

## REVIEWS OF BOOKS.

ENGLAND BEFORE AND AFTER WESLEY. By J. Wesley Bready, Ph.D. (London). *Hodder & Stoughton*. 10s. 6d.

It speaks well for the knowledge and insight of Dr. Bready that he should be able to write so fresh and interesting a book as this on a period which has for many years past been written about by historians and students of English social, literary, political and religious life, of the highest degree of eminence. It is a great book and its production is a fine achievement even from the author whose previous books have secured him a position as a competent historian. Dr. Bready undertook a difficult task, for the literature of the subject is enormous ; but he very wisely concentrated on that relating to his main theme and has done it thoroughly. He has brought together an immense accumulation of facts and the book gives the impression that what it contains is only a small part of what the author could have put into it. Although it is undoubtedly history written with a purpose, there is no element of partizan treatment. The reader must feel again and again that the case is understated and that the proof might be immensely strengthened had the author not felt that he had given more than sufficient to carry conviction. The book will be invaluable as a work of reference for years to come. Its purpose is clearly expressed in the following paragraph with which the Preface begins :

“ When, a dozen years ago, I concluded my Doctorate researches in social history at the University of London, I had been driven to conclusions far different from those held five years earlier, at the beginning of that research, and far different also from certain basic assumptions common to most historians, whether general, political or economic. I was forced by pressure of much evidence to the conclusion that the democratic and cultural heritage of the modern English speaking world is much more a spiritual than a political, or an economic achievement ; that the positive impact of the French Revolution and its philosophy upon British and American developments has been vastly overrated, or unduly taken for granted ; and that the much neglected and oft-lampooned Evangelical Revival, which began with Wesley among the outcast masses, was the true nursing mother of the spirit and character values that have created and sustained free institutions throughout the English-speaking world.”

The extract is lengthy, but its quotation is justified, for it gives the thesis of the book and it shows that the pressure of facts compelled the author to abandon a position more or less generally held by other writers on the period, though it becomes less strongly held, as research from different points of view is revealing more and more of the eighteenth century, “ that paradoxical century,” as Dr. Bready calls it.

The title of the book is *England: Before and After Wesley*, and of some four hundred and fifty pages, nearly half are given to England before Wesley. No one can possibly measure the greatness of the work Wesley accomplished without a fairly full knowledge of the state of society in England, before and when he first appears

on the scene. It is indeed, a lurid picture that is drawn for us, but no one can say that it is exaggerated. Sober historians like Lecky, contemporary artists like Hogarth, serious and competent observers of the religion of the day, such as Bishop Butler and a host of equally unprejudiced and equally competent writers tell the same tale. It was an age of irreligion ; of almost unexampled brutality and cruelty ; of shameless immorality and profligacy among all classes. It is difficult to believe that such a state of things could have existed among the people of an age which has so brilliant a literary record as that of the eighteenth century. We think that Dr. Bready is right in ascribing the moral degradation of the time and the destruction, or the blunting, of men's finer and humaner feelings to the universal prevalence of drunkenness. The unrestricted sale of cheap gin and other crude spirits among the lower classes and the excessive and extravagant wine-drinking among those above them would account for the extent of moral decline which seems to have no other explanation. And to this we must add the absence of the restraints of religion owing to the worldly and unspiritual character of so many of the clergy. The story has often been told, but Dr. Bready recounts it with a wealth of detail, all adequately documented, and with a strength of conviction which places his book in a class by itself.

When he comes to Wesley, he does not attempt a biography, but gives us a picture of the man which we think will be a revelation to many readers. Wesley as the most wonderful and most successful preacher of the Gospel whom this land and possibly any other land since the days of St. Paul, has witnessed, has overshadowed Wesley as an educationalist, a social reformer, a master of practical and constructive organization. Yet it was what he did for his converts in these ways, after their conversion, that made the whole movement the agency for permanent social and moral elevation that it became in his hands. Never was there a man more wholeheartedly or more self-sacrificingly devoted to the service of God and the welfare of his fellow-man than he. Never has there been a more consistent and practical application of Christian principles to the whole of life than that which he expounded and exemplified from his conversion to his death, a period of fifty-three years of incessant labour in the face of almost overwhelming difficulties and opposition. We can imagine no better tonic for spiritual depression in times of religious decadence than to read again and yet again this story of such unswerving faithfulness rewarded by success so great as almost to be incredible.

Yet it is not Wesley, so much as the effect of his work long after he was laid in the grave that is the main theme of this book. Dr. Bready brings the story right down to our own days, through the abolition of slavery, the rise and development of popular education, the reform of penal institutions, the innumerable social and other ameliorations of modern days, the rise and growth of Protestant Missions overseas, and the multitude of philanthropic activities which exemplify the Christian spirit in a concrete and tangible form. These are all, directly or indirectly, the results of the religious principles which Wesley preached and to which in addition he gave practical

effect. The concluding section of the book is headed, "Is Christianity effete?" It is a question which has been asked at all periods of the history of Christendom, and only too often answered in a spirit of defeatism, and hopelessness, notwithstanding the wonders of God's grace which have progressively been manifested to a faithless people. Dr. Bready does not in express terms supply the answer to his question, but his book leaves us in no doubt as to what his answer would be. The way before us is long and thorny and difficult: "the times are out of joint"; the foes of religion are many, and not a few of them are they of her own household; but to despair is to be blind to the signs of the times and to ignore the many indications of God's working among us. The Gospel of Christ has a recuperative and vivifying power which seems more often to surprise its advocates than its opponents; and to that power we can find few testimonies more striking than the history recorded in this book. May it find a large company of readers!

W. G. J.

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**SYMBOLISM AND BELIEF.** By Edwyn Bevan. *London: George Allen & Unwin.* Price 15s.

If there is any man in England to-day who is sure of a respectful hearing, whether he is lecturing or writing books or contributing some important letter to the columns of *The Times*, that man is Dr. Edwyn Bevan. His gracious and persuasive methods of dealing with difficult subjects, his lucid understanding of the problems of religion and of life, his patience and his great learning—all these combine to make his contributions to history, philosophy, and theology of undisputed value. His work on Christianity ("Home University Library") exhibits all these characteristics, and is regarded as a classic. He now presents us with the lectures given at the University of Edinburgh on Lord Gifford's foundation in the years 1933 and 1934. They will rank with Prof. A. E. Taylor's "The Faith of a Moralist," as among the very best of the lectures delivered on that foundation. It may be regretted that Dr. Bevan did not use the years that have intervened between delivery and publication to expand and modify these sixteen lectures; but, in his preface, he briefly explains why he found such revision impracticable. We have in this volume, therefore, the actual lectures almost as they were originally given nearly five years ago.

We all know that, without the use of symbolism, the true contents of thought cannot be made intelligible. What we have to ask ourselves is how far do these symbols correspond to the reality they endeavour, so imperfectly, to represent. The idea of God, for example. We endeavour to make it more or less available for our minds by means of symbols, necessarily drawn from the material world, which seems so much closer and familiar than "ideas." And such symbols must obviously be inadequate.

The subject then of Dr. Bevan's lectures is clearly beset with difficulty. But they raise questions of fundamental importance, and these same questions are handled with great tact, care, and learning in the book before us. Not that the lecturer has succeeded in solving the problem—or rather problems—involved; in the nature of the case

they are insoluble. We can never get to the Reality which lies behind all Phenomenal existences : we are forced, owing to the feebleness of even the highest human reasoning, to fall back on symbolic conceptions. Yet light is thrown here on those problems, and for this we are grateful. As Browning puts it in his rough, vigorous lines :

'Tis Man's to explore  
Up and down, inch by inch, with the taper his reason :  
No torch, it suffices—held deftly and straight.  
Eyes, purblind at first, feel their way in due season,  
Accept good with bad, till unseemly debate  
Turns concord—despair, acquiescence in fate.  
Who works this but God ?

Apocalyptic literature is characterized by its symbolism, which may well have a mythological origin; and a prominent feature of all Mystery-Religion is that symbolism which, through myth and allegory, sacramental acts and iconism, provoked in the initiates a mystical experience, conveying to the heart a sense of divinity, awe, *religio*. Naturally all this had immense influence in the growth and development of sacramentalism. It is to be noted that Dr. Bevan does not, in his lectures, deal with visible symbolism, but with symbolical ideas which re-present to us, in the province of religion, what lies outside the phenomenal world as we see it.

After an introductory chapter follow two on "Height," a notion inherent in all religious thought (so the Greeks spoke of the high gods, we of the Most Highest, the high and holy One); next come two chapters on Time; the sixth is devoted to a lecture on "Light"; then follow two on "Spirit." After this we are confronted with two very important chapters—perhaps the most significant in the whole volume—on the wrath of God; a thing which the majority of people refuse to accept nowadays, but which has a basis in Christian belief, notwithstanding. The titles of the remaining chapters are as follows: (1) Distinction of literal and symbolical; (2) symbols without conceptions meaning; (3) Pragmatism and Analogy; (4) Mansel and Pragmatism; (5) Rationalism and Mysticism; and (6) the justification of belief. Of these chapters the only one which struck us as somewhat less convincing than its fellows was (4). But enough has been said to indicate the sort of book which the reader will find, when he begins to study these Gifford Lectures. A single reading will not do; the book should be read rapidly at first, and then studied slowly and carefully; for despite the fact that the writer's use of language is precise, his reasoning clear, and his judgment cool and collected, the book is not to be understood, in its many implications, without close thinking. What hard-boiled Rationalists will make of Dr. Bevan's arguments, we should not like to say; but probably they will set little, if any value, on those "mystical experiences" of seers, prophets, and poets, which, notwithstanding the scorn of "unbelievers" cannot—should not—be dismissed as mere products of the fancy, or of a disordered brain; and it is in dealing with such experiences that the Christian scholar which Dr. Bevan is, shows such a masterly caution yet such an understanding sympathy. For this, and for much else in this notable volume, we would offer him our thanks.

**RELIGION IN ESSENCE AND MANIFESTATION.** By G. Van Der Leeuw.  
Translated by J. E. Turner, M.A., Ph.D. London: G. Allen  
& Unwin. Price 25s.

The accomplished translator of this immense volume speaks of it, in his prefatory note, as a work of wide comprehensiveness and marked originality, and thinks that it deserves comparison with a book (which is, indeed, a classic of its kind), the late William James's *Varieties of Religious Experience*. There may be a comparison made, but the contrast is striking—in one respect, at least. Whereas the work of the American psychologist is delightful to read, Dr. Van der Leeuw's book is far from being so. The perusal of the seven hundred and more closely packed pages of which his volume consists has been, at least to the present writer, a cause of toil not unmixed with irritation. Not for a moment do we doubt the Groningen Professor's learning and competence: they are visible everywhere. But what has he accomplished? He designates his work as a study in Phenomenology; and by this term—a technical one—he seems to mean a purely descriptive observation of phenomena, involving therein no judgment-values. The key-word in the whole treatise is "Power," and with that word he introduces his readers to the study of religion. Over and over again, in these seven hundred pages, the term comes in like a refrain; and sometimes we are left wondering what, precisely, he intends to imply by the word. And the "wonder" hardly grows less as we try—far from successfully, in too many cases—to follow out the fundamental "ideas" which are exhibited in the long, and often tedious, windings of the discussion. Specialists may, possibly, think otherwise, finding in the volume a satisfaction denied to us. In reading the volume we are, from time to time, reminded of a journey by rail; the train is passing through a series of tunnels, out of which it emerges into clear daylight, only to move again into twilight or darkness. The bright intervals in the book are most welcome; but we are all too soon conscious of the corresponding obscurities.

By way of short description, it is enough to indicate the main topics of the book, which consists of five parts, and four short chapters of "Epilegomena." Part I, with its twenty-one sections, deals with the *Object* of Religion (Power, Awe, Tabu, sacred stones, animals and trees, with corresponding sacred forms, etc., in the background). In Part II we have put before us the sacred man, the sacred community, the soul of man. Part III discusses *Object* and *Subject* in their reciprocal relation; Part IV has for title "The World" (ways to the world; goals of the world). Finally in part V, "Forms of Religion" is one theme, followed by "Founders." The finest sections of the book are, we think, from §§71—81, which contain some acute and vivid comments, e.g. on such all-important matters as the knowledge of God, the following of God, the love of God.

The book is well provided with bibliographical clues; most, indeed, of the works referred to are foreign, but a few English books are named. Had the author been better acquainted with such books, it would have been to the good.

In conclusion it may be said that the author's intention is not so much to provide a mere "History of Religion," as to get behind the facts of the religious life and find that "attitude of the spirit" which is, after all, the main point to be aimed at; to become acquainted with the divine activity which is the foundation of all underlying phenomena; and to understand something of those movements in the spiritual sphere which are in danger of being obscured by the prevailing "mechanism" of modern civilization. That the Professor's volume possesses some outstanding merits, is undeniable; what is wanted is for some adequately equipped thinker, who is also a man of letters, to do for it what the Cairds did for Hegel—render it less obscure and more easily intelligible.

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THE "TRUTH" OF THE BIBLE. By Stanley A. Cook, Litt.D., Hon. D.D. (Aberdeen); F.B.A.; Regius Professor of Hebrew in the University of Cambridge. *Heffer and S.P.C.K.*, 1938. pp. 346. 9s.

The inverted commas, the writer tells us, are intended to draw the reader's attention to the ambiguous nature of the word "Truth" and to invite him (1) to ask himself what "truth" he expects or desires to gain from the Bible, and also (2) to consider what important "true" things are to be gained from the modern study of that Sacred Book.

*The "Truth" of the Bible* should be read in connection with the five pages of Chronological Notes which are to be found at the close. There are four great Biblical epochs: I—c. 2000 B.C., The First Dynasty of Babylon and the age of Abraham. II—*Fourteenth Century B.C.*, The Eighteenth Dynasty of Egypt and the "Amarna" age, the age of Moses. III—*Sixth Century B.C.*, The age of the Exile. IV—*First Century A.D.*, The Foundation of Christianity. These great epochs are subdivided, and the movements in the world synchronizing with the Religious events in the history of Israel and of the Church are noted. In itself this is an invaluable compendium.

The reader is soon filled with admiration of the author's wealth of knowledge. One who is first and foremost a Semiticist and an historian of the highest order, shows his versatility by his knowledge of the Comparative Study of Religion, of Philosophy and of Psychology. This is a valuable equipment, for Stanley Cook is concerned not only with the remote past: his thoughts are ever upon his own day. The writer is impressed with the seriousness of affairs—in the international, economic, social world, as well as in the world of religion and ethics. "Once again men's convictions of Truth and Reality are in the balance." He refuses, however, to take a pessimistic view as to the ultimate issue. The Truth, the truth that is to be found in the Bible, will meet the need. The history, however, of the Religion of the Bible shows that religious truth is revealed in historical events; and the author believes that it may be that before long some event in history, or some sweeping religious awakening, will provide Christianity with a new driving power. Such a "creative event" as the Reformation in the past gives us a glimpse of what could recur in the present and take place, perhaps, on a far greater scale. "A new stage in the history of religion, with the

interpretation of the Bible as its foundation, is what is needed and what may come to pass." We read between the lines that if so, this will be the *fifth* great epoch in Bible-Church history. We to-day can realize, so Dr. Cook contends, more than the first Christians could, what a stupendous event was the advent of Christianity (arising out of and separating ultimately from Judaism). And Christianity was more than a new selection of truths already half-realized (as some objectors might allege). The work of a Newton or an Einstein is more than a re-arrangement of letters and symbols—it is something persuasive and impelling.

Dr. Cook, though not a controversialist, makes several references to the Reformation period. He classes it with two epochs in Biblical history of great importance: (1) The reconstruction of Israel in and about the Exilic period; (2) "The tragic failure of Israel to advance at the rise of Christianity." The present age, he declares, is no whit less significant for human history (pp. 57, 58). In the Introduction the author tells his readers that he has ever been impressed by the confidence which William Robertson Smith had "that that great step in the cultural development of the Western world which we call the Reformation has even now not fulfilled all its promise." This is good to read in the Quater-Centenary Year. Elsewhere (p. 91), speaking of "new movements," Professor Cook maintains: "Men ignore or belittle the work of the prophets themselves, and fail to see the necessity of the conflict between prophet and priest in old Israel, or of St. Paul's anti-Jewish stand, or of the Protestant Reformation." Again, with reference to the mode of using the Bible, the author feels that in some quarters to-day "as in the days before the Reformation there is indeed a tendency to treat the Bible as a book from which to select those crumbs only that men think they need or that support their cause." This, however, the writer says, is not typical of our age. Rather, the Bible is now beginning to be treated as a "field, or indeed as part of a field, so that just as the earlier Reformers found it was living history, so we are now finding that modern knowledge is paving the way for an historical interpretation vastly more extensive and comprehensive than was possible when the Reformation began" (p. 213).

Stanley Cook, the layman, these years has been giving his life to the investigation and the teaching of Semitic Grammar and Literature. Such studies seem to many to be theoretical—even to be detached from human life. Are they? Read the two concluding paragraphs from which the following sentences are culled (p. 328): "It takes an age of crisis and change for men to re-discover that the Bible is the Book of the Prophet's path; and when the kingdom of Heaven seems to delay its coming, it may need the completest faith in the God of the Universe and His Righteousness. There is a path to be trodden; and like the man in *Pilgrim's Progress*, if we cannot see the wicket gate on the other side of our field, there is a shining light. . . . The religions have had their symbols. . . . But of all the symbols the Cross stands on a hill, apart. . . . It is the assurance that it is not men alone whose concern is with the history and conditions of men, but that behind and above all is the Divine Love."

S. A. Cook, student of the Prophets, is himself in a certain measure a prophet. From his latest book all (whether or not they entirely agree with him) can benefit, and not least those who from one cause or another have regarded the Bible as a mere text-book of study, or as *Literature* rather than *Life*.

R. S. CRIPPS.

THE HISTORICAL BACKGROUND OF THE BIBLE. By J. N. Schofield, M.A. (Cantab), B.D. (Lond.); Lecturer in Old Testament Studies and Hebrew, University of Leeds. *Nelson*, 1938. pp. 333. 7s. 6d.

This is a book upon the New Testament as well as the Old, dealing with History, Archaeology and Geography. Moreover, it describes "the rise and fall of the Jewish people," reviewing the various attempts to re-establish the Children of Israel in Palestine. The subject is interesting and important, and without doubt the author handles it well. Mr. Schofield writes with the grasp and the caution of a trained scholar in his subject. His work has the characteristics of depth and vividness, for he has had the advantage of having studied for four years in Palestine and Egypt.

In the first great division of the volume, the author deals in a fresh and concise way with the Creation, the Flood, the Patriarchs, and the "Exodus" and Wanderings. He is yet another competent judge who fails to see that Professor Garstang's excavations at Jericho prove the Conquest of Canaan to have been around B.C. 1440. Recent excavations on other Palestinian sites, in the author's opinion, favour the orthodox later date. By Merneptah's time the Philistines had settled along the coastland, and so the remark in Exodus xiii. 17 would not be an anachronism. On the other hand, upon examination there seems to be far less agreement or even common ground between the Amarna correspondence and the Biblical account of the Conquest than the wholehearted advocates of an early date for the Exodus realise. As regards the eternal question of the wanderings in the wilderness, Mr. Schofield identifies the "Red Sea" (Hebrew *Reed* Sea) with the Gulf of Akabah according to 1 Kings ix. 26, and follows strictly the wording of Judges xi. 16, "Israel walked *through the wilderness* unto the Red Sea and came to Kadesh." Undoubtedly the region east of Elath (unlike the mountains of the "Sinaitic" Peninsula) was at one time volcanic and, moreover, here really was Midian. This section concludes with a plate showing the Samaritan (abbreviated) Ten Commandments, as inscribed at Shechem, and with a discussion of the similar "version" found on two large stones washed down Mount Gerizzim in 1935. (Is the author right on p. 93 in stating definitely that the commandment to build an altar *on Mount Gerizzim* "is in the original account of the story of Joshua's inscription as related in Deut. xxvii"?)

Book II is entitled "The Growth and Decline of Political Power." Solomon is set in a framework of history. Reference is made to the unearthing of his fortifications at Jerusalem at Gezer and Megiddo. An interesting plate shows the "well-arranged stabling for hundreds of horses (at Megiddo). Long rows of stone pillars, each pierced with a hole through which a halter could be fastened . . ." The author

explains the puzzling phenomenon of Shishak's inscription recording defeats of Jeroboam's cities even more than of Rehoboam's (1 Kings xiv. 25), by the suggestion that the Pharaoh was bent on enforcing a neglected promise of allegiance to his person made by Jeroboam during the latter's sojourn in Egypt. His description of Omri and Samaria is to the point. As regards Ahab's reign, the writer quotes from the receipts (written on broken pottery) for tribute of oil and wine paid, by the persons named, to the official in Samaria. "The names compounded with Baal are more frequent than those with Yahweh" (p. 154). It is disappointing not to read more of the expeditions to Samaria made by Crowfoot (whose name does not seem to be mentioned). A fine reproduction, however, of one of the best pieces of (inlaid) ivory found by him is given on p. 182.

Book III, "The Formation and Loss of the Cultural Centre." The entire period from the "Return" until the present day is (in some respects) the least understood or known; and Mr. Schofield's pages abound in useful historical material. Here, as indeed throughout the volume, matter is provided so as to answer those questions which come into the minds of all intelligent Bible-readers—e.g. on the facts of the Persian, the "Syrian" and the Roman domination of Israel, the career of Herod the Great, the dating of our Lord's Birth and of His Crucifixion, the duration of His Ministry, and the story of Pilate. An ordinary history book and an encyclopaedia of the Bible are always necessary helps to Bible study; but these may (to many minds) be dull, and, moreover, they appear at such rare intervals that they cannot remain long up to date. Our author has produced a volume bright, well-written and embodying something, at least, from all the latest sources of information, as well as from his own observation and research. (In this latter connection no one should miss the pages on the Samaritans to-day and their celebration of the Passover.) "The Historical Background of the Bible" is written frankly from what is styled the "critical" standpoint, and readers will feel free to form their own opinions, as the author in his Preface desires they shall.

Mr. Schofield's interest in true religion is always coming to the surface. "The difficulty with Israel's religion is not to discover its origins, but to explain how, from such beginnings, there grew the moral teaching of the great Old Testament prophets and the spiritual religion of Jesus" (p. 74). To many the most interesting section will be "The Conclusion"—Palestine in the Twentieth Century.

Reference has been made already to some of the prints and maps (there are no fewer than forty-four). The author obviously has taken great trouble in the selection of these, quite apart from some plates made from his own photos. There is much to commend the omission of precise references (to the Bible or to documents), and obviously every author has the right to decide his plan in accordance with what he believes will commend his work to his public, but may it not be worth consideration whether, in a future edition, references be supplied more liberally, if only as notes at the end of the volume? The index is full and accurate. The typography is excellent and the price of the book only 7s. 6d.

R. S. CRIPPS.

THE CHURCH OF ENGLAND AND REUNION. By H. L. Goudge, D.D.  
*S.P.C.K.* 8s. 6d.

After reading this book, one has the impression that whilst Dr. Goudge would appear as the apostle of peace, he is rather like the dove of peace without the olive branch. In reality, the book is a study of the reply of the Free Churches to the Lambeth Appeal of 1920, and an answer to it. To these Free Church leaders nothing is offered but a re-statement of the Tractarian ideals of the Church and the Ministry. For all the kindly way in which he says it, it seems to amount to nothing other than the phrase "you may take it or leave it."

Dr. Goudge covers a wide range in his study and divides it into three parts, critical, constructive, and practical. Whilst in some sections he will have the wholehearted support of Evangelicals, the book frequently shows how far apart he is from them. The whole of Christendom is criticized; the Roman, the Eastern and the Anglican Churches each come in for their turn. Protestantism in particular comes in for the lion's share. He sees that great changes are necessary in them all if reunion is to take place, and it is the author's conviction that this is absolutely necessary.

The hindrances to reunion are presented under three heads, Individualism, Indiscipline and Nationalism. Protestantism is thought of as displaying individualism in its worst forms. Yet it is as individuals that we experience salvation. Membership of a Church, no matter how apostolic it may claim to be, is no guarantee of redemption. Sanctification is worked out in the fellowship of Christ's Church, and under the terms of such a fellowship, Evangelicals will not be second to those who give great prominence to the doctrine of the Church. Within the Church of England, the greatest individualists of these days are those Anglo-Catholics who know obedience to neither bishop nor their Church, but each act as a law unto themselves.

Indiscipline is displayed most in those same Anglo-Catholics for, as Dr. Goudge says, "individualism leads to indiscipline" (p. 314). If discipline means regimentation as seen under Papal Rome, it offers no attraction and is no guarantee for the "unity of the spirit."

Nationalism is now more apparent in the Roman Church than in any other Church. It has forfeited any claim to internationalism, for it is at head purely Italian and Latin in outlook. It displays the exclusiveness of Judaism which Christ Himself so roundly condemned. Yet this Church is held up as the possible rallying-point for reunion as being the largest Christian Church of Apostolic descent. At the same time, Dr. Goudge does not spare that Church of searching criticism, and in many instances, his words are searching indeed.

Dr. Goudge is always courteous. He says that what he has written has no authority and that "it is offered for consideration, and nothing more" (p. 329). As the basis for a study of one point of view the book is admirable, but its view of the Church and the ministry is so definite as almost to un-Church many professing Christians. As such it offers no real welcome to those who do not adopt the author's views, and

consequently neither brings "home reunion" any nearer to realization, nor that with the Churches of Christendom. The absence of an index from the book is lamentable, and should be remedied in any subsequent issue.

E. H.

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**DID CHRIST REALLY LIVE?** By H. G. Wood. *S.C.M Press.* 5s.

Christ-myth theories are still put forward. Editions of "The Thinkers' Library" prove the activities of the Rationalist Press Association. Mr. Wood's book is an answer to these theories, and for that task he is well qualified, knowing both sides of the question. The book mainly deals with the late Mr. J. M. Robertson's objections to the Christian standpoint. The author says: "In dealing with Mr. J. M. Robertson, one is going to headquarters. If the original teacher fails us, the theorists who depend on him are not likely to succeed" (p. 31). The skill with which the answer is given and the prejudiced theories exploded simply carries one away. The work is done effectively and thoroughly. The last two chapters are particularly instructive. Of these, Chapter XII asks: "Does the Christian Faith need a historic Christ?" Here is a reply to the thought that the Faith does not necessarily need such a background. "The essence of Christianity is not to be found in the Fatherhood of God and the Brotherhood of man, nor in the truth, 'God is Love,' but rather in the assertion 'God so loved the world'" (p. 170). In the last chapter: "What do we know of Jesus?" the author puts forward features of the Gospel record about which "the historic actuality and religious importance cannot be seriously questioned" (p. 174). He sees these in the Jewish background of the Gospels, in the reality of the conflict between Jesus and the religious leaders of the people, and in Christ's combination in Himself of the ideas of an exalted and a suffering Messiah.

In the last pages, the moral and religious aspect of the fact of Christ are emphasized. "Try as we may, we cannot get him out of history, and if we have any sense for reality, we cannot evade his challenge" (p. 185). The book should serve a great end in the vindication of the reality of the person of Christ.

E. H.

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**HOW TO READ THE BIBLE ALOUD.** By R. S. T. Haslehurst. *S.P.C.K.*

4s.

A book devoted to this subject is certainly timely and many will find it most useful. Although it is stated that the book is addressed mainly to laymen and ordinands, it is clear that clergy are never far from the author's mind. This is particularly plain in Chapter XI, "Reading Public Prayers," where some splendid suggestions are offered.

Worship is never adorned by either slovenliness or offensive artificiality. The book reveals many pitfalls in the way of one who reads in public. In offering his warnings, the author has bravely taken the risk of a charge of pedantry. Yet as is stated on p. 66: "pedantry is the other fellow's accuracy." In the chapter headed, "The uses of the Voice," one wishes that the uses of the "head," "normal," and "chest" voices had been stressed. Again, the significance of the negative is omitted, yet so much reading is ruined by its neglect. The

lesson from Isaiah i. is instanced on p. 133. This is much more impressive if the negative is emphasized (rather than the verb as is suggested). On this fact the contrast rests "The ox *knoweth*. . . Israel doth *not* know." In dealing with the daily offices the Apostles' Creed might have been instanced. One often hears : "I believe in God-the-Father-Almighty." The capitals suggest a slight pause after God, Father, and Almighty. The use of such pauses would make our profession of belief more intelligible to others. The language and slipshod theology of so many modern prayers make one echo the words of p. 106. "There are times when we could wish for a Cranmer, with all his faults!" What were his faults in comparison with his greatness? A phrase on p. 128 gives a great deal away. With the Prayer Book in hand, it causes one to ask, Where is the reference to "Lady Day"?

When in his first curacy, it was the privilege of the present writer to serve under a prince among readers, and his indebtedness to that Vicar is warmly acknowledged. Had it not been for the inspiration and guidance then received, it would not have been possible for him to have appreciated this estimable volume.

E. H.

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THE DEVELOPMENT OF THE SUPERNATURAL IN HUMAN EXPERIENCE.

By Rev. Wallace Deane, M.A., B.D. *James Clarke*. 6s.

The author of this book has lived and worked in the Fiji Islands from which he draws many of his finest and most arresting illustrations. The quotation on the first page from *The Torchbearers* sufficiently indicates the general argument of the book :

"Fools have said  
That knowledge drives out wonder from the world ;  
They'll say it still, though all the dust's ablaze  
With miracles at their feet."

Mr. Deane does not believe that the sense of wonder which leads up to God is declining. He has read very widely. He quotes with ease and judgment from the pages of Karl Barth, Clodd, Descartes, Julian Huxley, Jeans, Oman, Otto and many others. Whether he writes of the difference between wonder and curiosity or of the fetishes of primitive man which were objects of fear and wonder, he always has something interesting to say. In a later chapter he makes good use of Dr. Dorsey's remarkable book : *Why We Behave Like Human Beings*, to prove that the sense of wonder is still with us in the new discoveries of science or as he calls it—the New Marvellous.

But we enjoyed most of all his chapters on our Lord's wonders in which he pays reverent and believing tribute to the character and motives of the Miracle-Working Jesus. "The Gospels show us the transcript of a mind penetrating and noble, pure and lovely in the highest degree" (p. 163). "His works are in harmony with Himself" (p. 164). "We have no room for doubt that Christ did work wonders in the days of His flesh" (p. 173). And his general conclusion is : "Science, which not so very long ago was thought to be the enemy of religion, has opened the door to the *mirabilia* of the very dust at our

feet, and has introduced *miracula* of the inventive power of man such as he never dreamed of. The days are near when science will combine with religion in revealing the supremacy of the wonder of God." We have read this book with great care and profit. It will reward those who are prepared to follow a pioneer in the realm of the supernatural and who are ready to do some hard reading and serious thinking.

A. W. PARSONS.

SUNDAY MORNING, THE NEW WAY. Edited by Brother Edward. S.P.C.K. 3s. 6d. (paper 2s. 6d.).

Attendance at Church and Holy Communion is fundamentally a matter of the spiritual state. When people are "right with God" they do not usually neglect worship. On the other hand, the means of grace should be so presented that all who come to the House of God may find themselves in an atmosphere in which the potency of spiritual influence is manifest. Those who are experimenting in the "New Way" have as their object the building up of the living Church by means of a better appreciation of, and attendance at, Holy Communion. There is a great deal to awaken thought and much to admire in these experiments. Broadly speaking the method is a celebration of Holy Communion at 9 or 9.30 a.m., followed by a breakfast in the Parish Hall. How this is done in detail, and with what results, can be seen in this series of papers by clergy from various parishes in England and Overseas.

Appendix 3 explains the point of view of many who are enthusiastic about the "Parish Communion." It is a letter to a congregation after the change from the Sung Eucharist at 11 to the Parish Communion at 9.15 had been decided upon. The writer points out that in the early Church the Eucharist on the Lord's Day was always the general communion. He deplores the fact that the Sung Eucharist without communion of the people has become so general and attributes it to the Catholic revival. Doubtless this unhappy practice is one of the fruits of the Oxford Movement, but it is a state of affairs which the Church of England does not contemplate and which Evangelicals never encourage. If the new way is going to induce more people to come more often to Holy Communion in the right spirit and for the right purpose, well and good. But why should 9 or 9.30 be the only time? For those who practise fasting communion such an hour is probably necessary. It does not appear that anyone has yet suggested a Parish Communion in the evening. In the accounts of some of the services mentioned there are many irregular additions to and deviations from the form prescribed in the Prayer Book, many of which are in themselves painful to us, but a celebration of the Lord's Supper in the solemn quietude of the evening hour, using the Prayer Book order as it stands, would involve nothing illegal and nothing out of harmony with the spirit and intention of the ordinance. In this day of many experiments we throw this suggestion out as a variation of the "New Way."

H. D.