

dealings with men. He is always a realist, not one of the 'vision-weaving tribe.' He is always in quest of that other and deeper level of which the judgments in common use take little account. He is always free from bondage to the merely outward and conventional judgments. He is a merchantman seeking for one treasure which far outvalues all others. When He finds that treasure, Faith, He can see it in its unfoldings in this life and beyond. He can read the future of a multitude in one man; He can see a Church rising when one man confesses Him: He can see a Son of Abraham when one publican looks curiously upon Him, and in a dying brigand He can see a companion with whom to cross the threshold of the unseen world.

That is the picture of the Lord whom men re-

membered. It is little wonder that they have said of Him:

For oh, the Master is so fair,  
His smile so sweet to banished men,  
That they who meet Him unaware,  
Can never rest on earth again.

And they who see Him ris'n afar  
At God's right hand to welcome them,  
Forgetful stand of home and land,  
Remembering Jerusalem.

There is also judgment in His clear eyes, but it is never a judgment divorced from faith and hope and love. Men when they bowed beneath His judgment never doubted His eager quest of them, nor the vision that He had of them.

## Literature.

### DOCTRINES OF THE CREED.

CANON OLIVER C. QUICK, M.A., D.D., has just produced a book of remarkable interest and value—*Doctrines of the Creed: Their Basis in Scripture and their Meaning To-day* (Nisbet; 10s. 6d. net). Canon Quick is Professor of Divinity in the University of Durham, and this volume is no doubt part of the fruit of his prelections in that seat of learning. He describes the book as an essay in systematic theology, and makes a careful discrimination between systematic theology and dogmatic theology. The latter concerns itself mainly with the genesis and original significance of traditional dogma, and, in so far as it turns its attention from the past to the present, it seeks only to answer the question: What does the Church teach as *de fide*? On the other hand systematic theology asks the question: How can we best understand and interpret as a coherent whole the doctrinal tradition of our church in relation to that particular world in which we are now called upon to uphold the Christian faith?

If that somewhat unusual distinction be real, it is obvious that it must be very difficult to maintain it in actual practice. And indeed Dr. Quick hardly succeeds in doing so. It is impracticable to commend a doctrine to our intelligence without a reference to its original significance and to its genesis.

And indeed it is difficult to present a doctrine persuasively without offering a defence of it. And we are not surprised, or disappointed, to find both dogmatic theology and apologetics in this able and suggestive essay. But in the main Dr. Quick may quite justly claim that the purpose inherent in systematic theology has been the main purpose of his lectures.

The book has four parts, expounding the four great doctrines of the Creed: The Christian Faith in God, The Incarnation, The Christian Doctrine of Salvation, and The Holy Spirit and the Church. Under these headings all the main issues raised for belief are faced and explored with a grasp and insight that furnish a sustained intellectual satisfaction. As a proof of the thoroughness of the treatment of these themes it may be mentioned that in the second section of the book we have discussions of the Jewish background of Christology, a particularly able refutation of the supposed Hellenic influence on St. Paul, a chapter on 'The Incarnation and Historical Criticism,' an intelligent but unsatisfactory chapter on the Virgin Birth, as well as brief consideration of such points as our Lord's knowledge in His earthly life. The one marked omission is any direct reference to the doctrine of Scripture. It is true that the whole book is an exposition of Scripture teaching, but it would naturally be expected that the belief in the

Bible itself on which the doctrines of the Creed finally rest should be presented 'in relation to that particular world in which we are now called upon to uphold the Christian faith.' Even if the 'creeds' do not specifically contain a doctrine of Scripture, the particular world in which we live very much needs a justification of our belief in it.

One criticism which is more serious concerns the apologetic side of Dr. Quick's presentation of doctrine. This may be best put in a concrete instance. In his chapter on the Virgin Birth, after explaining (inadequately) the evidence on both sides, for and against, Dr. Quick sums up as follows: 'The historical evidence being inconclusive, it is theology which must determine our belief whether or not the Virgin Birth is a historical fact. If the Virgin Birth seems to us to be an integral of the Christian gospel, and in particular of the doctrine of the Incarnation, we shall naturally and reasonably affirm it.' That is an extraordinary position. And the attitude in it is taken in other parts of the argument. To many not unsympathetic and not unresponsive readers it will appear a definite weakness. But it need not be too much emphasized. What ought to be said is that this book, by one of the ablest theologians in the Anglican Church, is an important and in many ways brilliant contribution to theology for which we may well be profoundly grateful.

#### RELIGION IN SOCIAL ACTION.

*Religion in Social Action*, by Mr. Maurice B. Reckitt, M.A. (Unicorn Press; 3s. 6d. net), is a very valuable addition to the Christian Challenge series. 'My theme,' says the author, 'is the task of the Church in the world situation of to-day.' The book might be roughly divided into two parts: diagnosis and prescription.

Mr. Reckitt's diagnosis of the world situation to-day is that it is far too serious to admit of cure by any nostrum so simple as 'a new spirit' in industry or in international affairs. The Church has always a prophetic duty to indicate the real ends of social and economic life; but, since the Renaissance, it has abdicated from its throne, with the result that economic life has been considered as an end in itself rather than a means to the well-being of men and women as children of God. Thus it is not merely a new spirit within the framework of the present system which is required; it is a radically new direction, a change of structure to answer the change of heart. Christianity cannot join forces with Fascism or Communism, but it is

also critical of secularist democracy—for all these philosophies rest on a non-Christian conception of man.

The problem of war is treated in a similar manner. Not committing himself to pacifism, the author says that the main problem is not how to deal with the apparently quite unreasonable wickedness of individuals and groups who cause wars. The real question is, why are the nations inevitably drifting towards war in spite of the herculean efforts of statesmen to prevent it? Is the reason not that our economic life is aiming at wrong, and really impossible, ends? 'Does any one,' he asks, 'believe that a population enjoying reasonable security, able to consume or exchange all or most of what it would make . . . could be worked up to the pitch of hysterical immolation which the physically and psychically starved populations of Italy and Germany have now reached?'

Mr. Reckitt is not just dishing up once more the old doctrine of economic determinism, for he believes that the secularist view of society is the foundation of the bankrupt economic system, and that it is part of the prophetic duty of the Church radically to challenge this view of society. The economist's task is really to see what means are best fitted to secure the ends legislated for him by religion.

No full account can here be given of the author's prescription for the disease. His fundamental principle is found in a statement of F. D. Maurice, 'Society is not to be made anew by arrangements of ours, but is to be regenerated by finding the law and ground of its order and harmony, the only secret of its existence, in God.'

The aims of the Christian community to-day must be threefold.

*Firstly*, social revolution. This is to be achieved in a manner different from the violence of the contemporary revolutionary movements—and without the illusive hope that it will put an end to the moral and practical problems of man as a social being. But it will allow those problems to be seen in their true nature, and to be met with a new energy of mind and spirit.

*Secondly*, direct action against such evils as malnutrition and bad housing and local unemployment. Christians should bring Christian standards of judgment to bear upon the political causes and social programmes which they support, and must bring an informed interest to bear upon problems of local administration with the same objects.

*Thirdly*, first aid. We must remember that social problems concern us as Christians because they involve men and women created in God's image,

and must take action accordingly through social service or corporal works of mercy.

This is a fine book, full of careful statement and thought. If there be a criticism to make, it is this. Mr. Reckitt is speaking of the task of the Church in the world situation of to-day, and no doubt he takes for granted the duty of the Church to evangelize. But we are just too apt to take it for granted, and not realize how inadequately we are doing it. In order that the Christian Church should do its duty in this world situation it is first necessary that there should be a virile and active Christian Church. Mr. Reckitt has seen the great weakness of an evangelism that was not revolutionary enough—that was willing and content to seek for a Christian spirit within a framework of society that was anything but Christian. But on his side he neglects to notice the necessity for evangelism which should be undertaken by the Christian Community. Certainly under the heading of 'Direct Action' he does not suggest the inclusion of such evangelistic work. Perhaps in his reference to the need of Christian 'cells' to parallel the Communist cells he includes such work as part of the duty of these cells, but his language is ambiguous.

But this is the only criticism which can be offered of a book which is a piece of fine, clear, independent thinking, and is worth reading and re-reading.

#### WESLEY'S ENGLAND.

Dr. J. H. Whiteley has written an absorbingly interesting book on the England of Wesley—*Wesley's England* (Epworth Press; 10s. 6d. net). It is packed with useful information, and gives a realistic picture of the life and manners of the eighteenth century. Here we have information about population and roads, about work and workers, about government, law and order, about the literature of the period, education, church and chapel. Dr. Whiteley has a detailed and accurate knowledge of the period, and handles his material with great skill. His work shows careful research, and brings to our notice a good deal of out-of-the-way information. By reading this book we can live in the days of Wesley and become citizens of that period.

It was a century of growth in population. 'The century saw its population increase from five and a half millions to over nine; a stupendous progression when the very high rates of mortality then prevailing are remembered.'

The more this book is studied the more shall we realize how much the century needed a revival. Here we see the segregation of the classes—the

small band of educated men, the drunken squires, the hunting parsons, and the great mass of ignorant people. There were only two courses open to England—Revolution or Revival. By the grace of God change came by Revival. Dr. Whiteley shows us the heavy drinking habits of this age, 'when Pitt's love for port enabled him, as he expressed it, "always to see two Speakers when addressing the House."' He takes us to the gambling clubs of the west of London, where we see the aristocracy at play. He tells us that 'Before he was twenty-four years old Fox owed the Jews £100,000 lost at cards and dice.' Another chief evil of the period was the drinking of gin. 'Ale houses had to be licensed, but the sale of gin was to all intents and purposes unchecked. . . . By 1750 Fielding was declaring: "gin is the principal sustenance of more than 1,000,000 people in the metropolis."'

Dr. Whiteley gives us a most interesting chapter on the speech of the eighteenth century: it will be of great help to all who are students of words, and will shed some light on the question of rhyme. It is, of course, possible to exaggerate the evil of this age—but it certainly preponderated. Much of its life was brutal and hard. The coming of the Revival brought in a new philanthropy and tenderness.

This book, which deals specially with the background of the century, will give to us a fuller understanding of the work and triumphs of the Revival. Dr. Whiteley has written a book which will be indispensable to all students of the Revival.

#### THE CHRISTIANS OF ST. THOMAS.

At the Faith and Order Conference in Edinburgh in August of last year one of the delegates was 'His Holiness Moran Mar Basilius Guvarghese II., Catholicos of the East.' He lives in Kottayam, Travancore, South India, and is the head of one of the rival sections that claim to be the true successors of the ancient 'Thomas Christians' of India. The tragic—and also heroic—record of this Church is told by the Rev. F. E. Keay in a useful volume called *The History of the Syrian Church in India* (S.P.C.K., Madras; 12 annas). The heroic aspect of the story can be conjectured from the fact that this little Church has lived on through many centuries in the midst of a hostile and heathen environment and maintained its witness, a flame never wholly quenched. And to-day the Syrian Christian is exercising a wide and increasing influence throughout the whole of India.

What this Church actually endured in the earlier centuries of its history cannot now be known.

No doubt the Christians of Malabar were more fortunate than those of Persia in being beyond the reach of the Muslim conqueror. The rule of the Hindu King of Cochin was milder than that of Tamerlane. Dr. Farquhar suggests that their steadfastness may have been greater because the truth they clung to reached back to an apostolic source. Dr. Keay, like Dr. Farquhar, and indeed like all of us, would like to believe that the old legend of their origin was well grounded. In any case it seems to be fairly certain that this Christian Church has existed in India for sixteen centuries.

The recent history of this Church, which is told in some detail by Dr. Keay, has been scarcely less chequered than its earlier history was. In judging of the contentions that have rent the Church so grievously in recent times we must take into account the great difficulty that arises from the fact that it is under the nominal control of the Patriarch of Antioch, who has only the most shadowy of relations with it and yet has power to make and unmake its spiritual leaders. The result is that there are said to be established at Kottayam a larger number of Bishops than anywhere else in Christendom. Many efforts have been made by such friends of the Church as the present Lord Halifax and the late Bishop Gore to heal the strife that has so weakened its spiritual influence and retarded its progress. The finest of its sons, notably a group educated in the Madras Christian College, deplore these internecine feuds and are doing all they can to bring them to an end and to create a new spirit of brotherhood and a new sense of the challenge that comes to them as Christian witnesses in a land with which they have ties so intimate and so ancient. Nor can Christians of a later date like ourselves refuse our sympathy and our help to these our elder brothers in Christ. The Anglo-Saxon Chronicle tells us that in 883 King Alfred sent gifts 'to India to St. Thomas,' and those who read Dr. Keay's book may well be moved to do the same to-day. One aim of the book is to help on the cause of Church Union in South India and every one must agree with its author that a united Church with the Syrian Christians bringing their ancient tradition into it would be the most effective of all apostles to India of the Lord Jesus Christ.

#### MAN'S RELIGIOUS HISTORY.

In *The "Truth" of the Bible* (S.P.C.K.; 9s. net) Dr. Stanley A. Cook continues to develop and expand the line of thought adumbrated in 'The Old Testament: A Reinterpretation.' The earlier volume

was a statement of the writer's theory of religious history as a process which, though continuous, is yet marked by great epoch-making crises, each of which determines the course taken in the succeeding age. Thus in the new volume we have distinguished the first great period, going back to Abrahamic times, the second is the Mosaic (though Dr. Cook lays no stress on Abraham and Moses as historical personages), the third is inaugurated by Deutero-Isaiah, and the fourth is the Christian era—up-to-date. To-day, it seems, we stand on the threshold of a fifth age, and what form that will take no man yet can say. Within the various epochs there are other and lesser crises, for example, the rise of the eighth-century prophets in Israel, the Maccabean struggle, and the Reformation.

A superficial glance at the title may suggest that Dr. Cook is in doubt as to whether Truth is to be found in the Bible. He does well, therefore, to give an entirely satisfactory explanation of his use of the inverted commas. They are intended to make the reader ask himself what kind of truth he expects to find in the Bible (p. 204), in other words, what is its permanent value, and how that value may best be won and used. As a matter of fact, this is not so much a book about the Bible as a general study of human life, thought, and religion, in which the Bible plays a prominent part. The earlier chapters, it is true, contain some account of the message of Scripture, but these form a part of the introduction to the main theme, discussed especially in the last three chapters.

The reader cannot fail to be impressed by the breadth of vision, the wide area of learning, and the passion for truth, which Professor Cook manifests. We should expect from him an accurate knowledge of Palestinian archæology and of the Bible, but we have here also an extensive acquaintance with comparative religion and a freedom in handling philosophical and scientific themes which make his work one of the most remarkable of recent books. He quotes freely from writers of all kinds, and it is interesting to note that he records a special debt of gratitude to the late A. B. Davidson. But he knows Karl Marx almost as well.

While the book is full of great sentences, thought-provoking and illuminating, it is not always easy to follow Dr. Cook's main line of thought. We shall not be far wrong, however, if we interpret his aim as the presentation of man's religious history, in the widest sense, in such a form as to indicate the nature of the present crisis. We do not get the impression that he is attempting to sketch the line which the new age will take, or to prescribe some

panacea which will set the world right ; his aim is diagnosis rather than treatment. But underlying the whole we are conscious of the grandly optimistic conviction that man is on the verge of new and stupendous discoveries in the spiritual realm, which shall determine the course of human religion for untold centuries to come. It is significant that he ends with the Cross—the symbol . . . which stands on a hill, apart . . . 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 Divine Love.'

#### *THE HISTORY OF RELIGIOUS TOLERATION IN ENGLAND.*

There has been issued the third volume of Dr. W. K. Jordan's massive and learned work—*The Development of Religious Toleration in England* (Allen & Unwin ; 21s. net). It covers the period from the Convention of the Long Parliament to the Restoration, 1640-1660. It is not in the least derogatory to the two previous volumes to say that this one is calculated to arouse keenest interest, for it covers a very sensational twenty years during which the foundations of civil and religious liberty were being laid not only in the Senate but in the Field, and Anglicans and Presbyterians were in turn dispossessed, while other denominations and sects were making their own contribution towards toleration. Dr. Jordan's work is one which deserves, and no doubt will keep, a permanent place in the literature of the subject. That there is widespread interest in the topic is proved by the number of books that have recently appeared dealing with it. None of these, however, is on anything like the scale to which Dr. Jordan is working, and we are sure that for long his volume will abide as the standard work of reference. His task, as he has conceived and worked it out, is laborious and exhaustive. Every important statement is carefully 'documented,' and the whole is impartial or scientific in temper.

We can only briefly indicate the contents. We have first the rise and collapse of Presbyterian Dominance ; then the period of Independent Dominance ; then two sections dealing with the relation to Toleration of Presbyterian and Independent and Baptist thought respectively.

Within the period under review the principles of Toleration with which we are to-day familiar were not seldom well stated, although the times were not then altogether ripe for their practice. Dr. Jordan does full justice to all, and reminds us how

excellently Cromwell formulated Toleration as the State policy, and how impressive was the demonstration that 'religious freedom offers no terrors to the godly.' 'Contrary to the gloomy predictions of the orthodox, England was not engulfed in heresy, nor was piety destroyed.'

A work like this is of more than merely academic interest. For we live in a time which sees liberty curtailed in many quarters ; and a perusal of this volume and its predecessors will confirm our faith in freedom of thought and opinion.

#### *UNITARIANISM AND SOCIAL PROGRESS.*

In his book on *The Unitarian Contribution to Social Progress in England* (Allen & Unwin ; 10s. 6d. net) Mr. Raymond V. Holt, M.A., B.Litt., Tutor and Librarian of Manchester College, Oxford, gives, it may be, an exaggerated impression of the influence of the Unitarian Movement on social progress in England ; but undoubtedly that influence has been great. The exaggerated impression, if it is given, would be due not so much to what the author claims for the movement as to the method of his book. When one turns to his chapters on the Unitarian contribution to the industrial revolution, Parliamentary reform, the new social order, local government, and education, one discovers that these contain a good deal of useful general matter as well as matter strictly relevant to the theme which is being investigated. The general matter might quite well be presented apart from the specific Unitarian reference.

Besides the chapters above mentioned there are two chapters on the Unitarian movement, one on the creation of the Unitarian tradition, and the other on the structure of Unitarianism and nineteenth-century changes. They are informative chapters, such as could be supplied only by one who had access to the large body of Unitarian biographies and congregational histories. We see no reason why those chapters should not have come at the beginning rather than at the end of the work ; and the advantage to the ordinary reader is fairly obvious.

It may be added that the word 'Unitarian' is used in this book in a comprehensive sense, but that it is applied particularly 'to those members of English dissenting congregations who developed heretical views about the middle of the eighteenth century' and 'to members of those congregations founded later which were Unitarian from the outset.' The oldest Unitarian congregations, it should perhaps be observed, grew out of Puritan congregations of the seventeenth century.

ENGLAND: BEFORE AND AFTER  
WESLEY.

Dr. J. Wesley Bready in his book, *England: Before and After Wesley* (Hodder & Stoughton; ros. 6d. net), gives us a picture of the life of England in the days before and after the coming of Wesley and the Evangelical Revival. He says, 'Look on this picture, and on that.' He shows the difference between the one period and the other—pointing out the grim brutality, the low ideals, the profanity, the materialism of the pre-Wesley days, and showing that in the Wesley and post-Wesley period much of the brutality and materialism passed away, and that a new temper and climate came into the life of the nation. He seeks to show, and gives much evidence, that the change was brought by the Evangelical Revival. It is obvious that, in the realm of spiritual religion, the Wesleys and their followers led many of the people of England out of the wilderness into the promised land. Dr. Bready, however, insists that their influence was much wider. He realizes that the passion and pity of the Evangelical Revival broke the frost, and made warm streams to flow in many departments of English life, transforming the social and economic conditions to a greater degree than many historians have realized.

We believe that Dr. Bready is correct in this judgment. He rightly says, 'The current modern notion that the Evangelical Revival was ridiculously individualistic and morbidly "other-worldly" is completely false.' There is, at times, as Dr. Bready points out, more than a trace of the conservative in John Wesley—but, remembering this, he does well to recall the words of Canon Overton: 'John Wesley was the most revolutionary Tory who ever lived.' He had no sympathy with solitary religion. He instilled his followers with ideas of social religion. We agree with Dr. Bready's saying, 'Two maxims of Wesley were indelibly impressed upon all true Evangelical tradition: (1) "The Gospel of Christ knows of no religion but social, no holiness but social holiness," (2) "I look upon the world as my parish."' The social and missionary activities of Wesley reveal how true he was to his own teaching. Dr. Bready shows clearly that, through the influence and spirit of the Revival, hospitals were built, the slave-trade was stopped, the slaves were freed, child-labour was abolished, factory legislation was introduced. At times, in anxiety to establish his thesis, he seems to overlook other influences—not Evangelical—which made their contribution. Dr. Bready has

given to us a most valuable book. We hope and believe that it will have a wide circulation.

JUDAICA.

The *Hebrew Union College Annual*, xii.-xiii. (1937-38) (Hebrew Union College, Cincinnati) is, as we have learnt to expect, a rich mine of information for the study of Judaism in all its aspects. Biblical studies, for instance, are represented by two or three articles. The chief of these is the continuation of Morgenstern's work on Amos; the new instalment deals especially with the date of his prophecies, and identifies the 'earthquake' as that mentioned by Josephus as occurring in the reign of Uzziah. Israel Eitan offers some interesting notes (not all of them new) on the text and interpretation of Isaiah. Traditions regarding Biblical characters appear in Sheldon H. Blank's discussion of the Death of Zechariah, and in an article by Joshua Finkel on an Arabic story of Abraham. The volume is particularly rich in philological studies. The most interesting is an ambitious and brilliant attempt by Alexander Sperber to reconstruct the grammar of the Hebrew language from Greek and Latin transliterations, especially, of course, from Origen, and so to reach a stage earlier than that represented by Massoretic tradition. Other philological material is supplied by Julius Lewy, Joseph Reider, and Henry Englander. There is an acute study of the Mishnah text in Babylonia by Kahle, and Rabbinic Literature is further represented in Jacob Mann's publication of an early theologico-polemical work, directed against Jewish heretics and others, and a fragment of a new Midrash on Deuteronomy. In both cases the Hebrew text is printed *in extenso*. There is an interesting account (in modern Hebrew) of the Jewish synagogues of Alexandria, and Jehudah Fries-Horen gives some suggestions and corrections on the text of a famous commentary. Mediæval Judaism is represented by the study of a detail in the life of Maimonides, and by a comparison between the fasts of Judaism and those of Islam. There is also an additional list of mediæval Hebrew poetry by Israel Davidson. To the modern period belong Israel Bettan's study of the sermons of Isaac Arama, Cecil Roth's additions to an earlier article on 'Revolutionary Purims,' and the chief editor's account of the correspondence between Max Lienthal and S. D. Luzzato. The volume as a whole is rich and varied, with an appeal to all types of mind interested in Judaism, ancient or modern.

Two years ago the Chief Rabbi completed his

edition of the Pentateuch with the publication of the volume on Deuteronomy. Dr. Hertz has now re-issued the whole of his work in a single volume—*The Pentateuch and Haftorahs*, Hebrew Text, English Translation and Commentary (Soncino Press; 8s. 6d. net). The new edition has the Hebrew and English texts side by side on the same page, with the notes in two columns at the foot of the page. The format is somewhat larger than that of the separate volumes, and the type is smaller, but still clear and easy to read, both in English and in Hebrew. Those who have found Dr. Hertz's notes to be of value will appreciate the appearance of this handy and well-produced form of his work.

The Chief Rabbi celebrates his silver jubilee this year, and the publication just mentioned may be in a sense a memorial volume. Certainly we may look on another work of his in that light. This is a collection of *Sermons, Addresses and Studies* in three volumes (Soncino Press; 21s. net). We have here an expression of opinion on a large variety of subjects. The sermons, for instance, are of different types; some deal with special festivals, some are concerned with great crises in the life of the Jewish people and of the world in general. Among the most attractive are the memorial sermons; naturally Dr. Hertz has had something to say of every great British Jew who has passed away during the last twenty-five years. Many of the addresses were delivered on special occasions, as at the opening of conferences called to consider some aspect of Jewish life and faith. One particularly interesting group is connected with the Chief Rabbi's tour of the British Dominions in 1920-21. The 'Studies' are mainly theological, and the majority of them are 'additional notes' reprinted from the Commentary on the Pentateuch. From the whole we get an interesting picture of a striking personality. We see Dr. Hertz as a scholar without pedantry, who knows how to bring his learning within the reach of the ordinary man, as a controversialist who is prepared to defend Jewish nationality and faith against all attacks, as a pastor with a deep concern for the spiritual life of the people entrusted to him, and as a man capable of tender and lasting friendship. Through the whole there runs a vein of genuine and sometimes delicate humour, which comes to the front whenever the subject is not too serious or tragic to permit it.

tions, the Gothic cathedrals; with their privileges and charters, their vast confluence of students from the farthest regions of the Western World; their inordinate dignity and fierce-held democracy, their turbulent, hard-drinking, riotous students; their bloody affrays, strikes, and secessions; and withal, their good hard learning and their soaring philosophies.' With these words Nathan Schachner introduces his account of *The Mediæval Universities* (Allen & Unwin; 12s. 6d. net), and the story which follows is one which holds the attention of the reader to the last page. The popular picture of the Middle Ages as a period of passive submission to the Church, of unity in belief and practice, a picture which every student of history knows to be a fiction, is here illuminated with a weird variety of sidelights. We hear of professors being fined by their students for being absent or late, of statutes 'forbidding the Dean and Vice-Chancellor to give candidates private information of the questions in the coming examination,' of reluctant Rectors compelled to accept office, compelled also to redeem at exorbitant price every shred of clothing torn from off their back.

The universities to which the writer has devoted most attention are Paris, Bologna, and Oxford, but a general survey is given of the others. Many great and interesting personages come into view, from Abelard and Aquinas to Wycliffe and John Hus. The author traces the rise of the great European universities from the Cathedral Schools of the tenth and eleventh centuries, and their gradual development into republics of learning with power to treat on terms of equality with king and pope. He describes the great conflict between Realism and Nominalism, and the emergence of Scholasticism as the ancient wisdom made safe for Rome. It is a historical work of excellence, written in a pungent style, and with a salt of humour which should make it in the best sense popular.

We are glad to have in English the most considerable and illuminative of the late President T. G. Masaryk's philosophical writings—*Modern Man and Religion* (Allen & Unwin; 7s. 6d. net). It was the Great War and the subsequent years that made the name of Masaryk familiar throughout the world. His disinterested labours for his own small country in its difficult situation were well known and appreciated. Too few, however, realized that he was a man of thought no less than a man of action. At first this work seems to be antiquated. It was written some forty years ago; and in philosophy much water has flowed under

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'A fascinating story, as authentically indigenous to the mediæval scene as that of their sister aspira-

the bridges since then. In politics, economics, and science tremendous changes have been witnessed. Yet perusal of the book will reveal that Masaryk has a message as vital to our own day as to his own prime. His main contention just is that without religion society will crumble and tumble into chaos; and surely the years have only added fresh testimony to the truth of that. He reviews the philosophical teachings of Hume, Kant, Comte, Spencer, and the Czech Smetana, showing how each of them is compelled to have recourse to religion or something akin to religion. Then turning to literature and examining Goethe and de Musset, he points to the ill consequences of revolt against God. The last part of the book is obviously only a sketch which the author had no opportunity to fill in and complete; but the whole is a book worth having and worth reading.

*Democratic Leadership*, by Principal A. Barratt Brown, M.A. (Allen & Unwin; 2s. 6d. net), is the Swarthmore Lecture for 1938. The writer is a firm believer in democracy and democratic leadership, but he seeks a more firm grasp of its principles and a more thorough application of them in practice. He finds in the constitution and proceedings of the Quaker Meeting a model of the kind of thing to be aimed at. There you have, not merely a counting of heads, and decision by a majority, but the putting of heads together in a friendly conference which aims at finding 'the sense of the meeting.' This method, which leaves no room for a triumphant majority and an embittered minority, is, in the writer's belief, the wise, right, and Christian way of democracy, and individuals, parties and nations should be educated and encouraged to follow it.

*Duty and the Will of God*, by the Rev. L. A. Garrard, B.D. (Blackwell; 12s. 6d. net), proves on reading to be, to a greater extent than the title would indicate, a history of Christian ethics, for to this the main part of the book is devoted. In the first and shorter section the writer examines the nature of the idea of duty with special reference to Kant's categorical imperative. He finds that 'our duty is always to set ourselves to do the act that we believe would have the effect of satisfying the greatest claim upon us.' Further analysis gives 'as an alternative statement of our categorical imperative the principle that we ought always to do the will of God.' The bulk of the book is devoted to a study of 'duty in Christian theology,' and a most valuable and illuminating study it is. A careful and scholarly review is

given of the ethics of Jesus, preceded by a treatment of 'the Jewish conception of duty,' and followed by chapters on the contribution of St. Paul and the later New Testament writings. Thereafter the great Christian thinkers are discussed—Augustine, Aquinas, the Reformers, etc.—in so far as they treat of duty, and such special topics are dealt with as the double standard and the doctrine of conscience. Part III. of the book reviews 'the moral situation in Christian theology,' especially the doctrine of the Law of Nature in its relation to human institutions such as slavery, property, and government. The whole is a very thoughtful and valuable treatise, giving evidence on every page of wide reading, deep and incisive thinking, and sound judgment.

The Rev. Frank H. Ballard, M.A., in *The Return to Religion* (Epworth Press; 2s. 6d. net; and in paper covers, 1s. 6d. net), sets out from the Archbishop's call to the nation and deals in a popular fashion with the essentials. In the first part of the book he writes under the heading 'The Recall to Religion' and surveys successively The Return to God, The Return to a Christian Conception of Man, The Return to a Christian Way of Life, and The Return to the Priesthood of all Believers. The second part of the book was incited by Mr. H. G. Wells's rather silly remarks about the Bible at a recent conference, and considers The Bible as Literature, The People's Book, The Text Book of Human Liberty, and The Holy Book. These chapters were originally delivered as sermons and retain the homiletic form. But they are well worthy of a more permanent form. They are thoughtful, earnest, and persuasive presentations of urgent truth.

An earnest and intelligent attempt to deal with the condition of the unemployed in one of the 'Special Areas' has been made by the Rev. Kent White and a band of devoted helpers. A full and interesting account of the experiment is given in *The Hostel of the Good Shepherd* (Hodder & Stoughton; 1s. net). The book has for its aim an effort to remind complacent people of the terrible abuses that exist, in the hope that some possibilities of useful action may be suggested by Mr. White's experience. In successive chapters he tells the story of how a centre of activity, or rather activities, was established, and various attractive social and religious and even material enterprises were organized. The little book is important because of the originality and practical nature of the



measures devised. There are both inspiration and guidance in these pages.

A series of addresses which the Rev. J. R. Ackroyd, B.D., delivered in Worthing Congregational Church have been published under the title *Christ Speaks to our Generation* (Independent Press; 1s. net). In five chapters we have Christ's message to the individual, the community, the Church, the nation, and the world. All are suggestive and pointed, and we are not surprised to read in the Rev. W. M. Girdwood's 'Introduction' that they were found impressive and a means of blessing.

A little book on *The Lord's Prayer*, by Mr. V. D. Davis, B.A. (Lindsey Press; 1s. net), is welcome. It contains an interpretation of the prayer, clause by clause, and also an address on 'The Offering of Prayer.' As the Lord's Prayer is repeated every Sunday by all of us, contains a summary of Christ's teaching, and is often misunderstood, or not understood at all, books of this kind have a clear usefulness.

The Rt. Rev. A. F. Winnington-Ingram, D.D., Bishop of London, has written a short book entitled *What a Layman Should Believe* (Longmans; 3s. 6d. net). It is an appreciation and criticism of the recent Report on Doctrine in the Church of England. The 'appreciation' takes the form of an exposition, simple, clear, and untechnical, and enforced by many an illustrative instance, of certain fundamental Christian conceptions and affirmations. The 'criticism' is chiefly directed against the 'liberal' positions to which some of the signatories to the Report declared themselves to adhere; in particular, the denial of the Virgin Birth and the Physical Resurrection of Jesus. Dr. Ingram states the case for the conservative view on these doctrines, and is not slow to point out that the Archbishop of York among the signatories is on his side. It is a very readable book he gives us, and many will find it helpful.

The Rev. J. A. Broadbelt has followed up his book on 'Full Salvation' by a series of addresses published under the title of *The Burning Heart* (Marshall, Morgan & Scott; 1s. 6d. net). These addresses have the true Wesleyan ring about them, being full of fervour and striking the note of joy and victory. Some of them have already appeared in 'Joyful News,' and they will doubtless be welcomed by a wider circle of readers.

In his book, *The Stolen Sword* (Methuen; 6s. net), Principal L. P. Jacks makes what might at first sight seem to be merely an excursus into the region of detective fiction, and tells a thrilling story of a famous sword, with almost magical properties, said to have been originally used at the battle of Agincourt. It is a perilous possession, and the struggle to retain it, against the machinations of accomplished gangsters, provide many exciting incidents. The ultimate possessor regards the sword as a sacred hereditary trust, and so arranges matters that, after his death, no other human being shall acquire it. By reading between the lines of this tale an allegory might be discovered, hinting at the disastrous benefit of the possession of armaments; and the frequently repeated sentence, 'We are not pursuing a policy; we are keeping a promise,' would suggest the doctrine that militarism in all its phases is traditional rather than rational.

*The Lamp of Epictetus*, by Mr. Edward Jacomb (Methuen; 10s. 6d. net), does not profess to be a translation, but rather a paraphrase. Being convinced that a literal translation from the Greek would be dull and uninteresting to the modern reader, the author says, 'I have attempted to express Epictetus's thoughts as he might have expressed them were he lecturing in English to a class of young Englishmen at the present day; and I have deliberately used anachronisms, slang, and even Americanisms, when such seemed likely to beget a vividness which would otherwise be lacking.' There are obvious dangers in this method, but of the 'vividness' there can be no doubt. Take this example of 'advice to a boy on leaving school.' 'Well, my dear boy, here you are just going into the world for the first time. What an adventure! Now we want you to do something for us—to be, in fact, a kind of scout for us; to go out and see everything, and then come back and make a report. It won't be an easy job, you know. You'll want all your pluck to carry it through. But you won't be daunted by difficulties, will you? Difficulties prove the man.' The book will be found eminently readable and may do something to recommend Epictetus to modern readers. At the same time many will be apt to feel that the lectures, while containing good things, have a discouraging sameness about them, and that the argumentation is at times a somewhat barren logomachy. In the Stoic doctrine also, with its contempt for natural affection and all earthly comfort, there is a tone which we cannot but judge to be hard and affected.

In 1847 there landed in Bombay a young American missionary of the name of George Bowen. After a somewhat dilettante and adventurous youth he had been profoundly moved and changed in heart by a passionate love for a young lady whose memory, after her early death, he cherished to the end of his life. Devoting himself to mission work he felt impelled to accept no salary and to dedicate himself to a life of poverty. For forty years he lived in a little hut in the bazaar, sustaining his frail little body (he weighed only a hundred pounds) on native food and preaching daily in the streets of Bombay. Without being able to name a single convert he was revered by all as a Christian saint and a devotional writer of depth and insight. His memoir is at long length published under the title of *George Bowen of Bombay*, by Mr. Robert E. Speer (Missionary Review of the World, New York; \$2.50). The get-up of the volume is not attractive. The page is crowded and is mainly occupied with extracts from letters and diaries in distressingly small print. But the patient reader with good eyesight will find here many spiritual gems.

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A little book which should prove of great use to Sunday-school teachers has been issued by the National Sunday School Union, entitled *Twenty-Five Festival Orders of Service*, by Miss Bertha C. Krall (9d. net). It covers all types of special services. Besides the festivals of the Christian Year we have orders of service for harvest, flowers, cradle roll, promotion, teachers' re-dedication, etc. Full directions for each service are given, and the variety of suggestions offered shows that a great deal of thought and ingenuity has gone to the making up of this little book. It deserves a warm welcome.

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Dr. Campbell Morgan seems to rival Spurgeon himself in the fertility of his Scriptural exposition. In the *Voices of Twelve Hebrew Prophets* (Pickering & Inglis; 2s. 6d. net) he deals with the so-called Minor Prophets, setting forth the spiritual message of each. Critical questions do not interest him. He merely mentions in passing, for example, that he does not doubt the historic accuracy of the story of Jonah. His aim throughout is to find in each case the divine word which the prophet was commissioned to deliver. After all, this is the thing that most matters, and preachers who intend to lecture on the Minor Prophets will find here much that is suggestive and helpful.

The Rev. Cyril Charles Richardson, B.A., S.T.M., Th.D., assistant Professor of Church History at Union Theological Seminary, has given us a good book in *The Church Through the Centuries* (Scribners; 8s. 6d. net). It is a history not of the Church but of the conception of the Church. In the frequent conferences as to the possibility of Christian reunion, the question 'What is the Church?' is of basal importance. Opinions have differed and do differ so much. Dr. Richardson in a series of well-informed and well-written chapters sets before us the main types of conception from the days of the apostles to our own; and endeavours to describe the historical background of each view. Thus we have accounts of the Church-conceptions of the early centuries, the age of Augustine, the Middle Ages, the Reformation Period, and the Modern Period. It is all very interesting, informative, and suggestive. The conclusion is that 'we understand the meaning of the Church as the divine creation, the body of those whom God has called through His Son, and sent into the world to do His will. Because the truth of the Christian tradition is vital and not dead, it is embodied in a living community, which preserves, re-interprets, and hands it down to successive generations. In the Church Christianity is made alive.'

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It is not generally realized that the Bible consists for the most part of traditions that were *spoken*, not written. Paul's letters were dictated and bear all the marks of this. The historical parts of the Old Testament were composed of stories originally recited round the camp fire. The prophetic works were uttered, not, in the first place at any rate, written. And to get the full value of the Bible it should be read aloud. This is part of the value of the Lessons in church. And therefore a book like *How to Read the Bible Aloud*, by the Rev. R. S. T. Haslehurst, B.D., Priest-Vicar of Chichester Cathedral (S.P.C.K.; 4s. net), is calculated to be of great service. One wondered how a whole book could be made on such a subject, but Mr. Haslehurst has no difficulty about that. He deals faithfully with the faults of clerical public speech, with the essentials of good reading, with voice production, with 'theatrical' and 'dramatic' reading, with wrong emphasis, with reading public prayers. It is all good, and all, alas! necessary. And the book ought to be read by all who propose to read the Bible aloud in public.

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Recently many books have appeared containing prayers for young people, not all of them good.

*A Service Book for Youth* (S.P.C.K.; school edition 1s. 6d. net, teachers' edition 3s. 6d. net) is, however, different. It contains thirty-two complete services for school prayers, one page to each service. The plan is to begin with a psalm verse, then a reading, then a brief prayer, followed by a very short litany, a silent prayer and the Lord's Prayer. At the end of the book are supplementary readings from many sources—Marcus Aurelius, Faber, William Penn, St. Francis, the Gospels, and others. There is a sensible introduction on the conduct of school prayers. This is a book of great charm and value. It is also beautifully dressed and printed. No author or compiler is named, but the Archbishop of York writes a well-deserved commendatory foreword.

*Jesus and the Common Man To-day*, by the Rev. W. J. Wray, M.A. (Stockwell; 2s. 6d. net), is a vigorous and heartsome book. It deals in a dozen chapters with such topics as the Resources of Jesus, the Inspiration Jesus brings, Jesus and Youth, Jesus and Anxious Souls, Jesus Lord of Death. The writer appeals throughout for steadfast faith in Christ and for wholehearted devotion to His cause. Each chapter is concluded with an appropriate prayer.

*Five Minutes to Twelve*, by the Rev. Adolf Keller, D.D., LL.D. (S.C.M.; 2s. net), is the arresting title of a little book which intends to give 'a spiritual interpretation of the Oxford and Edinburgh Conferences.' None of the delegates to these oecumenical councils could have had a more profound insight into the religious and political state of Europe than Dr. Keller, and few may have had his intense spirituality. His reflections on the proceedings and his reaction to the whole situation make a contribution of quite peculiar value. Above all else he was impressed, on the one hand

by the consciousness of unity in Christ in spite of theological differences, and on the other hand by the desperate need of the world which the gospel alone can meet. 'It is five minutes to twelve on the world's political dial! . . . This should not be a "scare-head" phrase, but a challenge to the Church of Christ to use what may be its last opportunity.'

The Rev. D. T. Niles, B.D., a young Christian leader of Ceylon, has written a very striking little book—*Sir, We Would See Jesus* (S.C.M.; 2s. net). It is, as the sub-title indicates, a study in evangelism. Its chapters deal with the plea for evangelism, its rationale, its practice, the evangelizing church, the indigenous church, and there is an appendix on methods and the special problem of the depressed classes. It is all very fresh and cheering and highly instructive. No missionary study circle should miss it, nor any individual who desires to know what Christianity is making of cultured Easterns, and what they are making of it.

Dr. Cyril H. Valentine, who recently gave us a most useful book on 'The Treatment of Moral and Emotional Difficulties,' has followed this up by an equally practical, if slighter, volume on *Psychology and Modern Life* (S.C.M.; 1s. 6d. net). The title is too large for the subject, which is really very much the same as that of his previous book. But this little volume is in its own way equally useful. It contains four addresses given as a course of lunch-hour talks at the Church of St. Edmund the King, Lombard Street, London. The audience consisted of busy city workers, and naturally Dr. Valentine was colloquial in his manner of speech. This does not lessen, but rather increases, the attractiveness of the talks. These deal with common neurotic weaknesses, and might well have been given from a pulpit. At any rate they may well suggest subjects for excellent practical discourses.