

## REVIEWS OF BOOKS

THE TRACTARIAN MOVEMENT. By E. A. Knox, D.D., formerly Bishop of Manchester. *G. P. Putnam's Sons.* 10s. 6d. net.

The celebration of the Centenary of the Oxford Movement has called forth many publications dealing with its various aspects. Some of these are purely partisan tracts. Some are more ambitious efforts to explain the causes and development of the Movement; but they are mainly the work of those who regard themselves as the successors of the Tractarians in the modern Anglo-Catholic School. The celebration demanded a work which would set out the whole Movement from the point of view of a loyal Anglican, and Bishop Knox has provided in this volume an accurate and impartial record of the successive phases of the Movement from its inception in 1833 to the secession of Newman to the Roman Communion in 1845. Bishop Knox's gifts as a writer are well known and appreciated by a wide circle of readers, but we must say that in this study of the Tractarians he has shown himself a brilliant historian. If his long life had not been spent in the multifarious activities of the Church and the Episcopate, this volume, written at his great age, shows that he would have taken high rank among the historians of the day. It displays all the qualities of a good historian. The first requisite of the historian is a wide and accurate knowledge of the vast mass of materials with which he has to deal. This includes not merely the life and work of the chief actors and a just appreciation of their characters, but also the whole environment in which they lived and the surrounding influences that moulded their age and produced its characteristic lines of thought. The second quality demanded is an ability to select from the material provided all that is needed without superfluity to present the picture in its true perspective; and the third is power of insight to select the forces underlying the Movements of the age depicted, and to present them in their interaction upon one another, and in their ultimate consequence. All these powers Bishop Knox displays in a very high degree. The result is a history of the Tractarian Movement that must become the classic work on the subject. His past associations with Oxford have given him an intimate acquaintance with the ethos of the University at the time when, the first thrills and shocks of the new enthusiasm being over, a more critical and adequate view of the gains and losses could be taken. Time has mellowed the vista and enabled the Bishop, while admiring the abilities of the chief protagonists, to exhibit the weaknesses of their theories and the consequent disabilities which have resulted in the religious life of the country, and throughout the Anglican Communion.

The opening chapter gives an account of "The Establishment" as it was settled in the reign of Queen Elizabeth, and the various

changes in practice and in theory that the course of time produced, till the alliance between Church and State presented the problem to Evangelicals and Tractarians alike, "Could a Church be national without being either spiritually dead or absorbed in the Papal Communion?" A vivid picture of "Oxford Life and Thought in 1832" brings out the relations between Nationalism and Romanticism and their influence upon the "squirearchy and the clergy." A wider range of view is introduced by an account of religious movements in France and their influence on Oxford thought. It is shown that the Tractarian Movement was not an isolated one, but was part of a religious development which was widespread at the time. In French Roman Catholic circles it was partly expressed in a great desire for the conversion of England. A glance at "The Evangelicals or 'Old Contemptibles'" of the time shows, that in spite of the outside opinion of them indicated in the title, they were "progressive, associated with humanitarian reforms and worldwide missionary enterprise," while the Tractarians were "reactionary, guided by Romanticism and a desire to re-establish the rule of the clergy over the laity," a desire which was concealed "under the cloak of the revival of Church discipline." The heart of the problem is reached in the consideration of the various interpretations that were given to the clause in the Creed, "I believe in the Holy Catholic Church." This article was regarded as a "suppressed truth" before the Oxford Movement, and the foundation principle of the Movement was the view that the promises made by our Lord of guidance into all truth, of power to absolve or retain sins, of His continued Presence and of "sacramental grace" were "guaranteed and confirmed to the Bishops in all ages as the Divinely-appointed successors of the Apostles, and to priests ordained by those Bishops and to no others." Once this interpretation was accepted the consequences were inevitable, and Dr. Knox traces them out with unerring judgment. Keble's sermon on National Apostasy, preached in July, 1833, was the assertion of the claims of the Church as against the State with its supposed growing Liberalism, and the Dissenters, who were regarded as lacking the elementary character of Churchmanship which depended on the possession of the Apostolical Succession in the Episcopate. Stage by stage the character of the Movement was changed by the inevitable logic of facts. The theory of the "Apostolical Church" developed into an assertion of the narrow and intolerant view of Catholicism in the restricted sense of the Roman conception, then to a complete withdrawal on the part of Newman and his more intimate associates of opposition to the superstitions and errors of Rome and finally to an acceptance of all the claims of the Papacy. The authorities of the Roman Communion were from the first keenly alive to the possible advantages to be gained from the Movement, although they were undoubtedly disappointed with the ultimate result, as the perversion of Newman did not lead to any great landslide or produce any appreciable effects for the benefit of the Roman Church in England. It is a mistake to imagine that the Romanists

were mere idle spectators of what was going on in the Church of England at the time. Dr. Knox shows the various activities, both at home and abroad, that were at work, through Wiseman, de Lisle, Dalgairns, Father Dominic, Spence and others to help forward the expected disaster to the Anglican Communion when a great body of its members became Romanists. The expected dénouement never took place.

Dr. Knox has a special gift of insight into character, and an unusual power of analysis of motives. One of the chief interests of this volume is the fascinating study of the various phases in the processes of thought through which Newman passed before he finally went over. The inherent scepticism of his whole outlook is noted, and his effort to counteract it by finding some adequate Authority upon which he could rest. In a passage of special beauty Dr. Knox describes the tragic ending of Newman's Anglican career. It ends with the words: "Ecclesiastical history has many tragedies, but few which, for the bitterness they caused to the sacrificer, could be compared with the surrender of John Henry Newman at the feet of Father Dominic." One of the chief sources of Newman's weakness, apart from defects in his theological learning which could not be compensated for by the acuteness of his intellect, was this self-centred concentration. These and many other features in the subtle genius of a man whose aim, although it was holiness, resulted in an amazing self-deception, are fully set out. Equally valuable accounts are given of other actors in the tragedy. For example, Hurrell Froude, whose deleterious influence upon Newman was great, is presented in his true character as a despiser of the Reformation and all that it stood for. Others helped to increase "the encircling gloom" in which at last "Newman saw a Ghost" as a result of an article by Wiseman on the Donatists. This was the beginning of the last stage. We must leave to our readers to enjoy for themselves the immense mass of interesting details which Bishop Knox has brought together from his minute and extensive acquaintance with all the sources of information concerning the period. Many sidelights are thrown upon the scene, which have escaped the notice of other writers less fully equipped or more definitely partisan in their attitude. While firm in his own position, the Bishop gives a just and impartial estimate of the powers of the chief Tractarians and their associates. We find the results of the Movement, as far as the answer to the question of the Church is concerned, summed up in an interesting passage. "Ten years had passed since Sikes had prophesied that the revival of the Article 'I believe in the Holy Catholic Church' would eclipse the rest of the Creed. For ten years the leaders of the Oxford Movement had been inculcating 'Church Doctrine.' But they had done more to confuse than enlighten the public mind. The Apostolic Succession and authority of the Episcopate had broken under their hands like a bruised reed and had pierced them. The Thirty-nine Articles, instead of being a clear exposition of Church doctrine had been expounded as meaning almost the opposite of what they seemed

to say. Rome had delivered knocks and blows which left Newman 'with a pain in the pit of his stomach.' "

Many readers will turn with special interest to the closing chapters on "The Environment of the Oxford Movement" and "Summary and Sequel." The first of these helps us to see how united and progressive our Church might have been had the original impulse of the Evangelical Revival been allowed to reach its true consummation in the religious life of the land, and if it had not been thwarted and turned into new and unfortunate channels by the theory and teaching of the Tractarians on the Church and the necessity of Apostolic Succession and Episcopacy.

Of special interest is the concluding chapter, which gives an unusually able and convincing estimate of the results of the Movement and its influence upon the religion of to-day. A fundamental principle of the English Reformation was the position of the laity. A deadly blow was aimed at it by the effort to introduce a system of discipline which meant the control of the clergy over the laity. The Tractarians failed also in that "they became, in fact, a sect and broke up the Communion of the Church of England. They tried to restore faith in the Holy Catholic Church, and succeeded in splitting the Church of England." The attitude of Evangelicals towards the Anglo-Catholic system must be determined by their loyalty to Christ; for "the Catholic System, as it is called, is not to be found in the teaching of Christ and His Apostles."

This invaluable contribution to the study of the Oxford Movement and its results affords just grounds for the refusal of those Evangelical Churchpeople who are unable to take part in the Celebrations of its Centenary.

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THE PROTESTANT DICTIONARY. New Edition. Edited by Charles Sydney Carter, M.A., and G. E. Alison Weeks, M.A., B.D., LL.D. *The Harrison Trust.* 31s. 6d. net.

*The Protestant Dictionary* was first published in 1904 under the editorship of Charles H. H. Wright, D.D., Ph.D., and Charles Neil, M.A. Coming from the hands of such able scholars, assisted by a company of equally able contributors, the volume took its place at once as a standard work of reference. It was largely used by those who required accurate information on points of Church history and doctrine, especially on those that concerned our differences from the Church of Rome. It was explained clearly that the words "Protestant" and "Catholic" are not conflicting terms when rightly understood. "The word Protestantism stands for the return to Primitive and Apostolic Christianity." It is the reassertion of "the faith once for all delivered unto the saints." Although the work was conceived in no controversial spirit, it had to deal with matters of controversy. Its purpose was simply to provide reliable and uncontroversial information. The names of the distinguished scholars and theologians from many

of the Protestant Churches who assisted in the production of the Dictionary were a guarantee of the soundness of the learning it contained.

After thirty years it is evident that a new edition was needed. "Recent research combined with modern scholarship has resulted in fuller and more accurate knowledge on many subjects, while many events that have occurred during this period necessitated special mention and treatment." The task of revision has been assigned to the competent hands of the Rev. C. Sydney Carter and the Rev. G. E. Alison Weeks, who have been assisted by a number of able contributors well acquainted with recent developments of thought. The result of their work is to produce a reliable volume of reference which will be invaluable to students for many years to come. We are glad to notice the reference made to the loss which Evangelical scholarship suffered in the deaths of the Ven. Archdeacon Thorpe and the Rev. T. J. Pulvertaft, both of whom had promised their assistance in the work. The value of such a dictionary can only be realised by its use, and we have already found the accuracy and fairness that we expected in such articles as those on the Malines Conversations, the Church Assembly, Moral Theology, The Prayer Book, Reservation, Epiklesis, and a number of others which we have had occasion to consult. The editors have kept in view the needs of the scholars, who demand the results of minute research, and the general reader who is more concerned with broad results.

The volume is excellently produced on good paper, with excellent type and strong binding. There are sixteen full-page illustrations, with many smaller ones distributed throughout the text. A useful feature is a tabular view of Popes, Kings and Emperors up to the present time, with concise notes on the chief contemporary events. There is a full index, with cross-reference, and a bibliography is added to the longer articles. The volume is issued at the price of 31s. 6d., which is moderate when the amount of work involved is taken into consideration. We recommend our readers to obtain a copy, as they will find it an invaluable source of accurate information on all subjects concerned with the history and teaching of Protestantism.

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A HISTORY OF ISRAEL. Vol. I. From the Exodus to the Fall of Jerusalem, 586 B.C. By Theodore H. Robinson, Professor of Semitic Languages, University College, Cardiff. Vol. II. From the Fall of Jerusalem, 586 B.C. to the Bar-Kokhba Revolt, A.D. 135. By W. O. E. Oesterley, Professor of Hebrew and O.T. Exegesis, King's College, London. *Oxford: The Clarendon Press, 1932.*

Such a book has long been needed, and the volumes before us, we believe, will long be used. It is a happy coincidence that one volume is produced by a minister of the Free Church and the other by an Anglican clergyman. Layman, teacher, minister and specialist

will be consulting this *History of Israel*. The two volumes may be obtained separately, and either is a cheap fifteen shillings' worth (approximately 512 pages per volume, with 11 maps in each).

All schools of thought recognise the need, in studying the Old Testament, of a running history or at least a small manual to read side by side with the text itself. At one time this was supplied for many by such a volume as Maclear's; later students used Ottley, others Foakes Jackson or Wade.

Robinson's great work is the result of years of labour of the nature styled "critical," but there will be many who will be gratified that his great exposition of O.T. history is so well balanced and (in the best sense) "conservative." In his own preface (p. x) he remarks: "It may seem to some readers that in the earlier part of the book I have given too much weight to the Biblical narratives. . . . I have not the slightest doubt that among those who in the remote past contributed to the future Israel, there were men named Abraham, Isaac and Jacob. . . ." He speaks sympathetically of Garstang's recent publication *Joshua-Judges*.

Robinson holds to the critical view which has become now well-nigh traditional that Deuteronomy, or the basis of Deuteronomy, was promulgated as a document in the seventh century B.C. He examines briefly, but definitely discards, the theory developed independently by both Hölcher and Kennett that Deuteronomy is essentially post-exilic. (See *Additional Note F*, p. 425.) Robinson's work is characterised by breadth of outlook, careful study of the Hebrew text and a wide knowledge of the work of other O.T. scholars. Inevitably there will be a number of matters upon which the reader will find his judgment differ from that of the author, at times widely.

Canon Oesterley has a difficult period as his self-chosen task. It is admitted by all that the original sources for the making of a history of the period 586 B.C. to A.D. 135, canonical and uncanonical combined, do not cover the field, and at times raise problems difficult and perplexing even more than is the case with the pre-exilic period of Israel's history. But the author tackles his task manfully, using skilfully the vast amount of modern discussion which has come into being of recent years in English and in other languages.

Dr. Oesterley in some of his first hundred pages is perhaps a trifle provocative. Interesting suggestions are that, when the first batch of exiles returned, the temple, "though in a dilapidated condition, was still standing; the altar had been used for offering sacrifices during the whole period of the Exile." There is evidence for these points, but in our opinion they are not so incontestable as is the general fact that there was a considerable Jewish population living in the land during the whole of the period. Dr. Oesterley declares "there is now no room for doubt that Ezra was Nehemiah's successor" (p. 129). At the same time the writer differs from many in that he claims that the *essence* of what is said in Ezra of himself and his work is historically true. Some would attribute him and it

to fiction. The origin of the Samaritan schism is dealt with ably ; and those who have not read the Elephantine Papyri will learn much and will have their curiosity stimulated by Additional Note C. He makes the suggestion that only the Jews of the Nile Island in the fifth century B.C. spoke Aramaic is best explained if they were in fact the second generation of those Israelite captives who were deported after the fall of Samaria to the (Aramaic-speaking) provinces of Mesopotamia. Perhaps their fathers had first moved over to Egypt in the Assyrian army of Asshur-bani-pal.

The story of the Maccabaeen revolt is fully told ; and the general historical introduction and background to the New Testament are well and interestingly given. In a word students of the New Testament (not less than those of the Old) will find an abundance of help of a general and of a detailed character as they read this comprehensive and well-written volume.

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THE BUDDHA AND THE CHRIST. An Exploration of the Meaning of the Universe and of the Purpose of Human Life. The Bampton Lectures for 1932. By Canon B. H. Streeter, D.D. *Macmillan & Co.* 7s. 6d. net.

Canon Streeter explains at the outset that these lectures are not intended to be a study in Comparative Religion. Their aim is to explore whether materials afforded by such comparative study throw light on the Unseen Power behind the Universe and so can provide the basis of a working philosophy for everyday life. He has chosen for his purpose the two greatest of the world's great religions, and has paid visits to China and Japan in order to come into personal contact with people brought up in the Buddhist tradition so as to provide a sympathetic understanding of what that religion means to those who actually profess it. The outcome is a book that will not only interest all students of religion, but will also help those who are seeking to understand the various problems which to-day have to be faced by all thoughtful people.

In the opening chapter he deals with Science and Religion as two parallel avenues to a knowledge of the Ultimate Reality—a subject which he has already considered in his earlier work on *Reality*. He shows that Science is as the map of a landscape to the actual scene, or as the lines on a gramophone record to the music as heard. Religion supplies what is lacking, but Religion must not be assumed to be the Christian Religion. He therefore examines and contrasts what Christianity and Buddhism have to offer. Many in the West are to-day attracted by what they believe to be the teaching of Buddhism, and it is well for them to see the real character of that teaching and how far it falls short of what Christianity provides. The result of Canon Streeter's examination is to show that while Buddhism has many fine characteristics, Christianity holds the supreme place and provides all that is required for human needs. The account that is given of Buddhism is of special value as it is a sympathetic study of all that is best in it

acquired at first hand from Buddhist teachers. The chief interest of the book is, however, the application of the religious truths to the practical affairs of life. A great variety of very important subjects are considered and interesting light is thrown on each of them. The account of "Evolving Christianity" shows the conflicts of thought that have marked the history of the Church and have led up to the task of the modern theologian. Students interested in philosophic thought will appreciate the lecture on "Magic, Philosophy, and Religion." A more general appeal is made in the closing chapters which deal with Pain, Action and Ideal, and Immortality. In these pages many and varied questions are brought under review. For example, the contrast between World-affirming and World-denying Ethics, the relation between Psychological Research and the Scientific outlook, Reincarnation and Karma, the modern world view of immortality, and life eternal. Canon Streeter is in close touch with many phases of modern thought and he shows clearly how Christianity can meet the questions so frequently raised by doubting spirits. His aim is practical and he throws the light of the great principles represented by the ideal of Nirvana on the one hand and the ideal of the Kingdom of God on the other on the conduct of life. It is a striking and original volume, and will suggest new lines of treatment to many thinkers, as well as supplying useful information on the character and results of widely differing types of religious teaching.

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THE GROWTH OF MODERN ENGLAND. By Gilbert Slater. *Constable & Co.*, 1932. 15s. net.

A great historian has said that if we would understand the age in which we are living we must study the history of the eighteenth and nineteenth centuries. Yet we find that the majority of English people know more about Alfred the Great and William the Conqueror than they do of the men who built up the British Empire in the eighteenth century, or of the statesmen and movements which, during the nineteenth century, were responsible for the formation of the democratic constitution under which we are now living. Similarly, what often hinders an intelligent interpretation of the New Testament is that many of our religious teachers appear to know far more about Abraham and Moses and Samuel and David than they do of the religious and political conditions in Palestine between 300 B.C. and A.D. 100.

Dr. Slater's book is an excellent compendium of the history of England during the last 230 years. It is very clearly arranged, and the amount of information it contains is extraordinary. It is divided into five parts: (1) "The Eighteenth Century"; (2) "War on Two Fronts (1789-1815)"; (3) "From Waterloo to the Crimean War"; (4) "The Mid-Victorian Age"; (5) "The Last Half-Century." Each part is, again, carefully divided into chapters. In the last part these deal, among other subjects, with "The Second Industrial Revolution" (that due to the invention of the dynamo



and the internal combustion engine ; also to the results of chemical and biological research) ; other chapters deal with " Foreign Affairs " (including the Great War) : " The Development of Local Government " ; " British Industry and International Competition " ; and " The Labour Movement " .

As Dr. Slater reviews the various influences which have produced the England of to-day he does not neglect that of religion. His book opens with a valuable survey of " Religious Feeling and Ethics at the Opening of the Eighteenth Century " . He makes a careful estimate of these, again, at the close of the same century. When he arrives at the middle of the nineteenth century he deals quite fairly with the influences of both the Evangelical and Tractarian Movements. While he is careful to write as a historian and not as a partisan, he does not hesitate to point out " certain results of doctrines borrowed from mediævalism by the Tractarian Movement. "

Speaking of the stress laid by the Tractarians on the doctrine of Apostolic Succession, Dr. Slater writes, " in proportion as this doctrine is accepted it leads the cleric on to the acceptance of other doctrines which exalt his calling and mark him out as one divinely entrusted with spiritual authority over laymen, among which interpretations of the doctrine with regard to the Eucharist approximating to, if they are not identical with, the Roman doctrine of Transubstantiation, and the obligation of auricular confession, are the most important " (p. 390).

As Dr. Slater opens his book with an account of religious conditions in England at the beginning of the eighteenth century, so he closes it with a brief estimate of the influences affecting religion in England at the present time. He sees two movements at work, which he names " Neo-Christianity " and " Neo-paganism " (possibly the first of these terms is not quite happily chosen). By " Neo-Christianity " he means a " Back to the Gospels " movement, of which he says, " It is somewhat timid in its manifestations. " Would that it were far less timid ! Certainly there is far too little " Gospel preaching " to-day. The evidences of this movement are far stronger in literature (e.g. in books like Dr. J. R. Glover's) than in the pulpit. " Neo-Paganism " Dr. Slater defines as " the revival of the ethics of Hellas in its finest time. " Of this judgment I would say that if it is true at all it is so among a very limited number of people.

Actually the " Neo-Paganism " so much in evidence to-day has little connection with the ethics of Plato and Aristotle or with those of the Stoics. It is rather a widespread and foolish revolt against all forms of self-discipline, and especially against such a self-discipline as a Christian life demands.

Apart from this one instance I do not know of any judgment of Dr. Slater's with which I find myself in strong disagreement.

His book is a thoroughly useful one, and for those who wish to know how the England in which we are living to-day has come to be what it is I know none better.

W. E. C.

TALMUDIC JUDAISM AND CHRISTIANITY. By Dr. A. Lukyn Williams. *London: S.P.C.K., 1933. 2s. net.*

For Hebrew students a thoroughly reliable introduction to further study of a complicated problem; and of more than usual interest to the student of the English New Testament. The object of the volume is to demonstrate that the Talmud affords trustworthy evidence to the nature of Rabbinic Judaism of the period 4 B.C. to the destruction of Jerusalem. But before dealing directly with this problem Dr. Williams devotes a chapter to a brief account of the two Talmuds, and explains the technical terms Mishna, Gemara, Haggadah and Halakah which puzzle the uninitiated. To illustrate the character of the Talmud he gives in full two translated extracts, one from the Babylonian (*Berachoth ix, 2*) and the other from the so-called Jerusalem Talmud (*ib. iii, 3*); and then he answers the question as to the permanent value of the Talmuds. Turning now to his main objective our author deals with the Talmud as evidence for the Rabbinic Judaism of the New Testament, discussing his subject under two heads: (1) evidence apart from the New Testament, (2) the witness of the New Testament itself. The sources of the evidence under the first heading are few, but satisfactory for the purpose—Josephus, the *Megillath Taanith*, the customs whose origin is lost in antiquity, part of *Pirke Avoth* and the older parts of the Jewish Liturgy. From these sources is drawn out the nature of the Rabbinic Judaism in Palestine during New Testament times, and the conclusion reached that it was “as bright and happy a religion as the world has seen.” A comparison of the teaching of our sources with that of the Talmud establishes that the outlook and attitude of Talmudic Judaism is identical with that of the Palestinian Rabbinic Judaism of the first century. In his brief chapter on the witness of the New Testament itself Dr. Williams comes to the conclusion that “to both St. Paul and our Lord the light-hearted religion of Rabbinic Judaism seemed to be wanting in depth.”

There are small misprints on pp. 16, note 2; 52, note 5. The latest critical edition of the *Megillath Taanith* by Hans Lichtenstein (*Cincinnati, 1932*) should be added to the note on p. 40. An English translation of both the Aramaic and Hebrew appeared in *THE CHURCHMAN* of 1922-3.

A. W. GREENUP.

THE MEANING OF THE REVELATION. By Mr. Philip Carrington, M.A., sometime Scholar of Selwyn College, Cambridge, and at present Dean of Divinity University of Bishops College, Lennoxville, Quebec. *S.P.C.K. 12s. 6d.*

This is a very interesting and thought-provoking book. Its main object is to give a running commentary to elucidate the meaning. The author does not discuss the question of authorship, for he considers that it is sufficient for his purpose to state that “someone” wrote the Revelation about the year A.D. 95

and intended it to mean something, and his task has been to find out what he meant. Mr. Carrington considers *The Apocalypse* to be a "great monument of mystic poetry," and he is deeply impressed with the spirituality of the Visions. When the *Apocalypse* was originally written "it was naturally accepted as an account of current events and of events shortly to come to pass," but very soon the key to its meaning was lost, "and its mystic symbolism was taken as literal description." He can therefore find no support for the theory that the *Apocalypse* is merely a forecast of the main events of history, and further he shows that a purely spiritual method of interpretation fails to see that the Revelation was decidedly a message to its own age and "that a Hebrew never thought of the spiritual except as an actual living force in present history." While he pays a great tribute to the Commentary of Dr. Charles, yet he disagrees with his supposition that "the symbols of St. John must be employed by him in the same sense as they are employed by the anonymous authors of *Enoch*, *Esdras* and the rest," and therefore he refuses to bring down the meaning of the *Apocalypse* to "their level of literalism, materialism, pessimism and puerility." He believes the book to be a highly spiritual poem and capable of a high spiritual meaning throughout. Further, he considers the Mythical theory, which regards the work as a mass of contradictory fragments by various authors, unsatisfactory, for while Mr. Carrington believes that the book can be divided into "strata which seem to have been composed at different times and in different places," yet he feels sure that it is a literary unity and the work of one great genius.

In regard to the Eschatological view he maintains that while the author borrowed from the *Apocalypses* of his time their literary form, yet he has used that literary form to convey his own meaning, and that meaning is spiritual—its symbols standing for great invisible forces which are at work in human history, and it is occupied with current history of his own times. He considers therefore that the author is dealing with great spiritual realities—not abstract ideas—and that great invisible powers are at work in history, which powers are described in symbolic terms, and the determining and formative influences in the thought of the author are Jesus and the older prophets, especially *Ezekiel*, for as he points out "the plan of *Ezekiel* is the plan of Revelation."

The distinct feature of Mr. Carrington's book is the revival of Dr. Milligan's theory that the great city—*Babylon*—which is the central event of the book, is *Jerusalem*, and he brings forward many new facts to support this contention.

There is a very useful introduction dealing with the main ideas of Apocalyptic Literature and the actual commentary is divided into four parts. Chapters 1-3 are described as St. John's introduction containing his greetings to the Seven Churches.

Chapters 4-11 deal with "this age," by which is meant the first age in the world's history, in which St. John outlines the history of the world and prophecy down to the middle of the first century

A.D., an age marked by God's covenant with Israel and culminating in God's rejection of them which Jesus had prophesied in A.D. 30 and which was effected in A.D. 70. This whole section leads up to the destruction of Jerusalem.

Chapters 12-14 to verse 13 describe the birth of the Saviour and the origin of Christianity. It is interesting to note that in Chapter 12 he identifies the Heavenly woman as the Mother of the Messiah and Michael is identified with Christ.

Chapter 14, verse 14 to end, announces the final doom of Jerusalem and the final triumph of Christ and His Church and the establishment of the New Jerusalem.

The book is written in a very clear style and can be recommended as a sane and helpful interpretation of this difficult book. It has a good index which will make the book useful for reference.

THE PEOPLE OF THE MOSQUE. By L. Bevan Jones. Pp. xvi + 327. *Student Christian Movement Press*. 10s. 6d. net.

The Principal of the Henry Martyn School of Islamics, Lahore, has rendered invaluable service to all missionary students and particularly to those whose work lies among Mohammedans. This book is written at the request of the National Christian Council of India, and is intended to supply a long-felt need for a careful study of Mohammedan origins, teaching and thought. Its usefulness will be gradually increased by the projected translations into Urdu, Hindi and Bengali.

It is an age of change everywhere and not least in the Muslim world. While it would not be true to say that Mohammedans generally are looking with new and critical eyes at the faith which they profess, there are large sections of the more educated class who freely attack "not only the Christian missionary, but the antiquated mulla as well."

Here lies a great opportunity and, as Mr. Bevan Jones shows, a great danger. He pleads for intelligent use of the opportunity afforded. Much harm has been done by injudicious attacks on the personal character of Mohammed. The literature largely used by missionaries has not always been wisely planned; too frequently it has simply called forth a bitter response. The Christian doctrine needs carefully stating and in such a way as not to offend unnecessarily Muslim prejudices. Above all it is the part of the missionary to get to know individual Muslims and at all times to live the Gospel which he preaches. It is by witness even more than by preaching that conquests will be made.

For a comprehensive yet readable survey of the foundations, faith and practice of Islam, and for a reasonable and careful estimate of Islam's strength and inadequacy, we whole-heartedly commend this book.

F. B.

HE THAT COMETH. By Rev. Geoffrey Allen (Fellow and Chaplain, Lincoln College, Oxford). *Alexander MacLehose & Co.* 5s.

It is not easy in a short Notice to do justice to this apologia for the Oxford Group Movement on the one hand, or to any criticism of it on the other.

Frankly, we are charmed by the beauty of much of it, but equally we are perplexed by what appears to be its main import. It seems as though we must either espouse the Group methods or find our place among the Pharisees and hypocrites.

This new exclusiveness is bound to produce new divisions. Every Christian condemns hypocrisy, but not every Christian feels led to expose his secret shame to others, still less to regard it as a *sine qua non* that all Christians must do so.

In Chapter VIII we are told that "modern theology has taken away the reminder of the anger of God, and has pictured God as an amiable figure who is not allowed to rebuke sin and cannot heal it." This may be true, but it is untrue to suppose that all Christians are under the sway of "modern theology" and that no Christians understand experimentally the revelation of God's way of salvation in the Epistle to the Romans, where the true antidote to the error that forgiveness "costs nothing and achieves nothing" and that "we can therefore freely continue as we are" was given, once for all, centuries ago.

If the stimulating challenge of the Group Movement makes people study afresh the true groundwork of Christianity in the New Testament, much good will come. But if it aspires to take the place of the one foundation nothing but harm can result.

H. D.

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