

REVIEWS OF BOOKS.

THE CHRISTIAN SOCIAL MOVEMENT.

FAITH AND SOCIETY. A Study of the Structure, Outlook and Opportunity of the Christian Social Movement in Great Britain and the United States of America. By Maurice B. Reckitt, M.A. *Longmans, Green & Co.* 10s. net.

Owing to the serious and persistent world-wide depression of trade, and, consequently, immense amount of unemployment, the "Social Question" is a very "burning" question at the present time.

The evil is being attacked from many sides; politicians, economists and social philosophers are at work devising various remedies. Meanwhile poverty with its attendant evils increases. For it is not only material poverty, want of means to maintain physical efficiency, that is growing. Long-enforced idleness tends to loss of character, and moral as well as physical stamina becomes weaker. Where there is neither demand nor return for effort the exercise of effort tends to cease.

The Christian has, in virtue of the profession of Christianity, been rightly taught, that anything which has for its aim the welfare of humanity cannot be no concern of his. Consequently he must ask himself what he can do to help to lessen or remove the present distress. Various lines of action are being tried. One arises from a belief that the present social order is radically wrong, and that therefore we must seek to change that order; another would, while retaining the existing order, seek to remove from it various grave blemishes and serious defects; a third would be content with trying in different ways to alleviate the lot of those suffering. Each of these methods may be motivated by a Christian purpose; may be based upon a Christian faith, and may aim at a Christian object. They have all, at different times, been put into action by various associations of Christians during the last eighty years. The sum-total of these efforts might be said to constitute the "Christian Social Movement."

It is usual to date the commencement of the movement from the year 1848—the year of the Chartist riots—when F. D. Maurice, Charles Kingsley, T. M. Ludlow and others issued *Politics for the People*, followed later by *Tracts on Christian Socialism*, again followed by *The Christian Socialist*; also the "Society for Promoting Working Men's Associations" was then founded. (*N.B.*—It should be remembered that to F. D. Maurice and his immediate followers the words "Socialism" and "Socialist" meant something very different from what they ordinarily mean to day.) But as a continuous movement, and as it exists to-day, the Christian Social Movement rather dates from 1877 when Stewart-Headlam (of St. Matthew's, Bethnal Green) founded "The Guild of St. Matthew." From that time

there has been founded a continuous chain of Societies, Unions, Guilds, etc.; e.g. "The Christian Social Union" in 1889, "The Wesleyan Social Service Union" in 1905, "The Church Socialist League" in 1906, "The Catholic Social Guild" (R.C.) in 1909 . . . until we come to "The Christian Social Council" in 1929 and "The British Council of the Churches for Social Questions" in 1930. Some of these societies, notably the Christian Social Union, have exercised a strong and widely diffused influence for good; others have had but a brief and somewhat stormy existence; but, taking as unbiassed an estimate as possible of the sum-total of their influences, it cannot be denied that they have sharpened the public conscience in reference to many evil social conditions; and they have certainly convinced many of the members of the various Churches in which they have arisen that their duty towards the poor was not discharged by a donation to their "alms fund," or even by a visit to the sick and needy members of their own congregation, or by a Christmas Treat to the aged poor of their own immediate neighbourhood.

Mr. Reckitt's book is one which it is somewhat difficult to appraise quite justly. He has evidently read widely in the literature of the Christian Social Movement, and in recent years he appears to have taken part in some of its activities. He makes no secret of the fact that he writes from the point of view of a partisan—that of a strongly convinced Anglo-Catholic. At the same time he frankly confesses that he has learnt much from those who think very differently from himself. He does not, so far as I remember, explicitly own to being a Socialist, but it is quite evident that his sympathies are with that party. He does not mean to be unfair, but as sympathy is one of the chief gates to knowledge, he is naturally liable to ignore, at times even to misrepresent, the work of those who, whether ecclesiastically or politically, belong to other schools of thought. Speaking of the year 1889—the year in which the Christian Social Union was founded—Mr. Reckitt writes, "while Manning was restoring the credit of Roman Catholicism with the masses by his courageous intervention in the great Dock Strike in the East End of London, the neo-Tractarians (*sic*) were meditating a new movement which should combine the 'Catholic Church' of Pusey with the 'Kingdom of Christ' of Maurice," and "to claim for the Christian Law the ultimate authority to rule Christian practice, and to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time."

The words from "to claim" down to "the present time" stated the official principles and aims of the Christian Social Union and were printed on most of its publications. But a Society of which Bishop Westcott was the first president and of which Bishop Chavasse was one of the two vice-presidents and of whose Central Executive (I speak as a member of this for many years) Bishop Denton Thompson, Dr. Hastings Rashdall and Dr. A. J. Carlyle were members, can hardly be truthfully described as an organ of the "Neo-Tractarians." Actually it was the entirely non-party composition and aims of the Christian Social Union—both ecclesiastically

and politically—which was one of the causes of its widespread influence.

Like many other Anglo-Catholics Mr. Reckitt is evidently strongly attracted by medievalism, and consequently is inclined to view the later Middle Ages through somewhat rosy-coloured spectacles. More than once he contrasts the united and international witness which in those days the "Church" could give against the "World" as compared with the divided and partial and consequently feeble witness which small societies within the various "Churches" can give to-day. Undoubtedly, especially through monastic institutions, the Church in the Middle Ages did much to relieve the needs and lessen the sufferings of the poor. Unfortunately Mr. Reckitt and many other Anglo-Catholics in their sympathy with medievalism, forget the actual state of the Church in the centuries immediately preceding the Reformation, the terribly low standard of moral conduct into which not only some of its chief officers but a very large proportion of the priesthood had fallen. Far from its "Christian Witness" to the world being in any way adequate, it was actually the awakening to what real Christianity involved in conduct among large masses of the people, and their disgust at the widespread absence of this witness among the clergy, that was one of the chief causes of the Reformation.

I think also that Mr. Reckitt is inclined to overrate the influence of certain small societies within the Christian Social Movement, mostly those with a strong Anglo-Catholic and Socialistic tendency, such as "The Church Socialist League," which became "The League of the Kingdom of God," and "The Society of Socialistic Christians." Actually, I fancy, these societies have alienated rather than attracted some who might have been supporters of the Movement.

The chapter describing the course of the Christian Social Movement in the United States is very interesting, and is, so far as I know, the only account of this which has been written in England. The Movement in America has had to contend with difficulties unknown in this country, one being due to the great mixture of races, another to the still-persisting "individualistic tendencies inherited from the strong Puritanism of the earliest settlers; yet another from the large proportion of Roman Catholics—mostly either immigrants or the descendants of immigrants from the Southern States of Europe. In spite of these various adverse influences the Movement has undoubtedly had very considerable success in America, and appears to be still making progress. In Mr. Reckitt's opinion the chief weakness lies here, that, while the merely ethical side has been strongly developed, its deeper theological implications have been neglected. In the words of one of its foremost workers: "In the United States the Christian Social Movement advances on the lines of decent social compunctions, humanitarian fervour, and consecrated common sense. It is ethical, opportunist, practical. Of the marvellous social implications of Christian doctrine nothing is heard."

It is in the final chapters of this book, those upon "The Elements

of a Christian Sociology for To-day," that its chief value lies. To say of any writing that it is thought-provoking is to pay it a high compliment. These chapters are certainly that. The greatest dangers and failures to-day in both Church and State arise from the want of really serious thinking—an evil which seems to be inherent in all democracies, and especially in one like our own where large numbers of the electorate are very young. Recent elections in our own country have been remarkable for the large turnover of votes from one side to another, an evidence of the want of fixed political principles and of a tendency to be governed by opportunism or by cheap and clever party cries or catchwords. Anything which will increase the sense of political responsibility and help electors to regard the duties of citizenship from the highest point of view must be commended. Mr. Reckitt's subject in these chapters is how to bring the Christianity we profess to bear upon the wider relationships of life: e.g. as citizens, in municipal affairs, as subjects, in national issues, as Christian men and women in regard to international questions. With the majority of people, as the circle of relationship widens, the exercise of their Christianity is apt to diminish. Men and women who will act as Christians in their homes are often little influenced by their religion in a parliamentary election, and still less in their attitude towards our relations with some Foreign Power.

Naturally, as an Anglo-Catholic, Mr. Reckitt emphasises the corporate aspect of Christianity. To quote his own words, "The specific and characteristic impact of Christianity upon Society will be brought to bear most truly and effectively not by any individual service, however faithful, in the realm of citizenship, formal or informal, but through the intensity, intellectual and spiritual, that springs from corporate effort and experience" (p. 266).

Evangelical Churchmen have rightly emphasised individual responsibility—in this they have followed Christ's example. But it is at least open to question whether they have sufficiently emphasised corporate responsibility, leading to corporate activity. In His creation of a society of His followers, Christ showed that He certainly did not undervalue the power of corporate action.

Mr. Reckitt rightly points out a difficulty which faces a convinced Christian citizen to-day who necessarily stands before two loyalties—his duty to the State and his duty to a corporate body representing the cause of Christ. This conflict of loyalties was, of course, very strongly felt in the earliest day of Christianity. Was it not the chief cause of the martyrdoms? To-day, through the secularising of life, this difficulty is probably stronger, in so-called Christian countries, than at any time since the conversion of the Roman Empire.

We know that from time to time proposals are made in Parliament which cannot be reconciled with Christian principles. Here comes in the value of a widespread Christian conviction; for on such occasions people are apt to say that moral or ethical questions or issues are involved. Mr. Reckitt is right in claiming that, especially in these days when various moral authorities are widely questioned, we need some far stronger authority than the merely moral.

What we need is a theological basis for conduct and action, and a theological (i.e. divine) motive and power for our conduct. History teaches us that conduct inspired by religion is infinitely more powerful and more enduring than conduct merely directed towards some ethical ideal, however lofty, but without any religious conviction. We know that there have been and still are religions whose ethical standard and ethical influences are low. This charge can certainly not be brought against Christianity. The history of the earliest days of Christianity is largely a history of the raising of the moral standard of the people among whom it penetrated. If, as many maintain, there is proceeding a gradual "re-paganising" of society, there is surely an urgent call for combined efforts among Christians not only to stay but to reverse this process. This is the Christian Social Movement that is specially called for to-day. The witness of individual Christian lives is not sufficient. For the paganising which we see to-day is not merely the paganising of a multitude of individuals; it is also the paganising of the relationships between them. We can see it in family relationships: there is more than a trace of it in education; for, in many of our schools and in our ancient universities, there is not the religious influence of the teacher upon the taught that there used to be. In the relationships of industry, of trade and of commerce, what evidence is there of any religious influence of any kind? If we could form a body of Christian men and women who would pledge themselves to "christianise" the various social relationships in which they found themselves, would not their witness, and so their influence, for good be very great?

Mr. Reckitt aptly quotes the following striking passage from one of the last works of Bishop Gore:—"Suppose one could see a vigorous supernatural fellowship of men, owning real allegiance to Christ, and while obviously imperfect, yet habitually ready to make sacrifices of their money interests or their pleasure for His Name, really practising brotherhood, really standing effectively for justice and love in all the relations of the strong to the weak . . . though the members of such a Church did not number one-tenth part of the total of professing Christians to-day, what an influence it would have!"

The Movement here described by Bishop Gore is, again, exactly "The Christian Social Movement" that is needed to-day.

From what I have written it will, I hope, be gathered that Mr. Reckitt's book is well worth reading. There is in it much with which many—especially Evangelical churchmen—will strongly disagree. At the same time there is much which is really valuable. There is no doubt of the intense belief that in real Christianity lies the only solution of the troubles of the present time. The title of his final chapter is significant—"Daylight at Midnight." There are those who declare that civilisation is crumbling. If so, it is not for the first time. It crumbled in the early Middle Ages. Then it was Christianity which stayed the ruin and accomplished the rebuilding. It is only Christianity—a real Christianity expressed in everyday conduct—that can purify and rebuild civilisation to-day.

W. E. C.

THE BEGINNINGS OF CHRISTIANITY

THE BEGINNINGS OF CHRISTIANITY. A series of volumes edited by F. J. Foakes Jackson, D.D., and Professor Kirsopp Lake, D.D., Litt.D. Part I: Vols. iv., v. London: Macmillan & Co., 1933. Price 25s. each.

With the present volumes Part I of this immense work is brought to a close. The fourth volume contains an English translation of, and commentary upon, the "Acts," by Professor Kirsopp Lake (assisted by Dr. H. J. Cadbury); the fifth consists of additional notes, by various writers, on the same treatise. It is not too much to say that Lake's commentary is the fullest in existence; and in some ways it is the best. Nothing has been overlooked, in the editions of previous scholars or in articles contributed to learned journals (English and Foreign), though it is clear that the editorial debt to Wetstein—always printed Wettstein in this work—is not inconsiderable. The indexes, with which both volumes are provided, are on a lavish scale, and these add greatly to the value of the two volumes. In fact nothing could be better: *o si sic omnes*. To review a work of this magnitude would require a small book all to itself; the best one can do, in a limited space, is briefly to describe (some of) the main features.

Vol. IV has no separate Introduction; nor was one necessary, as this has already been given in Vols. I and II. The commentary is set out at the foot of the translation—not the A.V. or the R.V., but one specially designed for this work. It is undoubtedly a pity that the Greek text did not accompany the version; but the Editor explains that to have printed the Greek over again (for it was given in Vol. III) would have been an unwarrantable expense. The translation itself, though it lacks the note of distinction which is so characteristic of the A.V., is often very useful; frequently it does the duty of a commentary. As regards the elaborate notes, our only complaint (if complaint must be made) is that they are too diffuse; the reader, anxious to get a clear grip of the meaning of the original, is often left rather in doubt what that meaning actually is: it is difficult to see the wood for the trees. Even as it is, we are frequently switched off to excursions in the fifth volume; but in such cases we have no sort of objection to long disquisitions on points of special moment. A commentary, to be fully successful, should be brief and crisp. Now much of the present commentary may be found elsewhere; and a good deal of it is really not needed for a just comprehension of the thought of Luke. What, we are inclined to ask, is to be gained by such a lengthy disquisition on Antioch as appears in the note on xi. 19? It is no doubt interesting enough; but the information given should be sought in histories or Biblical dictionaries: a mere reference to such sources would be sufficient, not only in this passage but elsewhere. One feels too that there is a good deal of conjecture and even guesswork about some of the notes; and the student often rises from a perusal of them with anything but certainty or satisfaction. Nevertheless, a

diligent reader cannot fail to learn a great deal as he goes along, for Professor Kirsopp Lake is a suggestive writer: even when we do not agree with him, we are conscious of his learning and scholarship. On turning to the fifth volume, with its supplementary notes and excursuses, we are confronted with a great deal of matter that cannot possibly be understood unless one is a fully equipped scholar. Things are not made easy for average students by the fact that the Greek quotations are left untranslated. These supplementary notes and excursuses are thirty-seven in number; of them, nearly half are by Professor Lake. Here are the titles of some: The Ascension, Death of Judas, the Holy Spirit, the Apostolic Council at Jerusalem, and the Unknown God. Nine are due to Dr. H. J. Cadbury, and every one of them displays a linguistic knowledge of the highest excellence. One could not find a more thorough discussion of the word *ὑποζώματα* than he gives us on pp. 345-54: it is practically exhaustive in treatment. Whether a commentary on the Acts of the Apostles was quite the proper place for a small treatise on matters of naval equipment, is open to question. The present writer turned with peculiar interest to Mr. A. D. Nock's excursus on "Paul and the Players," for his repute as a scholar has gone out into all the world of scholarship. This piece of work is abundantly (even overwhelmingly) learned; it reminds one of the sort of thing that Dr. A. B. Cook, of Cambridge, produces; but it leaves one with a sense of dissatisfaction, somewhere. The fact is Mr. Nock has written 24 pages, adorned with elaborate footnotes, where a couple would have been enough—that is, for the special purpose of a note on a particularly interesting episode in Paul's missionary career. *Ohe, jam satis est, ohe libelle!* we are constrained to cry, long before we have reached the end of Mr. Nock's dissertation.

It is interesting to learn that Professor Lake thinks we must abandon the late Bishop Chase's theory that *πρηνης νερόμενος* (Acts I) was an obscure medical term—*πρηθθεις*. Probably he is right here. We do not feel that he is as right in his dealing with the Ascension (Vol. V, pp. 16-22); nor do we believe he is quite correct in saying that "according to Luke the risen Lord had the same body as was buried, and that it still consisted of flesh and blood"; a reference to Luke xxiv. 39 shows us that our Lord's words were "a spirit hath not flesh and *bones* as ye see me have." The difference is significant.

It would be easy to quote passages in these two volumes on which discussion might take place almost endlessly: some of the statements made are indeed provocative. But we should be in-grates if we did not acknowledge the learning and devoted care expended upon this Commentary on the Acts, which is so good and so full that it is unlikely to be superseded for the next generation, at least. It marks an epoch in the history of New Testament criticism.

E. H. BLAKENEY.

LIVING ISSUES IN THE NEW TESTAMENT. By C. A. Anderson Scott, D.D. *Cambridge University Press*. 6s. net.

The reviewer's first duty towards this book is to urge everyone who wishes to gain a deeper understanding of the New Testament to study it. Its most striking feature is its suggestiveness. Passage after passage seems to gain a new significance, and this is largely due to Dr. Scott's practice of setting extracts from different New Testament writers side by side. This method shows us, for instance, how much St. Paul owes to the actual contents of the Synoptic Gospels and, vice versa, how passages in these grow in meaning when studied in the light of St. Paul's teaching. The idea, advanced by certain German scholars, that "the Christ" of St. Paul is a different person from "the Jesus," e.g., of St. Mark, is shown to be entirely untrue. Actually each conception (or portraiture) is proved to involve the other; and it is the identity of character which is so striking: the virtues of Christ upon which St. Paul insists are exactly the same virtues which stand out in the historic life of Jesus. The true relationship between St. John and the Synoptists and St. John and St. Paul is made equally clear. Dr. Scott constantly reminds us of a truth too often forgotten—that if we would really understand any great writing, we must, as far as possible, keep in mind those for whom it was originally written. The circumstances of those for whom the Synoptic Gospels were written were different from those for whom St. Paul wrote in the middle of the first century, and these again were different from those for whom St. John wrote some fifty years later.

As an example of the importance of remembering those to whom any book of the New Testament was originally addressed we may take the following: Dr. Scott is (p. 108) discussing St. John, ch. vi. We must remember that according to ch. xx. 30, 31, St. John makes a choice from the many sayings of Jesus. In ch. vi. 63, 64, Jesus says, "It is the spirit which quickeneth . . . the words that I have spoken unto you are spirit, and are life." Why was St. John careful to record these particular words? Dr. Scott believes it was because even then our Lord foresaw a temptation to put a materialistic interpretation upon His teaching concerning the partaking of His flesh and His blood. By the end of the first century what Jesus foresaw had actually happened.

Dr. Scott's explanation of the mystical element in the New Testament and especially in St. Paul and St. John is extremely clear. We commend it to those who (often with justification) are somewhat afraid of the word "mysticism." In the New Testament the "mystical" is almost a synonym for the "deeply spiritual." A "mystical union" is more than a union of both mind and feeling: it is a union of two entire personalities.

Only lack of space prevents our drawing attention to much more that is valuable in this excellent book, which, however, has one grave defect: there is no index of the New Testament quotations upon which the author comments. When a second edition is called for we hope Dr. Scott will supply this.

W. E. C.

THE GOSPEL OF DIVINE ACTION. By Oliver Chase Quick, D.D., Canon of St. Paul's. *Nisbet & Co., Ltd.* 5s.

The thesis running through this book—which is based upon a series of lectures given to clergy—is that God reveals Himself both through symbols, by which knowledge is conveyed, and through instruments which, in action, promote God's purpose.

In the preface Canon Quick thus describes his aim: "to approach certain matters of theological and ecclesiastical controversy from as great a distance as possible, and not to get too close to them in the end . . . this attempt has inevitably led me to skim with ridiculous lightness over vast fields of philosophical and historical study." This method of arriving at truth strikes us as at least strange; and one of its consequences is that it involves a degree of compression which compels the reader to accept statements which really demand detailed proof.

It is divided into five chapters thus entitled: (1) "Signs and Instruments"; (2) "Hebraism and Hellenism"; (3) "St. Paul and St. John"; (4) "Christology"; (5) "The Church and the Sacraments." It will be seen that in the last two the writer enters fields of acute present controversy. In the former of these Canon Quick discusses, among others, the Christologies of Professor von Harnack, Canon Streeter and Karl Barth; but, instead of revealing his own convictions, he seems content to advocate an inclusive point of view.

A part of the final chapter is devoted to a description of the Tractarian Movement developing into Anglo-Catholicism. In this Canon Quick notices three stages. "The emphasis of the old Tractarianism," he writes, "was on the instrumental side of sacramental doctrine. It was comparatively little interested in the niceties of ceremonial symbolism. It was afraid of the cultivation of devotional feeling." Those of the second generation "found in the Eucharist the symbol of a holy fellowship . . . for them the mystery of the actual self-giving of God to man was the cause and object of eucharistic adoration; the cultus of the Reserved Sacrament was a practice which they did not feel called upon to demand, and even viewed with distrust."

Of the present position Canon Quick asserts that "in practice the emphasis of Anglo-Catholic teaching" has "shifted altogether from the instrumental to the symbolic aspect of Catholic sacramentalism . . . the efficacy of the sheer act performed according to God's appointment in the Sacrament, has been tacitly dropped . . . even the doctrine of the real presence, jealously as it is defended, is mainly prized for its power to kindle devotion, rather than for its association with the direct efficacy of the Sacrifice of the Mass. . . ."

We shall be interested to hear what the leaders of present Anglo-Catholicism have to say to these statements. Will they say that they are examples of the dangers of Canon Quick's method as described in his preface? Will they regard them as results of "approaching certain matters of theological and ecclesiastical con-

troversy from as great a distance as possible " with the inevitable consequence of not getting " too close to them in the end " ?

W. E. C.

THE RELIGIOUS FOUNDATIONS OF INTERNATIONALISM: A STUDY IN INTERNATIONAL RELATIONS THROUGH THE AGES. By Norman Bentwich. Pp. 288. *George Allen & Unwin, Ltd.* 10s. 6d. net.

The Weizmann Professor of the International Law of Peace in the Hebrew University of Jerusalem gives to the world, with some amplification, the course of lectures delivered at Jerusalem in 1932, when the Weizmann Chair was inaugurated. The lectures, which are rich in ideas and threaded with lofty ideals, are designed to persuade the hearer and the reader of the supreme part which the religions of the world must take in the furtherance of world unity and peace. The subject is approached historically because the author believes that method is apposite to our time. He traces carefully the effect for peace or war of the universalism taught and furthered by Pagan worships, Judaism, Christianity, Islam, etc. He dissects the present movement towards internationalism and seeks to estimate how far the movement is affected by religious ideals. He pleads his conviction that there should be a League of Religions " parallel to the League of Nations," teaching the common brotherhood of man—the only stable foundation of Internationalism. Briefly his plea is stated thus :

" The sanction of the law of nations must be either war or morality ; and nations to-day, who have in agreement forsworn war, have not yet established the ethical foundation of their mutual relations. Our society, as Professor Arnold Toynbee says, is being ruined by sin. One of the profound political troubles of our age is that, while modern science has multiplied human contacts, and almost destroyed the old isolations of time and space which severed nations, little progress has been made in bringing international relations under the control of the moral law. The world is politically as well as economically interdependent ; what happens to-day between, e.g., China and Japan profoundly affects the peoples and the States of Europe and America. And so long as the relations between countries are not controlled by moral principles, and the nations do not hold faithfully to their solemn compacts, they threaten to ruin the peace of the world. The religions of the peoples, which alike uphold certain moral principles and share the common ideal of justice and peace, offer the best foundation for that universal moral law which must be established if civilization is to stand."

This is a book heartily to be commended to all who pray in sincerity for the peace of the world.

F. B.

A SCHOLAR'S TESTAMENT. Meditations by Adolf von Harnack ; translated by Olive Wyon. *Ivor Nicholson & Watson*. 6s. net.

Professor Harnack was widely known as one of the most learned theological scholars of his time. The volume before us—admirably produced—goes far to prove the assertion, made in the preface by an intimate friend, that “his main concern was with the life of the soul in God, in the spirit of Jesus Christ.” The contents consist of more than thirty “meditations”—we should rather term them “devotional addresses,” for each is based upon some text or passage from the Bible. They prove the immense value of the knowledge of a real scholar and thinker, when this can be applied, as it is here, in the way of practical advice to ordinary men and women immersed in the difficulties and cares of everyday life. On almost every page will be found an inspiring thought deduced from a penetrating study of the meaning of some saying of Holy Scripture.

For example, speaking on the words, “The labourers are few,” Dr. Harnack shows that the application must not, as usually, be confined to “missionary workers,” whether at home or abroad. The application is a general one, addressed to every one of us to become a “fellow-labourer with God,” to help to gather the sheaves into His barn. If we feel our unfitness for such work we must remember that “however weak the hand I extend to help my needy brother it becomes stronger as he grasps it. However meagre the love and concern which I bring to his need, when he receives it from me a ray of light is reflected upon myself.” Preachers especially will find many a helpful suggestion in this book.

W. E. C.

WHAT IT MEANS TO BE A CHRISTIAN. By the Right Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester. *Faber & Faber, Ltd.* 6s. net.

The Bishop of Gloucester has written an admirable account of the Christian religion both as to its faith and its practice. It is designed to meet the condition of thought prevailing in many circles to-day and to answer some of the problems distressing thoughtful minds. A clear statement is given of the great fundamental truths concerning our belief in God, in Jesus, and in the Holy Spirit. This is followed by a statement of the Christian faith as to the doctrine of the Trinity. The necessary symbolic element in this representation of God is compensated by its practical value as a revelation of the work of God and of His love. “The dogmatic basis of the Trinity is not something outside human life, but it is that which gives coherency to the teaching of Christianity.” The test of Faith is life, and “the dependence of the Christian life on the Christian faith is becoming more and more apparent.” There is a widespread revolt against Christian morality, and we have to assert that the basis of Christian life is not the words of Jesus but Himself, His life and example. Service, duty,

sacrifice, and love sum up His characteristics. There is no need for Casuistry: a good Christian will ask himself what would Christ do? In a chapter on the Church Dr. Headlam does away with some prevailing, narrow, and erroneous conceptions, and asserts its true character as "the union of all mankind in fellowship in Jesus Christ."
G. F. I.

THE TESTAMENT OF GLORY. By Gwilyn O. Griffith. Pp. 128.
3s. 6d. net.

IS CHRISTIANITY DONE FOR? By McEwan Lawson. Pp. 128.
3s. 6d. net.

WITH ALL THY MIGHT. By Norman Goodall, M.A. Pp. 143.
3s. 6d. net.

The Student Christian Movement Press publishes these three interesting and useful volumes. *The Testament of Glory* is a study in the Gospel of St. John and other Johannine writings, centering round the declaration, "We behold His Glory." The significance for us to-day of the fourth Gospel, written as it was in an age of foreboding and unrest, is a guiding theme. Readers will welcome this volume of thoughtful, uplifting suggestions concerning Him Who is our Glory.

Is Christianity Done For? is from the same pen that gave us *The Five Pigs*. Mr. Lawson digs below the surface of to-day's disillusionment, to inspire and encourage. He knows life for what it is, and for what it can become when a man has a real grasp of God's hand and has seen Him revealed in the face of Jesus Christ. These short chapters are full of interest and inspiration.

With All Thy Might is a study in the relation of doctrine to experience. If it is ample time that someone should point out to a generation altogether impatient of creeds that apart from dogma no religion will suffice our need, Mr. Goodall is evidently the one to do it. He touches upon four cardinal points in Christian theology, the Atonement, the Person of Jesus Christ, the doctrine of the Holy Spirit, and the doctrine of the Holy Trinity, showing how some knowledge of these central dogmas may be a guide to the enlargement of our conception of religion and to the enrichment of our personal experience. He begins at the Cross (the least satisfactory, we think, of his chapters), and leads to the mystery of God. His three last chapters relate dogma to faith, to life, and to prayer. Each chapter is rich in thought and cannot fail to produce a fuller conception of the necessity and value of dogma.

F. B.

MAKING LIFE BETTER. By Edward Worcester. Pp. x + 244.
Charles Scribner's Sons, 7s. 6d.

Dr. Worcester gives to his book the sub-title "An Application of Religion and Psychology to Human Problems." In some chapters there would appear to be more psychology than orthodox

religion. The main purpose of the book is stated to be a demonstration of the possibility of delivery from the unrealised evils and misfortunes which exist only in our mind and imaginations. Put otherwise, Christianity began as a religion of health and happiness. How can that joy and well-being be recovered in this "Iron Age" of disappointment, disillusionment and fear?

Dr. Worcester would, from a very long experience, see in the application of psychology the solution of many problems. The book is uneven in its appeal. Some chapters convince and offer many useful suggestions. Others seem to be written to prove some particular theory of the author. Certain parts of the book will shock the orthodox believer. The temptation in the wilderness positively did not take place. Jairus's daughter was not dead, and the story of the raising of Lazarus is merely an acted parable. Yet he does believe in "spirit possession." The book is certainly interesting and thought provoking.

F. B.

A SHORT HISTORY OF THE INQUISITION. By Sir Alexander G. Cardew, K.C.S.I., M.A. *Watts & Co.* 3s.

This is a very interesting and useful compendium of the history and methods of an organisation which fortunately was never established in this country. But it was for long periods a terror wherever it was set up. The author does not profess to do much more than give a clear and concise epitome of the investigations of the late Dr. H. C. Lea, of Philadelphia. He could not have gone to a better source. Lea made a most thorough and candid study of everything connected with the Inquisition, and his two monumental works, *The History of the Inquisition in the Middle Ages* and *The Inquisition in Spain*, are a final and authoritative source for information on the subject. As to the value of Dr. Lea's work, it may be sufficient to say that though he was not a Roman Catholic, Lord Acton, the distinguished Roman Catholic historian, spoke most highly of his book on the Inquisition, and found a place for him among the writers in the volume of *The Cambridge Modern History* which deals with the Reformation. The mercenary side of the Inquisition, a matter which is often lost sight of, is well brought out by Sir Alexander Cardew, and the value of his book is enhanced by the moderate and dispassionate style in which it is written. It is a great thing to have had the whole matter presented in so convenient a form as in this unpretending little book, which deserves a wide circulation.

W. G. J.