of Yorkshire and of the family life which he and the other children of the household enjoyed. The old Tractarianism of his father and grandfather is well described, and it is made quite clear that it has no resemblance to the development which is known to-day as Anglo-Catholicism. The ritualism of this movement is frankly borrowed from Rome, and the Tractarians regarded these externals with distrust and contempt. The doctrine of Apostolic Succession, on which, he says, the movement was based, only serves the purpose of dividing all other Christians into those who un-church them or those whom they un-church. It is fatal to the doctrine that it is historically untenable; the first links in the chain are broken or rather never existed. The test of a true Church is not external and mechanical but moral and spiritual. The possession of the Mind of Christ is the criterion whether we are true to the intention of the divine head of the Church; a society of the Apostolical succession may fall away from grace and become heretical and corrupt, while a dissentient body may exhibit the Fruits of the Spirit. Reservation marks a still further departure from Anglican tradition, and those who dislike it are tempted to talk of magic and materialism. Anglican services have been changed to Roman against the wishes of the congregation, and this policy of deliberate law-breaking has been only too successful. He has been associated with both Universities, and Oxford led him to be interested in philosophy and to seek a sound intellectual basis for his religious belief. It was in this way that he came to study Christian Mysticism, with which his name as a scholar is most intimately associated. The chief problem was that of authority and religion. The idea of infallibility in an institutional Church seems almost monstrous. "Nothing can be more fantastic than the Tractarian theory that the General Councils were infallibly guided, but that the gift of infallibility went into abeyance when the Church was divided, like an old English peerage when there is more than one daughter but no son. Plenary authority, according to this theory, belongs to a council which can never meet. It is much as if no act of Parliament were valid which had not been voted at a joint session of the House of Commons and the American Congress." The mystical tradition in Christian thought may also be described as the Platonic tradition, and this led the Dean to the study of Platinus, the greatest

of all mystical philosophers, whose writings have had an extensive influence on Christian thought down to the present day. The Dean tells of the circumstances which led to his appointment to the deanery of St. Paul's, and the shock which he received when he learnt that some changes which he hoped to make were impossible, for he was told "that as long as Canons X and Y are both here, you are not going to be allowed to do anything." He sought to maintain Prayer Book or central Churchmanship, so that no loyal Anglican who came to worship in St. Paul's would find anything to distress or to disturb him. The Dean tells of his interest in Eugenic subjects, and his outspoken Essays as well as his contributions to the newspapers show the wide range of his interests. His well-founded dislike of Romanism has been a source of annoyance to some of his friends, but he is to be congratulated on being one of the few Clergy of the Church of England in a prominent position who has had the courage to say what he thinks about the Roman system. The Dean has been fortunate in realising so many of his ambitions, but as he himself says and as he has found, "domestic happiness is the greatest of all good gifts." Next to that he places wisdom, which may be defined as a right judgment of the relative value of things. The good wishes of many who owe a deep debt to the Dean for his instruction on many points and for his consistent maintenance of the ideals of Protestantism will follow him into his retirement, and we still hope for some further guidance from him on the problems of our day.

THE CHURCH'S REAL WORK (for Clergy and Laity). By R. C. Joynt, M.A., Canon Residentiary and Chancellor of Southwark Cathedral, lately Archdeacon of Kingston-on-Thames. With a Foreword by the Bishop of Winchester. *Longmans, Green & Co.* 2s. 6d. net.

There is considerable danger to both the clergy and the devout laity of becoming "unduly occupied with the multiplied machinery of organisation which is one of the most prominent features in the Church Life of to-day. The development of committees, central, diocesan, and parochial, is making serious inroads on the time, interest, and energy of the Church's workers, and are unaccompanied by any great growth in the Church's Spiritual achievements if these can be even approximately gauged by Church attendance, Confirmations, Sunday Observance, and, in general, a desire to live a Godly, righteous, and sober life." This is the problem with which we are faced as stated by Canon Joynt in his Preface. The Bishop of Winchester in the Foreword, in which he strongly recommends the book, as sure to be a great help to many, refers to the same problem. He recalls that Canon Joynt was one of his Archdeacons in the diocese of Southwark and that he has rendered many years of great service to the diocese, and from his long experience is well qualified to give valuable advice both to clergy and laity. Canon Joynt advises them to put first things first, and, as the Bishop says, "The book covers a wide field; it is clearly and attractively written.

It is full of practical advice, quiet humour, and trenchant sayings." The book covers so wide a field that it is impossible to refer to all the points with which it deals. We may say that every important aspect of Church life is noted and some useful advice is given upon each of them. There are sixteen chapters and they go systematically through the various stages of Church life to-day. They begin with the Commission of the Church. The decrease in Church attendance and its remedies, with the duty of the laity who are called to take their share in the Church's work, are dealt with. "The Ideals of Service" are strongly emphasised, and in a chapter entitled "Behind the Closed Door" he shows the secret source of power in prayer and in study. Practical hints are given on the best use of time. The most important part of a clergyman's duty is the conducting of the services of the Church, and here again a number of practical hints are given, and emphasis is laid upon the true atmosphere of worship. There is need for the advice given as to the importance of articulate reading of the services. In regard to "Things Temporal" there is some special advice to the laity, and some hints as to finances and particularly as to the stipends of the clergy are given. There is much complaint at present of the neglect of parochial visiting. Emphasis is here laid on its value. A special chapter deals with work among men. Preparation for Confirmation is an important part of parochial work, and attention is drawn to the best method to be adopted, while the after-care of the Confirmed is treated with special consideration. Work in the Day Schools and Sunday Schools and work among young people, generally, make special claim upon the attention of the younger clergy. These are some of the chief points in a book which may well be placed in the hands of the newly ordained and of the lay people who are willing to assist in the work of the Church.

RECENT DEVELOPMENTS IN GERMAN PROTESTANTISM. By Otto Piper, D.D., formerly Professor of Systematic Theology in the University of Göttingen and Münster, with an introduction by H. G. Wood, M.A., Lecturer at the Selly Oak Colleges, Birmingham, late Fellow of Jesus College, Cambridge. *Student Christian Movement Press.* 4s. net.

THE CHURCH CONTROVERSY IN GERMANY, THE POSITION OF THE EVANGELICAL CHURCH IN THE THIRD EMPIRE. By Anders Nygren, Professor in the University of Lund, Sweden, Author of *Agape and Eros*, etc., translated by the Rev. G. C. Richards, D.D., Canon of Durham. *Student Christian Movement Press.* 2s. 6d. net.

Special interest attaches to Dr. Piper's account of German Protestantism. He was appointed Professor of Systematic Theology in the University of Münster in succession to Karl Barth. When Hitler came into power he was dismissed from his chair and has been spending the last few years in England. He was invited to give a course of lectures in Manchester University, and these have

been published under the title, *Recent Developments in German Protestantism*. His absence from Germany has enabled him to obtain a clearer survey of events, but he finds it difficult to give a picture of a situation which changes its aspect from day to day. He seeks to discover the general tendencies behind the perplexing details of the religious conflict. For this purpose he devotes the first lecture to an account of "The Historical Development of Protestant Theology." Luther's chief feature was the discovery of faith, but since his day there has been a gradual corruption of his work until three main misinterpretations have arisen: Quietism, Individualism, and Subjectivism. Dr. Piper sees in these misinterpretations the work of Satan, who is always counteracting the progress of the Gospel. In fact, the whole situation is represented as a conflict between Christ and Satan which has to be fought out not merely in Germany but throughout the world. The second lecture is on the influence of the War and its effect on the German character. After the War many new theories developed, and later produced what he describes as the New Theology. This New Theology of the younger generation is the subject of the third lecture. It presents two different tendencies. One he describes as conservative, which is the stronger, and the other, progressive. There is a new understanding of Luther, and his teaching on the Glory of God and the meaning of Revelation, but no understanding of Luther is complete unless his belief in the tremendous power of Satan is taken seriously. The Progressive Theology is associated with the Youth Movement and its teaching is analysed. Among its leaders is Karl Barth, but his theology has changed its character. The teaching of other leaders less known in this country is also analysed, and again reference is made to the power of Satan and his reign in this world. The last lecture deals with "The Historical Importance of the New Theology," and tells of the rise of several rival movements. The chief of these is the Faith Movement of the German Christians, which alters the whole character of Christianity. In the closing section on the significance of the present situation he maintains that there a decisive stage has now been reached in the conflict between Satan and Christ, and that Germany does not realise how serious is the Spiritual situation because Satan proceeds in such a subtle manner. He believes, however, that one day Christ, Who is working within German Protestantism, will reveal Himself as the Judge of those who fight against Him and of those who deny Him through their false teaching.

This account of the German situation is written with the analytical power characteristic of German theologians, and gives an insight into the inner workings of the German mind, which is in many ways dissimilar from that of our own thinkers. It will, however, be found a useful survey of German thought during the last three centuries, although in some points it is exaggerated.

The second book is by the Swedish Professor who is already known in this country as the author of *Agape and Eros*. He has had the advantage of being in close contact with some of the leaders

in Germany and is able to write with the detachment of a foreigner although his sympathies are obviously with the members of the Confessional Synod. He also recognises the difficulty of giving any clear account of a situation which is constantly changing. He devotes a chapter to explaining the conditions in the New Germany, and then goes on to explain how the controversy arose. The Faith Movement is obsessed with the idea of a special type of German Christianity. One of its chief features is the maintenance of Race Purity; this has led to the "Aryan Paragraph" and the consequent persecution of the Jews. The opposition to this conception of Christianity has led to the movement of the Confessional Synod, and the Pastors' Emergency League. The later stages of the conflict with the Reich Bishop, Müller, are indicated, but since this book was written there have been still further developments which have rendered the position of those opposed to the State Church more difficult. His general conclusion is that "The present government of the German Church has betrayed Christianity to the powers of this world. . . . But just as God once protected His Church from the persecutions of the High Priest, so will He once again—in spite of Reich Bishop and ecclesiastical government—protect His persecuted Church which, like the Apostolic Christians, has observed the command 'We ought to obey God rather than men.'" This is one of the clearest and most useful accounts of the German struggle. The work of translation has been well done by Dr. Richards.

THE BIBLE IS TRUE. The Lessons of the 1925-1934 Excavations in Bible Lands Summarised and Explained. By Sir Charles Marston, F.S.A. *Eyre & Spottiswoode.* 7s. 6d. net.

Although Sir Charles Marston's *The New Knowledge About the Old Testament* was only published little more than a year ago, he finds that already it requires a sequel, partly to record the fresh discoveries and partly to revise previous conclusions in the light of them. He has, therefore, produced this book, which is a fascinating volume, written with knowledge and charm, to show the further progress that has been made in archæological discovery and to make an examination of the methods and assumptions of the higher criticism. This work, he says, is "the fruit of a lifetime of study of the Bible and conclusions concerning its contents whether critical or archæological." In 1924 he participated actively in the expedition of the Palestine Exploration Fund at the excavations at Ophel. In connection with Professor Garstang he has helped in the organisation of five expeditions to Jericho and "the excavations made at this spot are of the first importance since they provide a key position for Old Testament history." He pays a special tribute to the value for Biblical archæology of our veteran British excavator and Egyptologist, Sir Flinders Petrie. Sir Charles Marston had as his object that which he says should be the object of all educated and intelligent men and women—"to seek the Truth; and having regard to the great part the Bible has played in our history to accord

it fair play." He points out that the methods of the Higher Critics in dissecting the various details of authorship of the Pentateuch could not stand the test of a modern law court, as was shown in a case recently dealt with in the Canadian courts and ultimately brought to the Judicial Committee of the Privy Council in London for decision. Interesting accounts are given of the results of recent excavations in various portions of the Bible lands. The discovery of pottery of various periods has given a valuable clue to the interpretation of the history of various regions in those lands. The excavations at Ur of the Chaldees by Dr. Woolley have thrown light upon the Deluge. Excavations in Egypt have produced important knowledge as to the duration of the power of the Shepherd Kings. The Ras Shamra discoveries have brought to light useful facts in regard to Phœnician origins. Evidence about Abraham has been forthcoming from various researches, and these are brought together in an interesting chapter which illustrates the life of the period and shows that "the Old Testament chronology is as correct as the Bible Geography." Sir Charles Marston has been specially interested in the excavations at Jericho, and several chapters are devoted to them and the light that they throw upon the date of the Exodus. The life of Moses is considered in the light of these latest excavations, and the condition of religion before his time is considered in the light of the various tablets that indicate the beliefs of that age. In a chapter dealing with his conclusions he sets out twenty-four points which illustrate the validity of the Old Testament narrative. Critics who tell us that there is no evidence for the existence of Moses or for the long period of the residence of the Hebrew people in Egypt would find it hard to maintain their case in view of the evidence which is provided in this book. One of its most interesting features is the series of photographic reproductions illustrating the results of the excavations.

THE HOLINESS OF JESUS. By A. D. Martin. *George Allen & Unwin, Ltd.* 10s. 6d. net.

This interesting volume is original in character. In his Preface the Author says, "at the present time the Character of Jesus is not regarded by all His professed followers as beyond damaging criticism, and the consequence of the hesitation noticeable in certain quarters is confusion in faith and weakness in ethics. I have attempted to meet this position in the following pages on lines which are independent of traditional theology." His method is to lay emphasis upon the Holiness of Jesus, having first given an appreciation of Professor Rudolph Otto's *The Idea of the Holy*, emphasising the ethical element in holiness. He examines the Synoptic Gospels and accepts them as reliable witnesses. After this he proceeds to examine the character of Jesus Christ. He deals with some of the objections raised by modern criticism, especially those that would impugn the sinlessness of Our Lord, and maintain the limitations of His knowledge. He meets these objections by a detailed examina-

tion of the Gospel narratives and reminds us of the saying of the late Professor Kennett : " It is scarcely an exaggeration to say that the serious differences of belief and outlook among religious people at the present day are in most cases due to a literalising and a consequent misunderstanding of Hebraic figures of speech, which in their original connection were understood by those to whom they were addressed as not intended to be taken *au pied de la lettre*." The conduct and judgment of Jesus are examined at some length. A chapter is devoted to His inner life and His significant sayings are discussed. Finally, He sees in Holiness " the coalescence of a perfectly good mind with a fully energetic will, the coincidence of the Ideal with the Real in continuous activity. As applied to a human being it necessarily involves sinlessness. In applying this to Jesus we have a discriminating test of vital Christianity." As far as this is adaptable to practical Christianity it leads to the laying on one side the traditional Theology of Chalcedon, but rejecting at the same time the views of modern Unitarians and Liberal Jews. He maintains the Pauline faith. " To me to live is Christ. I live ; and yet no longer I but Christ liveth in me." On many points the Author will not satisfy all his readers, but most of them will find his thesis and its exposition full of suggestion.

JOHN, PETER, AND THE FOURTH GOSPEL. By Gerald Webb Broomfield, M.A., Canon of Christ's Church, Zanzibar. S.P.C.K. 7s. 6d. net.

There are some of us sufficiently old-fashioned still to believe that the arguments of Bishop Westcott in favour of the traditional authorship of the Fourth Gospel have never been answered. Whatever difficulties there may be in accepting the Apostle St. John as the author of the Gospel assigned to him, they are small in comparison to those of any other theory. The case of the traditional view has been stated with great force by the Rev. H. V. Nunn in his book, *The Son of Zebedee and the Fourth Gospel*, and the Archbishop of York in the preface to that work stated that he was convinced " that prejudice has obscured the judgment of even great authorities." Dr. C. F. Nolloth's great work, *The Fourth Evangelist*, maintained the same view, and now Canon Gerald Webb Broomfield of Christ's Church Cathedral, Zanzibar, comes forward to champion the same view in his book, *John, Peter, and the Fourth Gospel*. Canon Goudge, Regius Professor of Divinity in the University of Oxford, in a preface speaks of the difficulty of rejecting the authorship of St. John, the son of Zebedee. He says : " Somebody must have written the book and it is idle to set aside the traditional authorship, supported as it is by the massive arguments of Bishop Westcott and others, unless some more probable authorship can be suggested to take its place. This is just what never is done." And he adds, " The reason, I think, why so many English students to-day are inclined to return to the traditional view is, not that they have solved its difficulties, but that they find them less serious

than those of any other view." Canon Broomfield does not profess to write as a professional scholar. He is more than a thousand miles away from any up-to-date theological library, and he has had to manage with comparatively few books of reference. He thinks that it is possible to throw some fresh light on New Testament problems from experiences in the Mission field. In the first part of his book he examines the account of John, the son of Zebedee, in the Synoptic Gospels and the Acts. He throws some interesting light on the relationship between Peter and James and John. He finds that the Fourth Gospel gives support to the synoptic picture of him, and explains a number of otherwise puzzling features of the Fourth Gospel showing some quite extraordinary coincidences if St. John is not the author. The second portion of the book gives the evidence by which he supports his view of the authorship. One of his chief points is that through his acquaintance with St. Luke and his Gospel, St. John wrote his own. He summarises his views in a clear statement that shows the weight of the evidence that he has been able to adduce. New Testament students will find much to interest them in this work, and although they may not agree with all the points of view that are set out, they will value it as a fresh and suggestive study of one of the great problems of the New Testament. Opinions will remain sharply divided upon it, but it is clear, as Canon Goudge has pointed out, that the trend of English thought is towards the acceptance of the traditional view.

SPIRITUAL LIBERTY. A Study of Liberal Evangelicalism. By Vernon F. Storr, M.A., Archdeacon of Westminster, President of the Anglican Evangelical Group Movement. *Student Christian Movement Press*. 4s. net.

There is a wide range in the comprehensiveness of the Church of England, and there are doubts in the minds of some as to the legitimate bounds of comprehension. There are, on the one side, Anglo-Catholics who are Roman in practically all their beliefs except the acceptance of the doctrine of Papal Infallibility. On the other side, there are those who are spoken of as "Extreme Protestants," and many are unkind enough to say that they are "no Churchmen" because they do not accept some special theory of Episcopacy. Others describe them as Fundamentalists. There is practically no point of contact between these two sections, although both the extremes are agreed in accepting such a fundamental doctrine as the Divinity of Christ. They differ, practically, in their whole interpretation of the Christian Faith. Between these extremes there are those who are variously described as "Conservative Evangelicals," "Liberal Evangelicals," "Central Churchmen," "Moderate High-Churchmen," and "Advanced High-Churchmen." There is a great desire at the present time to draw together as far as possible these various sections of Churchmen so as to strengthen the Church and to enable it to carry out more effectively its spiritual mission. It is sometimes difficult to mark the line of divergence

between these various sections. There are Evangelicals who might be described as both Conservative and Liberal, for on some important points they hold views that are similar. There are some who might be described as Central Churchmen, for they desire to co-operate as far as they possibly can with moderate High-Churchmen. While some of these latter, although they do not share the views of the Anglo-Catholics, view their particular tenets with a lenient eye, and refrain from any antagonism towards them, although they may have doubts as to the loyalty of some sections of Anglo-Catholics to the Church of England.

One of the first requisites for a clear understanding of the exact position in the Church of any of these sections, is a definite statement of their beliefs, and in this book Archdeacon Storr has set out the teaching of the Liberal Evangelicals. At the very heart of Evangelicalism, he sees a belief in the spiritual freedom of man. "Evangelicalism at all times has laid stress on the soul's privilege of direct and immediate access to God, because it has jealously guarded the right of man as a spiritual being." He gives a brief survey of the work of the early Evangelicals, and repudiates the frequently repeated slander that they "were not thinkers and lacked brains." "The party contained men of the highest intellectual eminence." They shared with their fellow Churchmen the limitations of the knowledge of their age, and as knowledge has advanced so progress of thought has developed. The Archdeacon claims liberty of thought as an essential feature of the Evangelical school. The principal lines of development of thought in recent years have been through scientific advance and the use of historical method. Liberal Evangelicals claim the right to use these for the interpretation of their Faith. They find that the Anglo-Catholics make a number of assumptions about the character of the Church, and endeavour to make their interpretation of history fit in with them. The Liberal Evangelicals consequently feel bound to reject the main elements of Anglo-Catholic teaching that depend upon their theory of the Church. They believe that the historical method must also be applied to the interpretation of the Bible, and they regard some of the views of Fundamentalists as incompatible with the results of the historical method. They do not, however, regard this freedom of thought as altering the essentials of Evangelical teaching, and they claim that they represent the spirit of the Evangelical school of the past, and the principles of the Reformation. The principal difference between the various types of Evangelicals might be described as consisting in a disagreement as to the extent to which the theories which are regarded as the assured results of scientific research and the historical method can be accepted. Many conservative Evangelicals entertain a suspicion that the Liberals are too willing to accept as assured results theories that are not adequately proved, and it is felt by some that they are too ready to accept the ecclesiastical practices of High-Churchmen without due consideration of their significance in their desire to promote peace in the Church. These are regarded as signs of

weakness that do not make for the real strength of the Church and its witness to the essential truths of the Gospel. The future of the Church would be enormously strengthened if all sections of the Evangelical school could come to agreement and make a united advance in the endeavour to win souls and to maintain the freedom of the Gospel which all alike cherish.

CHRISTIANITY AS HISTORY AND FAITH. By Arthur C. McGiffert.
Pp. 322. Charles Scribner's Sons. 7s. 6d. net.

Dr. McGiffert's many contributions to the history of Christian thought and practice won for him a high place and an international reputation. Yet, apart from what may be gathered incidentally from his books, his own personal religious faith and outlook had never been definitely and clearly stated. This lack has now been remedied by his son, Professor McGiffert, who has in this volume gathered together papers left by his father and hitherto unpublished.

The book takes an unusual form. It is neither a history of the Christian religion nor a biographical history. There are in it valuable historical studies. There are whole chapters where Dr. McGiffert's own interpretation of Christianity is set forth. A "Historical Approach to Christianity" is followed by "Christianity Old and New," "Jesus," "God," "The Christian Life" and "Social Implications."

It can be said, at once, that the result is a volume of absorbing interest. It will provoke discussion; it will irritate; it may astonish, but it will never cease to interest the reader. It reveals the writer as intensely devout, passionately concerned for the things of the Kingdom, with a breadth of sympathy and outlook that charm even when they astound.

Dr. McGiffert saw much that is good in Catholicism and Protestantism. He can probe, too, their weaknesses. His leaning was towards a Modernism that regards religion as "another thing than science altogether, equally at home with any scientific fact or theory," a Modernism that knows no need of forgiveness, that throws over the doctrine of atonement, and that need not be interested in the question of immortality or of personal salvation.

Enough has been said to suggest that large sections of the volume will meet with the opposition and criticism of Evangelicals, but the book cannot be lightly passed over. It displays a depth of thought and vision that should make it welcome. The less controversial chapters are excellent. Especially, we commend to the notice of readers the chapters on "The Unsearchable Riches of Christ" based upon the thought: "We cannot make Christ known to the world unless we know him; nor his wealth known unless we know him richly": the chapter on "Vision," and the final chapter on "The Kingdom of God."

F. B.

NOT AS THE SCRIBES: A Study in the Authority of Jesus. By H. G. G. Herklots. *S.C.M.* 3s. 6d. net.

There are few subjects of greater moment to the thoughtful follower of Christ to-day than that of the nature and the seat of Authority in religion. Biblical criticism has shaken the belief that we have an infallible guide in the pages of Holy Writ; while, on the other hand, the Protestant is quite unable to admit the claim of the Papacy to be the final authority in matters of faith and morals. Yet few generations have felt so keenly as the present the need for a reliable (if not an infallible) authority in the life of the spirit; and the hitherto failure of the Church of England to supply this need has been the cause of more than one secession to Rome.

Those who expect to find in these pages a contribution to the subject comparable with the late Bishop Gore's distinction between "paternal" and "despotic" authority, or Dr. N. P. Williams's more recent thesis that there exist "degrees" of authority, may at first be disappointed. It is not within the scope of the author to pursue an exhaustive enquiry into the nature or the seat of religious authority, though in the Introduction he does venture the suggestion that "authority is becoming what commends itself to the individual conscience, with the support of a consensus of Christian opinion"—a conception which might well be developed in a later volume. The object of the present volume is "to consider the sources of this attested authority" (sc. of Jesus) "and to suggest that, in our day, Christian leaders and teachers can from the same source draw a similar power."

Here is an object of the greatest practical importance, and the theme is developed in an admirable way. The author's condemnation of the past and present failure of the Church to "speak with authority" is bold and unsparing, and at the same time free from the bitterness and prejudice that so often mars such works. Indeed, his deep attachment to the Church of England is apparent throughout, and his criticism is always constructive. He lays bare faults only that he may prescribe a remedy. Here are some of his prescriptions: "He" (sc. Jesus) "did not go visiting and talk about the garden and leave it at that. He spoke of a spiritual growth, a heavenly kingdom. Just where we are timid, he was bold; yet the parable of the seed growing secretly is a perpetual reminder that boldness does not mean anxiety" (p. 35). "Sometimes one feels that the world's chief need to-day is for a plentiful supply of sackcloth and ashes. From the fictions in which men are steeped they need to be forced back on to realities. When the Church's speaking and the Church's life has attained Christ's note of realism, the world will hear her knocking at the door" (p. 88). "Jesus never went on the principle of the sugared pill. He stated the facts, stern facts, calling out men's best. Modern politics, and modern religion too, are marred with subtle bribery. . . . The Church has spent thousands, millions, in sugaring the pill. . . ." (p. 120).

These passages are chosen at random: there is not one of the 135 pages of the book that does not contain observations equally

discerning. Indeed, this is a book which no one who has the welfare of the Church at heart can afford to miss.

A CHRISTIAN MANIFESTO. By Edwin Lewis. S.C.M. 6s.

This is an important book by Dr. Lewis, a well-known American theologian who was born in England. Since 1920 he has been Professor of Systematic Theology and Philosophy of Religion in Drew University in the United States. He was one of the Editors of the *Abingdon Bible Commentary*. His general standpoint with regard to the fundamental facts of Christianity had been what we must call, for want of a better name, modernist. But in the fall of 1933 he wrote a magazine article entitled "The Fatal Apostasy of the Modern Church" which made his friends regard him as a man who had "slipped back into orthodoxy." The present volume is a plea that those who restate Christianity should retain the fundamental *thought* even if the *form* in which it is expressed be new. It is a timely protest against that habit of mind which obsesses so many leaders of Christian thought to-day. "We have a faith. Let us be done with for ever half-heartedly apologising for it, and instead let us aggressively, confidently and self-forgetfully proclaim it. To the Church of Christ has been entrusted a living whole of truth, and if it be dismembered it will lose its power." Again, "To see the husk and not the kernel—that is the error, and it has been common enough." It is a striking plea for an affirmative faith and it comes from the impassioned heart of one who has been led to see that Christianity means supernaturalism and that Christ died for all men. This is the book to give to all ministerial or other "wobblers" who are uncertain of the great fundamentals of the faith.

A. W. P.

THE BASIS OF CHRISTIAN FAITH. By F. E. Hamilton. *Morgan & Scott*. 7s. 6d.

The author is Professor of Bible in the Union Christian College, Pyengyang, Korea, and in eighteen well-written and carefully thought-out chapters he gives us a defence of the Christian Religion. During his first year in a State University, he passed through the experience of losing his faith in the Bible, in Jesus Christ and in a personal God. There can be no doubt in anyone's mind that he has come right back to the things that matter. In this book he gives us the reasons why we must believe in God. He discusses the origin of the world, the reasonableness of supernaturalism and the cause of the growth of the great religions of the world and of the early spread of Christianity. There are seven chapters on the Bible in which, *inter alia*, he treats such subjects as its unity, historicity, integrity, criticism, alleged discrepancies and doctrinal difficulties. Chapters follow on the resurrection of Jesus Christ, the fulfilment of prophecy and the argument from Christian experience. There is a very full index and a valuable

bibliography. An eminent theologian recently complained of what he called "the present reaction in theology." We believe that at the present time there is a widespread feeling that the decline in Church attendance and the general apathy in religious matters are signs that the rationalistic criticism and modernistic preaching of the past twenty-five years no longer hold the attention of those who are interested in religion. Clergy who desire to bring themselves quickly into accord with the widespread desire for instructed certainty in their presentation of Christian truth will find this book from Korea one of "the return values of Christian Missions." It is designed by its author for the use of those who have little or no technical knowledge or training to fit them to make a direct investigation of the evidence in support of Christianity for themselves. We commend it as a most useful *vade mecum* of Christian Evidences.

A. W. P.

CHALLENGE TO DEATH. By Viscount Cecil, P. Noel Baker, etc.
Pp. 343. Constable & Co. 5s. net.

A tragic feature of this year of grace is the reappearance in so many parts of the world of conditions that make war, not only possible, but, failing a change of temper, almost inevitable. Viscount Cecil would seem to be right when he asserts in the preface of this book: "Unless the nations of Europe abandon their present attitude and make a determined effort to re-invigorate the machinery of peace, it is only a question of time before the slaughter and suffering of those four terrible years are repeated with added horrors."

Believing that and yet convinced that war would be contrary to the wishes, hopes, and interests of humanity generally, the writers of this book have collaborated in giving their views on the whole question of war and peace. Their names are sufficient guarantee that what they write is worth reading. While they are all agreed that war would be a crime against the world, they approach the subject from varying angles.

The book suffers from the fact that each writer wrote without knowledge of the contents of the other chapters. The result is considerable overlapping and reiteration. The chapters, too, vary in value. Some are powerful and incontrovertible. Others are less forceful. There are not wanting passages and statements which are decidedly open to question. Yet with its limitations the book is a mine of information and thought.

An admirable contribution on the "Roots of War" is written by G. E. S. Catlin. Vera Britain, who charmed the world with her *Testament of Youth*, writes persuasively on the collective ownership of armaments, and advocates an international police force as an intermediate state. Philip Noel Baker is too severe on Britain as being responsible for the failure of the disarmament plans. Several of the writers deal with the question of armaments, including Vernon Bartlett. Striking figures are given, but we are

not prepared to believe all that is alleged about the eagerness with which armament firms foment a warlike spirit. One of the most useful contributions is that of Julian Huxley on "Peace through Science."

We hope it may be accepted as a sign of the times that such a book can be published with the assurance that it will be purchased and carefully studied. One of the hopes on which peace rests is that people will bring their reason to bear on the subject of war.

F. B.

CONSCIOUS AND UNCONSCIOUS SIN: A STUDY IN PRACTICAL CHRISTIANITY. By Robert E. D. Clark, M.A., Ph.D. Pp. 186. *Williams and Norgate, Ltd.* 4s. 6d. net.

Dr. Clark has produced a very able and searching volume of considerable practical value to those who are seeking to enrich their own spiritual life. It should be in the hands of all teachers and preachers.

The whole book centres round the problem of "conscious" and "unconscious" sin, or as the author prefers to call it, "provoked" and "unprovoked" sin. He endeavours to show the vast importance in the spiritual life of "unprovoked" sin. In the healthy development of Christian character there should be a double process, unprovoked sins becoming provoked and the conquering of provoked sin. In following out his arguments valuable chapters are devoted to the development of conscience, doubt, free-will, responsibility, religious reticence, etc.

A valuable little treatise to be added to our shelves!

F. B.

PSYCHOLOGY AND SACRAMENTS. By Frank C. Carter, B.D. Pp. 124. *Williams and Norgate, Ltd.* 3s. 6d. net.

The author of this book, a curate in Guildford, was formerly in the Nonconformist Ministry. Finding that the Church of England was very widely divided on the question of Sacraments, he had to decide where he himself stood. He made careful search along the lines of Psychology and found that he stood—where? A reader of the book will find it difficult to say.

The earlier portion of the volume is intended to give the necessary introduction, and psychological background, to a discussion of the whole subject of Sacraments. The reader will soon become aware that the author is using the word "Sacrament" in a special and very wide sense. "Created things are God's sacraments." "The sacraments are His suggestions, His affirmations." Concerning Holy Communion: "He focused God's whole sacramental method in this one great Sacrament just as God had focused all His Self-giving in the Eternal Word becoming flesh." "This Sacrament is composed of a number of minor sacraments that all add to the power with which the supreme affirmation reaches the recipient."

The final chapter is devoted to "The Parish Priest and the Sacramental Equipment." There is in it much that is good, but we

cannot believe that the advice given to incumbents of churches, in single church areas, would have any other effect than to empty their churches.

Occasionally, the author is grossly unfair in his statement of a case. Of those who believe in direct confession to God he writes: "There are those who think that, if they say the General Confession twice every Sunday, by so doing they have confessed their sins adequately. If at times they realise that something is wrong with their spiritual life, being conscious that they do not enjoy real Christian peace, but on the other hand constantly trail behind their former sins; yet they would never think of changing their method, for with their particular school of churchmanship another mode of confession simply 'Isn't done.'"

F. B.

JOHN WESLEY AND THE CHURCH OF ENGLAND. By W. J. Sparrow Simpson, D.D. Pp. 98. *S.P.C.K.* 3s. 6d. net.

Behind this publication, put forth by the Literature Association of the Church Union, is the desire for a better understanding of the things that separate Wesleyan Methodists from the Church of England. Anything that promotes the possibility of reunion is welcome.

Will this book help? The volume is largely concerned with a detailed consideration of Wesley's teaching and practice with regard to the Church, the Sacraments, and the Christian Ministry. That he lived and died a Churchman is common knowledge. The author of this book, which consists chiefly of quotations from Wesley himself and from later Wesleyan authorities, has no difficulty in showing that Wesley's Churchmanship was not of the orthodox type and that his teaching had in it seeds which blossomed inevitably into separation. Wesley's own action in connection with the American Methodists was seen by his brother Charles to be a step fraught with consequences against which both he and John had throughout set their faces.

Some little space is devoted to the problem of reunion. The author feels that one of the main difficulties centres round the differing conceptions of the Church and the Christian ministry. At the moment the gulf between the Methodist conception and that of the High Anglican appears unbridgable.

F. B.

SUNRISE ON THE NILGIRIS. By Catherine F. Ling. *The Zenith Press.* 1s. 6d.

The story of Miss Ling's work among the Todas, a little-known tribe of the Nilgiri Hills, is the history of a remarkable pioneer work, and the narrative is full of interest. Physically strong and beautiful, these people are addicted to many degrading customs, to which they cling tenaciously; but after the labour of many years there is now a Christian community among them of seventy people, a splendid testimony to the love and devotion of Miss Ling and those who have worked with her in this beautiful part of India.