

BOOKS AND THEIR WRITERS.

THE Autumn Publishing Season has produced a number of important works which will be of interest to the readers of the CHURCHMAN. Several of these are dealt with in special articles in this number. They include the Bishop of Gloucester's Primary Visitation Charge—*The Church of England*, the Bishop of Manchester's continuation of his philosophical studies, *Christus Veritas*, and Dr. Selbie's important contribution to the new Oxford series, *The Psychology of Religion*. Those selected for notice here will probably be of special interest to Church people engaged in religious and social work. The clergy will find several of them useful in the preparation of sermons and addresses. All of them, in one way or another, bear upon the practical application of the Christian Faith to life. They deal with the three great aspects of religious life to which attention is chiefly directed to-day; the personal life of devotion, the interpretation of the doctrine of the Church, and the social implications of Christianity—perhaps the most popular of all at the moment.

“The Living Church” Series, under the editorship of Dr. J. E. McFadyen, maintains its high standard of interest and usefulness. Among the latest additions to the series are two volumes, *The Story of Social Christianity* (James Clarke & Co., 6s. net each), by Francis Herbert Stead, M.A. Mr. Stead was Warden of Browning Hall, the well-known centre of social work in South London, from 1894-1921. He has therefore a first-hand acquaintance with current problems, and has shown a long practical interest in the application of Christianity to social relationships. He regards religious individualism, “the saving of one's own soul,” as a failure to realise the fulness of Christ's teaching. “The very purpose of Jesus was to found a Community—a Community which should fulfil and surpass the noblest dreams of Hebrew prophecy. The creation of that social miracle was His supreme achievement. . . . To show this process at work is the aim of our story.” He gives a long catalogue of the benefits that have been won for mankind by Christianity in many departments, including care for the sick, the helpless, widows and orphans, the disabled, and prisoners, as

well as in the Women's Movement, in education, in the emancipation of slaves, in the responsibilities of property, in international relationships, and in the inspiration of the Arts. Behind this wide range of movements there is the creative impulse of the Personal Will. "The story of the true Church is, properly told, the continuous biography of Jesus."

It is in this spirit that he tells the story of Social Christianity. The first volume brings the narrative down to the discovery of the New World in 1492. It traces the development from the time of the Apostles, through the penetration and capture of the Roman Empire (A.D. 90-325), the period of the Western Empire to A.D. 476, the Barbaric Flood to A.D. 814, the triumph of Feudalism and the Papacy to A.D. 1085, the Crusades, the Friars, and finally the revival of Paganism A.D. 1384-1492. There is ample scope here for a varied picture, and for the interpretation of the life and work of many interesting personalities. Mr. Stead has gathered into one view a mass of important information. He praises generously where he believes praise is due, and does not hesitate to condemn where he sees failure. The second volume will be found even more interesting as it brings the story down to our own day. It is divided into four periods. From 1492 to 1600 the forces of the Reformation and the Counter-Reformation were at work. Special prominence is given to Luther, Calvin, and Knox among the Reformers, and to Loyola and the Jesuits among the Roman Catholics. The seventeenth century, with the Pilgrim Fathers and the foundation of the United States, makes a special appeal to Mr. Stead, although he allows his indignation against the Stuart sovereigns somewhat too violent expression. Of the first three-quarters of the eighteenth century he gives a brief account, with special reference to the Moravian and Methodist movements. In the last section, from 1776 to 1923, he allows himself full scope, and gives a useful account of the varied movements of the period.

His sympathies are all on the side of Labour. "The Trades Union is a product of Christian civilisation." The Methodists "have through their lay preachers been the prophets of Labour solidarity, and the fathers of the first Socialist Government." He expresses strong disapproval of "the wild men of Moscow." He looks forward to the Organised Unity of Mankind and sees in the League of Nations a means of its achievement. These two volumes

are inspired by high ideals of Christian brotherhood and fellowship. In spite of a bias due to ardent sympathy with the Labour movement they will be found exceptionally useful as a source of information on the practical results of the influence of Christian teaching. At a time when the social aspect of Christianity is claiming the chief attention, Mr. Stead's story will win wide popularity.

Another volume in the Series is Mr. R. H. Coats' *The Changing Church and the Unchanging Christ* (6s. net). Here again we have an estimate of movements due to the influence of Christ in history. Mr. Coats deals more particularly with movements of thought and the conceptions of Christ and His work which have appealed to particular ages and countries. In Russia, for instance, there was "the fossil pedantry of the official Church" and a striving for "the pure simplicities of primitive Christianity." In Catholicism Christ is placed in a setting of institutionalism, and a vast and complicated system of authoritative dogma. After a survey of the value and significance of these, he points out the semi-magical means adopted, by which docile obedience produces a state of contented ignorance and servile pupilage. He adds, "The Roman Church seeks in a thousand ways to accommodate its message to the needs and longings of average human nature." In Evangelicalism he finds the best interpretation of Christ. Rationalism fails to understand Christ. Speculation represents some aspects of Christ's character but cannot deal adequately with His divinity. Art has done much to interpret Christ, but contemporary religious art is disappointing. His brief account of Christ in poetry brings out some of the chief features of Christian thought in such representative writers as Milton, Browning, and Tennyson. These references indicate the wide range of thought in this fascinating series of studies. The writer's powers of expression give distinction to his penetrating and suggestive thoughts.

Dr. A. J. Carlyle's *The Christian Church and Liberty* (4s. 6d. net) in the same Series, is a brief sketch of the attitude of the Church in different ages towards the ideas of individuality and equality. He says many hard things of the Church and its failure to realise the import of its essential principles. He traces the development of persecution and the setting up of the Inquisition to the influence

of St. Augustine. In more modern times he condemns the attitude of the Church towards the Labour Movement. At the same time he shows that Christian teaching maintains a high ideal of individual liberty, and in a closing chapter on the Church and Liberty to-day gives an account of the opportunity of the Church in face of the present conditions. Dr. Carlyle's scholarly treatment of a difficult subject will be read with interest.

Anglican Church Principles (The Macmillan Company, 10s. 6d. net), by Dr. Foakes Jackson, is an interesting volume, although it does not quite fulfil the anticipations raised by its title. It is in reality a history of the Church of England, with special reference to the type of thought prevailing in different periods. The author's account of the earlier days, in fact up to the time of the Reformation, is in the main sympathetically written, but from that period onwards he seems in a more critical mood. Cranmer is "by no means an attractive character—few people were at this period! The reigns of Edward VI and Mary I were the most regrettable in the history of the nation." He speaks of "the consummate duplicity of Elizabeth," although he acknowledges her "consummate ability" with an intellectual, rather than a moral, admiration. The clergy in the days of Elizabeth were worse in quality than at any other time, "nor was the Elizabethan episcopate altogether a credit to the Church." He gives the Evangelical Movement credit for its enthusiasm for humanity and the cause of missions. "Probably no movement has contributed more to the general alleviation of the miserable and the oppressed." It lost its vigour when the official rulers of the Church changed their attitude of hostility for one of approval. The Tractarian Movement only made headway when the churches were made more attractive, and "the drabness of Evangelicalism" was superseded. Newman's Tract XC "made it possible for a Catholic-minded man to stay inside the pale of the Church of England." Dr. Jackson's views on many points are not ours, but we have read his account of the Church with interest.

The Secret Garden of the Soul, and other Devotional Studies (James Clarke & Co., 6s. net) is a book of unusual quality. The writer, Mrs. Herman, died in December, 1923. She was the wife of a Presbyterian Minister, and engaged for many years in jour-

nalistic work. Towards the close of her life she was drawn to the Church of England. She was for a time on the staff of the *Challenge*. Finally she became an Anglo-Catholic and a writer for the *Church Times*. Her husband dedicates this volume of her studies to her memory as "Journalist, Theologian, Mystic." There is also an Appreciation of the Author by her friend, Dr. Duncan C. Macgregor. These studies have appeared in various religious journals. They attracted the attention of such a discriminating judge as the late Dr. J. H. Jowett, who pronounced them to be "the best of their kind in modern devotional literature." They certainly stand in a class by themselves. They are marked by a wide knowledge of human nature in its weakness and in its strength, and by deep spiritual insight. To a marked power of expression is added an exceptional command of simile and imagery. All these characteristics combine to give these studies a wonderful fascination and effectiveness. We may add that there is no trace of Anglo-Catholicism, and indeed the whole outlook is derived from a very different source. Her earlier upbringing and associations had left their mark too deeply upon her.

Two small books on the Atonement will be of interest to students of the latest thought on that subject. Dr. H. Maldwyn Hughes, the well-known Principal of Wesley House, Cambridge, has written *What is the Atonement? A Study in the Passion of God in Christ*. (James Clarke & Co., 4s. 6d. net). With brief and clear analysis he goes over much of the old ground, and by careful and moderate statement seeks to express what he believes to be in harmony with the teaching of the New Testament. He is fully aware that no complete answer can be given to the intellect of how the Cross "breaks the power of sin, cleanses us from the guilt of sin, and gives us the assurance that our sins are forgiven." Yet he has no doubt of the fact. Spiritual illumination and apprehension and the testimony of thirteen centuries attest it. His central thought is that "the Cross is the revelation in one focal act in time and on the field of history of what God is from all eternity," and "the key to the meaning of the Cross is to be found in the passion of God." The other book is *The Message about the Cross. A Fresh Study of the Doctrine of the Atonement* (Allen & Unwin, 3s. 6d. net), by C. J. Cadoux, M.A., D.D. He also feels that it is "not more than a

limited distance that the intellect can carry us," but the Cross gives "that peace-giving and enabling grace of God, of which it has never ceased to speak to the human heart." His treatment of the subject must be placed among those that are described as "Moral Theories." Yet he expresses dissatisfaction with previous presentations of them. At the same time his own leaves the same impression of inadequacy. He finds only a difference of degree between the death of Jesus and those of the martyrs. "Human goodness and self-sacrifice redeem by revealing God." This does not satisfy, the belief still prevails that Jesus is more, and that He did more.

Devotional Classics is the title given by J. M. Connell to a series of Martha Upton Lectures delivered at Manchester College, Oxford (Longmans, Green & Co., 5s. net). The subjects of the eight lectures are St. Augustine, St. Patrick and St. Columba, St. Bernard, John Tauler, Thomas à Kempis, St. Francis de Sales, John Bunyan, and William Law. A brief sketch of the life of each in its historical setting leads up to the chief work associated with his name. The essential spiritual truths drawn from experience of communion with God are emphasised. The whole collection, although so varied in age and environment, combines to give an effective presentation of the power of Christ in moulding human personality.

Another volume of *The Speaker's Bible* (12s. 6d.) has appeared. It contains 1 and 2 Peter and Jude. The characteristics of this Commentary have already been stated in the *CHURCHMAN*. It ranks among the most useful compilations we owe to Dr. Hastings. The brief Introductions contain the latest information as to authorship, date, place and purpose of writing, together with the leading characteristics of each Epistle. The comments on each passage aim at giving substantial aid in the preparation of sermons. They are selected from the writings of modern preachers, but "so much has been done in the way of condensing, re-arranging, re-writing, adding to, and illustrating, that the sources have not as a rule been given." There is also much original matter by the Editor and others. There is a useful list of Commentaries for reference. An Index to Sermons gives all the most important published in recent years on the various passages.