

simple discourse. I have seldom seen him so much impressed as he was on the last Sunday before his final illness. The aged Bishop Chavasse was the preacher, and, regardless of Fellows and scholars (whose presence might seem to act as a "quencher of the spirit"), he lifted up his voice and gave us a most inspiring message. "That's the stuff!" said one of the dons as they came out. He succeeded where many abstruse theologians had failed—perhaps they think that Balliol men must have something original and elaborate given them to think about, whereas they really require 'milk for babes', and this the old Bishop gave them.\*

I close with some verses by the late Canon Ainger, Master of the Temple, who in his day was a preacher of note. They were not written for publication, but appeared in "The Record" some years after his death. They were entitled (and this is significant), "On Reading a Volume of Modern Sermons."

" With eager hand that oft has sliced  
At Gentile gloss or Jewish fable,  
Before the crowd you lay the Christ  
Upon the lecture table.  
From bondage to the old beliefs  
You say our rescue must begin ;  
But I want refuge from my griefs  
And saving from my sin.  
The strong, the easy, and the glad  
Hang blandly, listening on your word ;  
But I am sick, and I am sad,  
And I need *Thee*, O Lord."

\*This quotation is taken from the *Life of Bishop Chavasse* by Canon J. B. Lancelot.

## Book Reviews

### THE LAST YEARS OF THE ENGLISH SLAVE TRADE

*By Averil Mackenzie-Grieve (Putnam & Co. Ltd.) pp.331. 15s.*

Students of the immortal epic of the Abolition of the Slave Trade will welcome this valuable book, which is also a book for the general public. It consists of 17 chapters, neatly arranged so as to cover as much ground as possible. The author keeps strictly to the subject of the book and does not deal with the subsequent fight for the abolition of the institution of slavery itself. That came to pass at midnight July 31st, 1834, when 800,000 slaves became free. Coupland wrote of this event "It was more than a great event in African or British History. It was one of the greatest events in the history of the world."

In these 17 chapters we are told all kinds of interesting facts about the Rise of Liverpool and its merchants—Lord Mansfield—the captains (including John Newton who is given a chapter to himself)—the horrors of the Middle Passage—West Indian society—the settlement of Sierra Leone—and such matters as the attitude of the Missions towards slavery.

The book is based on contemporary records, registers, diaries, letters, pamphlets and documents, and therefore presents a first hand picture of the period of great historical value. Though the style is sometimes a little abrupt and jerky, the book is brimful of picturesque incidents, and vivid descriptions, and shrewd portraits of the various actors and agents in the great Drama.

We read (p. 93) of 2,000 seamen rioting at Liverpool in 1775 and attacking the merchants' houses, where a small negro boy is found in a grandfather's clock.

On page 29 is printed a letter by Anna Falconbridge written in February 1791

which reveals plainly what a Slave Trading factory stood for. In chapter 10, striking facts are given about the Missions. "The S.P.G. owned slaves. The Society distinguished their slaves from those of the laity by branding them across the breast with the proud word SOCIETY."

No one it appears looked upon this branding askance till 1732, when Arthur Holt wrote to the Bishop of London.

Chapter 3, dealing with the Mansfield judgment, introduces Granville Sharp, the clerk at £40 a year who learnt Hebrew and Greek to win his self-chosen cases of the defence of the oppressed. His encounter (p. 39) with his enemies outside the law court makes good reading.

We are told a good deal about a less known, but singularly beautiful character among the abolitionists, William Rathbone.

Liverpool must indeed be proud of such men. As the author writes (p. 23) "Each century breeds a few men who anticipate a future generation. Born out of due time they have courage to work for the society of the future!" When his doctor visited Rathbone he had (to save his practice) to go by night. Regarding John Newton one would like to know if the author in her researches came across any references to Newton's sojourn at Liverpool as a Tide-Surveyor which post he held for nine years after his time at sea. Newton would have known well many of these Liverpool characters..

Chapters 9 and 14 dealing with slave life in the West Indies are particularly vivid. Incidents such as the flogging of a female slave (p. 152) reveal the brutality and callousness engendered by slave owning. These chapters also supply a comment on the power of vested interests in a nation and the blindness created thereby. It should be remembered that Mr. Gladstone's father owned estates in Demerara (see Morley's Life, page 102).

The sentences here penned in this brief notice are only pointers to the innumerable good things to be found in these engrossing 17 chapters.

It is to be hoped this book will find its way into many bookshelves, both public and private. It will certainly rekindle enthusiasm and interest in the Crusade of England against slavery which W. E. H. Lecky thought "may probably be regarded as among the three or four perfectly virtuous pages comprised in the history of nations." F.H.D.

#### MALVERN, 1941

*The life of the Church and the order of Society. Being the Proceedings of the Archbishop of York's Conference. (Longman's 10s. 6d.)*

This is not an easy book to review. Most of the papers here printed are technical in character, and not all are written with the lucidity which readers, whether experts or not, have a right to expect. One writer apologises for "the obscurity of this paper," "which is largely due to the complexity of its theme."

The Archbishop of York summarises the business of the Conference in a valuable concluding note. He selects three of the principal aims for comment:

1. Malvern was in its conception and largely in its actual proceedings far more theological (*i.e.*, compared with Copec in 1924). "Whereas at Copec the concern of the conference was to find a Christian remedy for specific evils, at Malvern the attempt was made to examine the whole order of existing society in the light of the intrinsically right relations of the various functions of society—financial, productive, distributive, cultural, spiritual—to one another."

2. Malvern was also more concerned with the function of the Church itself and the need for drastic reform in the financial and administrative system of the Church of England. "Also, it was urged with deep concern that our familiar forms of worship are not well designed for the primary task of making real to people the truth concerning God as Creator, Redeemer, and Sanctifier. We need services more adapted to the needs of the people, and "we must also recover the understanding of the Eucharist as the offering of ourselves and all we have. . . ."

3. Malvern marked the progress of actual social advance by its selection of problems demanding solution in the social field. "While there is still dire poverty, what used to be called sweating no longer exists as a system. The right of labour to organize itself is fully recognized, and education has made vast strides. The main problem now is not concerned with the conditions of employed labour, but with security of employment, or, at least, of status. It was here that our discussion led us to suggest that the remedy

must be sought in a new appreciation of the true relations between finance, production, distribution and consumption and adjustments of our economic system in the light of this ; we further considered that a reform of the monetary system might be indispensable ; and that the rights of labour as compared with those of capital called for redress."

The Archbishop sums up the effect of Malvern in this way : (1) It has provided a considerable stimulus within Church circles in regard to the question whether there is any Christian doctrine of society, and, if so, what it is. (2) Malvern also has "put the Church on the map" for many who had ceased to regard it as having any relevance for these problems.

From this brief account readers will see how large were the terms of reference, and how impossible it is to do the proceedings full justice in a short review.

In general one may respectfully suggest that while it is admittedly important to study the problems of the day from a Christian angle, something else is required at the moment for a remedy. If it is true, as many competent observers keep telling us, that there is an alarming spiritual decline in the nation, the conditions of achieving the reforms outlined here are absent. We cannot expect reform without a new baptism of the Spirit of God. Therefore, the chief business of the Church appears to be the preaching of the Gospel more intensively and thoroughly than ever. The social reformer should welcome this, for in England, at any rate, spiritual revival has been the herald of social reform. Even in Russia, according to the recent book by the Dean of Canterbury, the Communist revolution was religious in essence. The chief drawback to social reform seems to the present writer to be the evil heart of man. Man is not concerned with putting an end to social ills, unless he himself suffers from them. He can only be brought to admit that he is his brother's keeper, when he has come to realise the love of God in his heart. Under the inspiration of this love he takes the whole world for his parish, and labours unselfishly and untiringly for its betterment. As well give a pill for an earthquake, as expect a solution of social problems without the inspiration of divine love.

Has the Church then no business with the secular life of the nation ? Obviously, she has. The mere impact of the converted life upon other lives is a most valuable contribution to secular welfare. Moreover, the Church may rightly be expected to condemn the infraction of the law of love where it takes place. Sir R. Acland urged at Malvern that "without making any positive judgments at all, the Church could and should courageously point to those things which are wrong in our lay society, which are simultaneously a stumbling-block preventing our leading Christian lives, and a proof that we have not yet achieved a living Christianity." Such things as the wholesale destruction of food to suit the selfish purposes of money makers ; the forcing up of prices for the same reason, and the exploitation of the land, are sins which should receive stern condemnation from the Church.

It is quite a different question, however, for the Church to adopt a particular economic policy, and to pronounce that this is the will of God. Sir R. Acland seems to think that the Church should do so. On fundamental moral principles, he urges, the Church should say, "It is the private ownership of the paper shares and documents of title in our great resources which compels us to retain a self-regardant materialistic, and therefore non-Christian way of life." Perhaps yes, but also, perhaps no. Malvern was not agreed on this point, and we may be sure that in this respect it was reflecting a general division of opinion among Christians.

There is much truth in the old saying : the soul of reform is the reform of the soul. Its true inwardness should be well pondered by us all. The refined humanism which in many quarters seems to take the place of Christianity and the Christian gospel will not suffice to make the world a better place to live in. For this we need more than ever converted and consecrated lives. N.H.F.

#### LILIES AMONG THE WHEAT

By John Macbeath, D.D. (*Pickering and Inglis*, 3s. 6d.)

This is a most interesting book, entertaining to any reader, but intended for, and remarkably good as, an up-to-date guide to those who teach the young. It contains thirty-two short chapters or "talks," and each one has its own peculiar value.

The lessons are applied to the special needs of young folk, and deal with their opportunities, temptations and changing circumstances. The friendship of

Jesus, His ability to save, and the desirability of walking and working with Him are clearly and attractively shown.

I find the book especially rich in illustrations, and these are well-chosen and effectively used. They are new to the lesson-book; not the well-worn stories we have heard times without number, but things of interest to-day, and connected with world affairs. At a time when conditions tend to distract the minds of the young from the ordinary lesson, Dr. Macbeath takes some of the very instruments of distraction and uses them to add attractiveness to his talks. This surely is a useful lead for others to follow.

An understanding of the average child's problems and weaknesses has led to the inclusion in the lessons of helpful suggestions and explanations, as concerning prayer and guidance.

It is a very useful addition to the class leader's little pile of helpful books.

A.E.C.

#### PREDICTION IN THE LIGHT OF SCIENCE AND RELIGION

*By Clement F. Rogers, M.A. (Student Christian Movement Press) 63 pp. 1s. 3d.*

This book starts with a cover that will cause resentment, grouping together "such bodies as Jehovah's Witnesses, the British Israelites and the Second Adventists." The author himself is more discriminating; but the plan of his chapters leaves a nasty impression of at least some kind of comparison between all who take the predictions of Scripture literally, and the augury-mongers of ancient heathen nations. One is glad to see that it is only "for want of a better name" that he uses the term "Second Adventists"; but he is most strongly opposed to expectation of the early visible Return of our Lord. A chapter summary (though the chapter itself speaks less sweepingly) makes the absurd statement—"Stress on future Coming of Christ implies that He is not with men now;" and it is positively assumed that to read St. Paul's Epistles as a whole is to "realise how small a part" the expectation (though he held it) played in his mind!

With regard to "Jehovah's Witnesses," if we may presume that they retain the serious doctrinal error of Russellism, that is their worst feature, however misguided their system in other ways. As to British Israelites, Mr. Rogers is at all events unfair, in part of his remarks, to the many spiritually minded people among them. Equally unfair is the aspersion cast on "Predestinarians."

The secret of the book comes out in its remarks on the Bible and inspiration. Mr. Rogers urges that we must be ready to learn: he scarcely sets us an example in this matter, by his attitude to Holy Scripture. But then—of course!—we must only learn what "the Theologian" teaches about the Bible! What kind of "Theologian"?

W.S.H.

#### THE TWO KINGDOMS

*By the Rev. Toyohiko Kagawa, D.D. (Lutterworth Press). 350 pp. 8s. 6d.*

It is claimed on the jacket of this book that it is "the only work of its kind yet published;" but that must set rather narrow limits to such a phrase. We have had other novels in the past with the Son of Man as the central figure and introducing the disciples and other Gospel characters. Moreover, Dr. Kagawa, the best known of all Japanese Christians, is represented as having "graphically recorded" the events that led up to the last scenes in the life of our Lord and, again, one wonders how much is implied by the phrase. If the name of the author had been withheld few readers would have guessed a Japanese original, as they might have done in the case of "Across the Death Line" which made our author famous as a writer. The explanation seems to be that this work is, admittedly, an adaptation from an English translation of the original Japanese novel and much of the language of the author must have disappeared in the double process of translation and adaptation. On the other hand the book rings true to the Kagawa tradition; for here we have redeeming love in action, a profound interest in those for whom the world has but little use and a kind of inexorable progress towards the tragedy of the Cross and the triumph of the Resurrection.

On the whole "The Two Kingdoms" has been well worked out by all concerned. Scriptural authority could be found for most of the incidents that are woven into the well-known plot and for the attitude ascribed to the characters that are known to us through the New Testament. Though some new sayings

are attributed to our Lord His recorded words are given in a form that keeps close to our usual versions. So familiar do these sound that their very simplicity seems incongruous with the more vigorous language that is used to describe their setting or that is put into the mouths of other characters.

The book is true to the best form of Japanese art and poetry in the restraint that has been exercised in the choice of materials. Events are presented in a striking succession rather than in an unbroken record and, somehow, that seems to heighten the sense of inevitability that pervades the whole. The deliberate calmness with which the Sacred Hero "went before them" on the way to Jerusalem to the amazement of his followers is well brought out.

It is unfortunate that this short notice can hardly appear in time to recommend this book for reading in Lent or, even, in Holy Week, as it might well have afforded fresh thoughts about the events that were charged with such meaning for a sinful world.

In these days when Japan forces herself upon the attention of the world as an aggressive power bent upon the extension of her rule it is something of a counter-action to have this book from the mind of her greatest Christian leader with its emphasis upon the fact enshrined in the words: "My kingdom is not of this world."  
J.C.M.

HERMATHENA : A SERIES OF PAPERS ON LITERATURE, SCIENCE AND PHILOSOPHY

By Members of Trinity College, Dublin, No. lviii. 350th Anniversary Number. Dublin: Hodges, Figgis, and Co. London: Longmans, Green and Co. Ltd. 3s.

This issue of *Hermathena* contains an article by the present Regius Professor of Divinity (the Rev. J. E. L. Oulton, D.D.) on "The Study of Divinity in Trinity College, Dublin, since the Foundation" which should prove of much interest not only to Graduates of T.C.D., but also to those for whom the history of the study of theology in modern times is of some concern. Dr. Oulton traces the fortunes of the School of Divinity from before the days of its first Professor of Divinity (1607), the renowned James Ussher—"His vast learning, and his ability to use it, won him European fame; and in him the University and the College within whose walls he had been wholly bred took its place at once in the world of learning"—to the present day. It is interesting to note the continuity of the tradition from before the days of Ussher. What exactly this tradition is Dr. Oulton indicates "As the first—so we may believe—of our Divinity Professors, Ussher may be said to have indicated in himself as an example the essentials required in those who would teach or seriously study theology: first, Biblical scholarship based on a study of the Old and New Testaments in the original; and then a detailed knowledge of the history and doctrine of the Church, and more especially of the early Church. Whatever else may be added, these are fundamental. And it was these studies which gave its permanent value to the work of Ussher as a theologian." Professor Oulton concludes "from its inception the School has had a two-fold function: on the one hand, as a training ground of students who have in view the ministry of the Church of Ireland or of a Church in communion therewith; and, on the other, as a faculty of scientific theology. The combination of these two functions in one School is as felicitous as it is unusual. A Divinity School, placed in a University and sharing in its free intellectual and social life, has an ethos very different from that of a theological college, and a contribution to make to the well-being of the Church which was never more needed than in the world of to-day." To keep alive for 350 years this ideal of a science of theology that casts no cold eye upon life is a noble tradition and the great names of the past remind us what fulfilment has already come to the pious wishes of Queen Elizabeth when she founded the College of the Holy and Undivided Trinity near Dublin. That Dublin University is playing an active part of infinite variety in the *universitas literarum* is well indicated in this interesting number of a learned journal.  
A.B.L.

THE THRONE OF DAVID

By A. G. Hebert. pp. 277. 12s. 6d. net. Faber and Faber.

Not so very long ago a strong tendency was evident in certain theological circles to underrate the value and decry the significance of the Old Testament. The argument was obvious and plausible. The Old Testament was the Bible of the Hebrew People, whereas the New Testament was essentially the Bible of

the Christians. Consequently, though the former might have a certain archaeological or historical or even religious value, it could be very largely neglected without serious loss. Happily this view is now in process of being reversed. To the careful student of the New Testament it is a little difficult to understand that attitude when we observe how the Old Testament permeates the New, and how often our Lord quoted from it in the course of His ministry. A perusal of St. Luke xxiv. alone should have been sufficient to destroy the foundation for such a view. For there He refers to the Law of Moses, "all the prophets," the Psalms, and in fact comprehensively to "all the Scriptures" as bearing clear and emphatic testimony to Him. He rebuked the Jews because they failed to find Him in these Scriptures. "Search the Scriptures," He said, ". . . for they are they which testify me" (John v. 39). Thus it is a little difficult to see how anyone at all conversant with the New Testament could champion such a view, even though a modification of it appears to have won the approval of the Authors of the Doctrinal Report of 1938.

Now the present work comes as an emphatic repudiation of this position. The sub-title epitomises the Author's aim, "A study of the Fulfilment of the Old Testament in Jesus Christ and His Church." Or in the opening words of the Preface: "This book deals with a single but many-sided Biblical theme. . . . It is to say why we speak of 'Jesus Christ,' adding to the personal name a title which had already in His day become a technical term; why the Christian Faith, which is catholic and for all mankind, is nevertheless still so Hebraic that we continue to use liturgical forms which speak of 'Jerusalem' and 'the Throne of David!' Why, in short, our Bible consists of two Testaments." We may place alongside this quotation another passage in which the Author explains his position: ". . . we are setting out to trace the meaning of the word 'Fulfilment' along the main lines which connect the Old Testament with the Messiah and His Church. The whole idea is most aptly illustrated from the word 'Jerusalem' . . . for it is round Jerusalem that the whole story centres." "The Missionary Hope is the central theme of the Bible. It is that which gives to the two testaments their unity."

Such, in his own words, are the aims of the Author and many will probably dispute the legitimacy of his procedure in their elucidation. But it is not everyone who will approve of his standpoint, especially when he quite frankly states, "that some among us show signs of a return to a 'fundamentalist' position" and in consequence he pays scant respect to those critical studies which for so long have been the major occupation of so many scholars. The writer has no hesitation in stating that "in general for some time past Biblical scholarship has, to a large extent failed in its duty to the Church, whose life the Bible nourishes, because its underlying presuppositions have been those of humanistic science." The writer thus obviously belongs to that school which is working for a rehabilitation of the Bible and which last year produced a book on the Bible which received severe criticism, not to mention downright condemnation from many who might be thought to be sympathetic with such a position. It is part, of course, of that new stress on Theology which is much in evidence to-day in many quarters.

In the course of the book the Author has much to say that is both illuminating and stimulating, as we should expect from the Author of "Liturgy and Society." It will be refreshing for many to read a book concerned from start to finish with the Bible without being confused or distracted by textural emendations or critical discussions. For these the readers must look elsewhere. But there is much of real value in this book for all those, whether teachers or others, who have religious education in the truest sense in view. If at times one feels that too much of the Old Testament has been quoted, sometimes to the length of a whole page, instead of some reduction on the presumption that most readers will have a Bible near at hand for further reference, that is a very minor criticism. It is a work with which not everyone will agree, but it is one which will well repay perusal by the devout student and to such we cordially commend it. C.J.O.

#### FOLLOW THE CHRIST

*Lessons for Young People (aged 12-14). By Elsie Boden, B.A., N.F.U. Lutterworth Press, 5s.*

The book consists of 26 outline studies, the aim of which (the author tells in the Foreword) is "to bring the scholars into direct contact with their adorer, Jesus Christ. . . ." A background knowledge of the gospel is presumed

and perhaps some experience of it too. The studies are not Sunday School lessons, but are ideally suited to a small Bible class or week-night "keenites" meeting. There are carefully selected prayer, scripture, hymn, and worship with each study, "designed to develop the scholars' devotional life." The matter of the studies is skilfully arranged, so as to instruct the beginners, and hold the attention of those who know more: it is original without being unorthodox: there is a well balanced combination of the mystical and practical sides of Christianity—there are lessons on war and money, on faith and the cross: there are plenty of apt illustrations, mostly from Bible stories. One is surprised to see that the age of Young People is 12-14: Miss Boden expects a great deal of this age group, as much intelligent co-operation is expected from the scholars. In view of present day educational methods, anything that makes boys and girls think things out for themselves is to be welcomed. If the book runs to a second edition, as it certainly deserves to do, it is to be hoped that the price will be reduced: it is beautifully bound and printed, but 5/- is a lot for 160 pages.

F. J. B.

#### "THE SECRETS OF FORTITUDE"

*By the Rt. Rev. A. F. Winnington Ingram. Longmans, 2s. 6s. net.*

This little book of 14 chapters and 74 pages contains the substance of talks given by the ever young ex-Bishop of London to troops in the neighbourhood of Bournemouth and to other audiences. It is in expression and in matter entirely characteristic of the Bishop whose cheery optimism, simple faith, and directness of manner always make an impression on those who hear him or read his writings. There is a dedication to the Prime Minister who says he is glad to hear of the good work the Bishop is doing up and down England.

H. D.

#### A LIFE WORTH LIVING

*By the Bishop of Lichfield. Student Christian Movement Press. 3s. 6d.*

In a modest foreword Dr. E. S. Woods warns his readers that his book is not "literature" and has little in it of original thinking. "All these sermons attempt to do is to state some great truths in ordinary language." Now Carlyle wrote that literature is the thought of thinking souls. Judged by that standard this book is literature. That great journalist, Sir William Robertson Nicoll, once wrote: "There is no human individuality that cannot in its measure be made interesting. . . . Let us be ourselves and nothing else, only let us be our better selves. . . . Let us not give up our enthusiasms, let us not grow callous and tarnished with the passing of years." Judged by that standard our old friend the good Bishop need not fear that we shall find his book other than it is. And what is it? It is the expression of a good man's soul. Ten of these sermons have been broadcast. Three of them have not. One of these was preached in the Potteries on a National Day of Prayer and is on: "The Spirit of the Nation and the Purposes of God." Another was to have been broadcast for the Three Choirs Festival at Hereford but was cancelled owing to the outbreak of war. It is called "Religion and Music." The last was preached before the University of Cambridge and is on "Direct Action." Its text is: "The Spirit of God always breaks into human life conspicuously at the point of action—when men and groups do without fear or delay what they know to be right." We think that the argument of this sermon alone is worth the price of the book. Buy this sermon and the other twelve are yours also. They are the utterances of one of God's good men.

A. W. P.

#### FORGIVENESS AND RECONCILIATION

*A Study of New Testament Theology. By Vincent Taylor, Ph.D., D.D. Macmillan and Co., Ltd. 10s. 6d.*

The Principal of Wesley College, Headingley, has succeeded in keeping the great subject of the Atonement in the full focus of theological discussion during these last few years. To his two important books "Jesus and His Sacrifice," and "The Atonement in New Testament Teaching," he now adds this third volume where the Atonement is approached through a careful and detailed study of New Testament teaching on forgiveness and reconciliation.

In these days when "natural religion" so often passes muster as the Christian Message, it is a refreshing sign of the times to find so resolute and so authoritative an attempt to allow the New Testament to speak for itself. At once it becomes obvious that "the apostles of a genial humanism are the false friends of humanity, in that they minimise the facts of sin which are the cause of frustrated lives and

a disordered world." What becomes even more obvious is that here, too, is yet another sign and token of that high relevance of theology of which the times stand in such dire need. The whole record of the Christian centuries will abundantly confirm the truth of Dr. Taylor's statement that "If theology is to regain the position it deserves, and if preaching is to be rescued from its decline, we must spare no pains to understand the teaching of the classical Christian writings."

Believing as he does that modern theology depends too much on the supposition that its only foundation is "the Christian experience" and so upon the non-theological importance of what does not appear above the conscious level, Dr. Taylor finds that he must eschew the popular identification of forgiveness with reconciliation and the prevalent idea that justification is only a Pauline version of forgiveness. Accordingly we are led to a constructive final chapter on "The Atonement" through a painstaking and scholarly discussion in five chapters of the New Testament meaning of forgiveness, justification, reconciliation, fellowship and sanctification. We may perhaps best indicate Dr. Taylor's view of the work of God in Christ by quoting his words "it is here claimed that, while the acceptance of a mediatorial theory of the Atonement is not a necessary condition of the Christian experience, the quality and range of the faith-relationship, which is the basis of forgiveness and reconciliation, presuppose such a theory, or its rational equivalent; and that, other things being equal, this faith is most likely to be exercised, when a Godward, as well as a manward, explanation of Christ's redeeming work is accepted fully and unreservedly."

As we have long been of the personal persuasion that theological Evangelicalism—if we may coin the phrase—has the promise of things to come, we heartily commend this book. It should do much to re-centre Christian theology in the Cross and we must hope that it will find its way into the libraries of those who are too often daunted by the larger books of theology. It is a timely and seminal volume which, without being blindly reactionary or timidly obscurantist,—and in our view of the future of Evangelicalism both qualifications are vitally important—may well deliver many out of the old fashioned up-to-date-ness of speaking "the language of Canaan on the Acropolis of Athens."

A. B. LAVELLE.

#### ST. PAUL'S EPISTLE TO THE EPHESIANS

*A Theological Commentary by F. C. Syngé. S.P.C.K. 3s. 6d.*

This commentary makes one rejoice. Its manner is arresting. It elucidates the profundities of the Apostle's thought with a light touch. It manifests scholarship but is poles asunder from pedantry. It is modern in the best sense: a corrective to many of the specious errors of the day. Many fallacies and "isms" are shown up in their hollowness. It is refreshingly sane. It may not carry the reader with it in every part. Could any commentary ever do that? But as a stimulating exposition it is to be commended warmly. H.D.

#### A STUDY OF THE GOSPEL OF CHRIST

*By Spencer Leeson. (Student Christian Movement Press.) 5/-.*

The Headmaster of Winchester College has produced a book which is one more step on the road back from modern humanism to Christianity. The idea that there can be a religion without dogma is here labelled as superstition, and of the many dogmas in the world those of the Christian faith are commended as so reasonable as to demand our faith. This faith is a gift from God, and it comes to those who wait humbly upon Him. "Faith is something for a man's whole personality, not simply for one faculty of it."

The words of the title, "The Gospel of Christ," are interpreted in the fullest sense of the foundation facts of the Christian faith. The author does not attempt detailed proofs of these facts, since he holds that they cannot be proved in anything approaching a mathematical sense. But he groups our thoughts round God the Creator, the nature and need of man, Christ the Incarnate Son, and the living Spirit and the Church, showing the reasonableness and practical significance of our beliefs. The book closes with chapters on the Church and the World, and the Christian Life. In the former the author deals clearly and simply with the authority of the State, and the relationship between the Church and the State; he finds a real value in the Church and State relationship in England.

The book would make a useful handbook for study circles. If spiritual revival comes as a result of this War, it may well be in a sense a theological

revival : if it is to be of permanent value, it must be grounded upon revealed theology. The value of Mr. Leeson's book is that it shows how vital Christian theology is to the Christian life.

One small criticism of the book is that many of us feel that the relation between religion and science is not to be solved merely by saying that "the Bible was not meant to teach us science or history." While this is true, we are not justified in drawing the further conclusion that, when the Bible mentions facts of science or history, those facts may be untrue. J.S.W.

#### THE CONTRIBUTION OF THE CHURCHES TO THE RECONSTRUCTION OF EUROPEAN LIFE

*By Dr. P. S. Gerbrandy. Prime Minister of the Netherlands. S.C.M. 6d*

There can be no doubt about the reality of the need in the world for the Church's help now and after the war. The Government's Youth Schemes are not making much progress and where they are in being, most of the Directors are earnestly pleading for help from the churches. They have discovered that the long-established Christian youth organizations are not such failures as was imagined ! So too in European Reconstruction, the absolute and complete failure of the politicians after the last War is patent. They failed because they refused almost contemptuously to recognize the practical value and healing power of the Christian Gospel.

The Burge Memorial Trust was founded in 1926 when the *débauché* in the European Settlement was obvious to all. It commemorates the work of Dr. Burge, Bishop of Oxford and President of the British Council of the World Alliance for Promoting International Friendship through the Churches, and it takes the form of an annual lecture written by some distinguished man. The little book under review was the lecture for 1941 delivered in Rhodes House, Oxford, on October 24th.

Dr. Gerbrandy has faith in the future because as he says at the beginning of his paper, "I believe one Holy Catholic Christian Church." The interpolation of the word "Christian" here, the curious phraseology in many other places in the lecture, and the somewhat garbled Biblical quotations shew that he is not a theologian. Nor apparently has he much confidence in the sound and accurate knowledge of the clergy in the underlying causes of the present War. He has, however, no doubt about the practical value of the ideas associated with adoration, sacrament and the Word. "In the Bible I meet the Eternal. . . . The Bible is not deep, it is fathomless for in it the creature meets his Creator." He believes that "every congregation forms part of the Church of Christ, and in that Church works "the Holy Spirit, which Jesus Christ sent to His people on Whitsunday to represent Him and to keep up their courage." In the reconstruction of European life he thinks that "the one absolutely indispensable book is the Book of God . . . that Book is Jesus Christ Himself in the form of the Holy Scriptures" . . . "Sometimes the preacher treats the Word of God in a slapdash way, or else lacks interest in human life and in society. So that his word leaves people of his time indifferent. The real unlocked Word shall never return void (Is. 55)."

What then is the task of the man who serves the Word ? "To be a man alive, living together with his people and his time, a man of culture in the noble sense of the word and, above all, a man of the Scriptures. . . . The only real contribution of the Church to the reconstruction of European life, therefore, is this : that the Church be the Church and nothing else, obeying nobody but Jesus Christ, expecting everything they want from Him. . . ."

These and many other quotations which could be made shew that a busy Prime Minister who, for the purpose of this lecture had to think out and express himself in an unfamiliar language, is not the best man to choose for such a task. I venture to hope that this experiment may not be repeated. Future lecturers, should be chosen from English and American theologians with a real grip of their subject and able to deal with it in a capable and original way. The Christian Church must stress again and again that our present troubles are due to the fact that at decisive moments in the past the principal politicians of Europe rejected their obligations under the League Covenant and adopted a policy of neutrality between aggressors and victims regardless of the moral issues which were involved and the Christian values which were available. It is of course their business to carry on the War until Victory is gained but the Christian Church must continually

insist on its voice being heard in the settlement afterwards. Could there be a better representative at the Conference Table than the Archbishop of York who has the confidence of all the churches? J.W.A.

#### PEACE FOR ALL TIME

By the Rev. R. H. Andrews. (*Society for Promoting Christian Knowledge.*)  
96pp. 2s. 6d.

A further note on the cover, below the title, describes this as "a book about prayer, regarded as the way to peace." The author's introduction makes it plain that, in so far as the prospect of world peace is concerned, it can only come through individuals learning the secret of peace; and the main part of the book is occupied with chapters on prayer—with emphasis upon contemplative prayer—as the chief means of attaining this end, in eternal or God-centred life, which the introduction describes as the cause of peace, as opposed to the self-centred life, the cause of all strife.

Mr. Andrews starts with an exposition of the tripartite nature of man, which he holds to be implied in the New Testament psychology. He illustrates his points by means of a series of diagrams. It is difficult to follow him in one matter which occupies a prominent position both here and elsewhere in the book. The "spirit" is taken to be a "life-seed" which God has "planted in every human soul" because He planned to redeem men, and restore them from their fallen condition. While heartily welcoming the author's clear references to the Fall, and his insistence that the natural man can never of himself become anything else, by evolution or progress, apart from the grace of God and the action of the Holy Spirit, one feels that it is difficult to justify, after these clear statements, some of the references to this supposed "life-seed." Here is one of the most surprising. "Some of the seeds are asleep in Christ while others, Christian ones, are awake in Christ." What appears to be an exaggerated emphasis upon the difficult verse, John i. 9, is used in support of this; but it is startling, especially after what is noticed above as to the author's own position, to find a "spiritual life-seed," which he takes to be "in every man," described as "the 'Christ in us'" (pp. 60, 61).

In connection with what is said about the supreme value of waiting upon God, "silently attending to Him," there is a useful warning against the dangers connected with the kind of "waiting for guidance" which has become popular in recent years; and a suggestive distinction is also drawn between true contemplation and quietism. "Quietism is in danger of becoming a passive surrender of the personality with no expectation of knowing or perceiving anything. This will allow of the personality being invaded by anything, and is extremely dangerous." The whole subject creates problems, and one is not sure that this book will fully clear them up.

It would appear, from one or two allusions, that the author's sacramental outlook and teaching are not our own. But there is an atmosphere in the development of his theme which is quiet and helpful, if some of the details are regarded with due hesitation. The importance, in intercessory prayer, of "keeping our attention upon our Lord to see what He will do" (as His disciples did of old) is an example of the helpful thoughts in the book. W.S.H.

#### THE MIND OF THE MAKER

By Dorothy L. Sayers. Methuen. 6s.

This book by the well-known novelist, playwright and Christian thinker is the first of a series of *Bridgeheads* edited by Dorothy Sayers and M. St. Clare Byrne. It is an expansion of the ideas expressed by the authoress in her play: *The Zeal of Thy House* and put into the mouth of the Archangel Michael in his concluding speech. She sees in the mind of God the Creator, and in the mind of man the maker, the same essential Trinity: The Creative Idea; The Creative Energy and the Creative Power. She illustrates her theme by examples and quotations drawn from scientists, writers and other creative artists. The chapter in which she discusses free will and miracle, basing it on the analogy of characters invented by a human writer, is a fine piece of close reasoning. She has much that is helpful to say about the presence of evil in God's Creation. Those who can follow and appreciate a philosophical argument will find this book stimulating to their thought and helpful in formulating those fundamental affirmations of the faith which are implicit in the Christian Creed. A.W.P.