BOOKS AND THEIR WRITERS.

DEAN INGE maintains his unique position among the clergy of our Church as one of the most popular journalistic publicists, and at the same time one of our most profound scholars. The English people seldom allow any one person to fill two rôles at the same time, but the Dean seems successfully to have achieved this feat to their satisfaction. Some may occasionally express their disapproval of the vigour with which the journalist in him gives vent to his feelings, but yet they continue to read with interest all that he writes. On the other hand, his contributions to the serious thought of the day are among the most valuable and useful discussions we have of the deeper problems of life and thought. A new volume of his essays and lectures is always welcomed, and many look to him for guidance in philosophy and theology. Messrs. Longmans, Green & Co., Ltd., have just published a collection of the Dean's essays under the title *The Church in the World* (6s. net). Most of these essays will already be familiar to a wide circle of readers, but one or two are new. The collection of them all into one volume will be appreciated and will render them handy for reference. The Preface gives an account of each of the eight essays. The first on "The Condition of the Church of England" appeared in the *Edinburgh Review* in January, 1925. The second on "The Crisis of Roman Catholicism" in the *Quarterly Review* for July, 1923. The third on "The Quakers" is practically new. The fourth is on "Hellenism in Christianity." The fifth is his well-known chapter on "Science and Theology" from *Science, Religion and Reality*. The fifth on "Science and Ultimate Truth" is his Fison Lecture at Guy's Hospital (1926). The seventh on "Faith and Reason" is a presidential address to the Annual Conference of the Churchmen's Union, and the last on "Faith and Reason" is from *Cambridge Essays on Education*, 1918. It would be impossible to deal at length with the wide variety of subjects represented in the volume. The Condition of the Church of England is a subject of perennial freshness. It is here treated historically and the strength and weakness of each section is considered. "Evangelicalism has never been very strong intellectually," and the weakness of Tractarianism lies in the fact that its essence was a peculiar doctrine of Apostolical Succession "which is not held in this form by any other Church in Christendom." The Romanizing faction "has now established a purely Latin sect within the Church of England." The bishops "are steadily increasing their power." The mass of the laity "have no wish for a new Prayer Book." The Roman Catholic Crisis is due to Modernism, and the review of Professor Heiler's "Der Katholizismus" gives an opportunity of showing its weakness. "The Church of Rome is encumbered by an immense mass of falsified history and antiquated science, which it cannot repudiate, and which it can no longer impose upon its adherents, except where its priests still control and stifle education." Dean Inge says he

could not join the Quakers, but adds: "I do not hesitate to say that in my judgment the Quakers are the truest Christians in the modern world." His account of them, while it is critical on many points, is sympathetic. An interesting historical account of them is followed by an estimate of their present position. They are increasing in number "and some notable conversions to Quakerism, among persons of high intellectual culture, have lately occurred." Its strength is its witness to the indwelling presence of the Divine Spirit in the human soul. The summary of the relationship of Science and Theology is in itself a review of the essays in *Science, Religion and Reality*, and an examination of some of the problems suggested in them. The remaining essays are distinguished by the wide learning, clear thought, vivid expression and appreciation of truth which we are accustomed to expect in the Dean's writings. He is a strong ally of those who believe in a strong, pure and progressive Protestantism as a higher interpretation of Christianity than anything offered by a system laden with medieval accretions and corruptions.

The condition of Christianity, and especially the problems of our English Church, always provide a fruitful subject of discussion. To be dissatisfied with things as they are is the first step towards progress. It is not always possible to say that the suggested remedies are the best that can be applied. It is wise, however, to listen to the critics, and more particularly to those of our own household who are sincerely anxious to make Christianity more effective and to make our own Church more truly expressive of the mind of Christ. Two books with this purpose have recently appeared. One of them *Can these Bones Live?* is by the Rev. J. Worsley Boden (Constable & Co., Ltd., 4*s*. 6*d*. net). It deals with "Modern Christianity, Social Life and the English Church." The fact that the Rev. G. A. Studdert-Kennedy writes a Preface might seem to indicate that economic and industrial problems are the chief topics dealt with, but this is not so. Mr. Boden writes for "modern men and women." The special types he has in view are those who are in a general way interested in the conduct of life but are fully occupied by pressure of business or the whirl of pleasure, and do not give as much attention to religion as they might. They are easily repelled from the Church of England by "antiquated Shibboleths and the preaching of an out-worn creed," and "so they cut adrift from organized Christianity, read religious articles in the newspapers, listen-in on Sunday nights, or go over to Rome." He writes as a modern Churchman who desires a comprehensive Christianity "wherein the modern citizen will be an enlightened Christian and a practising Churchman, whose personal purpose is to grow like God and to make the world a better and a happier place." Yet he finds that modern Churchmanship is a trifle "highbrow"; it has a strain of Puritanism and is narrow. He reveals throughout his book a strong antagonism to Puritanism, which is scarcely just. He says that it "parades as

piety and produces vice, convention takes the place of religion, breeds affectation and produces hypocrisy." Puritanism has no doubt had its faults, and Charles Dickens has castigated freely the representatives of its defects, but something is due to the strong and forceful characters it has developed, and the love of righteousness which it has produced in Englishmen. Even Matthew Arnold could recognize its nobler qualities when he contrasted Hebraism and Hellenism. This digression has led us away from the main purpose of Mr. Boden's book, which is to make Christianity the power it ought to be in the lives of the circles in which he has moved in London. He has many important things to say in regard to the teaching of the Church, but the true service of Christ brings with it the desire for sacrifice for the sake of others, and any great Christian advance will begin with a new earnestness in realizing the claims of Christ upon the individual life, and with the giving of a willing response to these claims.

Mr. Boden's criticisms of our Church are likely to be thrown into the shade by another book of a similar nature which has appeared almost at the same time. The Rev. H. R. L. Sheppard's *The Impatience of a Parson* (Hodder & Stoughton, 3*s.* 6*d.* net) has had an enormous circulation. The author's work at St. Martin's-in-the-Fields has given him an outstanding position of influence in the Church, especially among the young men and women who are prepared to follow a bold leader in Christian adventure. Mr. Sheppard has proved himself independent in thought, courageous in the expression of his convictions, deeply earnest and sincere in his purpose, and these are qualities which appeal to the generation which has not yet settled into grooves and has few vested interests to consider. His strong claim for a revolutionary change in our Church, and an entirely new conception of Christian life and conduct, will appeal to them. But his appeal is not only addressed to them. It is to the Bishops and leaders of the Christian forces of our land to alter the whole scale of values of life and to bring them into closer accord with the mind of Christ. They are to accept for the Church the standard that is required of the individual—" A Church may not be corporately less Christian than the individual Christian." In matters of practical life the Church has to show that Christianity is a way of living and not merely a philosophy. If it will win men, —" there is only one influence that converts, and that is the example of a life which is shot through and through with the glory and strength of the Spirit of Christ. The main task of the Church is to prove that it is itself interested above everything else in living a life as sacrificial, as honest, as straightforward and as charitable as was the life of its Founder. In a word, the Church cannot possibly be less righteous than a wholly converted Christian individual." These requirements have other implications which must be recognized in " A Plea for the Recovery of Vital Christianity " as he describes his book. Such a Christianity knows nothing of fear, superstition and magic. It has no place for " an

exclusive Christian Institution that is built on traditions which do violence to simplicity and homeliness." It knows nothing of another type of exclusiveness. "What," he asks, "is the one great rock on which every modern desire for an increase of Christian charity and comprehensiveness dashes itself in vain? Undoubtedly it is the doctrine of the Apostolic Succession—the idea that no Church can be thought to have any true existence unless its officers can trace their authority, by a direct ceremonial transmission through the laying on of hands to Apostolic times. 'Sacraments administered by others than these have only a doubtful and conditional value; they are irregular, and their spiritual value depends merely upon the mercy of God, Who may be expected not to allow schismatics and heathen to suffer from their mistakes and ignorance, provided they occur in good faith.' This is the greatest of all barriers to reunion."

He asks: "Is it not high time that we gratefully acknowledged that any Christian Society which brings men into vital fellowship with the Spirit of Christ is a true Church and lacks no credentials that a true Church requires? If we will acknowledge this, we remove by far the greatest barrier to the Reunion of Christendom." No one has more strongly opposed the recognition of this than Bishop Gore. It is therefore interesting to find a note in another connection which says, "However distasteful it may be to be in opposition to so good and learned a man as Bishop Gore, I am sure that the time has arrived when we must refrain from believing that his every dictum must necessarily remain unquestioned."

Mr. Sheppard believes that the Anglican Communion has a vast opportunity, perhaps for the last time, of making an outstanding contribution to the welfare of organic Christianity. He looks to the next Lambeth Conference of Bishops to take the lead. He wants the Conference to "give an outline of a new and fresher edition of Christianity by definitely pleading with the members of its own Communion to dissociate their Church from a multitude of traditional and accepted values which do not really belong to the Christian faith, and by stretching out the hand of fellowship to all who desire the way of Love and Fellowship to prevail." To this end he sets out eighteen resolutions embodying his suggestions to the Bishops. It is a bold move and we admire Mr. Sheppard's courage. He frankly doubts if any Bishop on the present Bench is capable of really leading the Church on to the road of sacrifice. There we must leave our consideration of a book that will give food for much reflection in circles both within and without our Communion.

The "Living Church" series issued by Messrs. James Clarke & Co. is drawing near its completion. Most of the volumes, as they have appeared, have been referred to in these notes. They form a useful collection of books dealing with the questions which face all sections of the Christian Church to-day. The general editor is Professor John E. McFadyen, D.D., of the United Free Church

College, Glasgow. There is naturally a large Scottish element in them, but it is not so prominent as to give the series a wrong balance. English Churchmen and Nonconformists are well represented. The latest volume is of a special character, and its appeal may not be so wide as some of the earlier ones. It is called *Jesus and Art*, and the author is James Robertson Cameron, M.A., D.Phil. He recognizes that Jesus did not discuss Art or say anything special about it, "but in His habitual way of saying and doing things He used His imagination, giving to His language a beauty of its own, and to His actions a fullness and finish of their own, such as we do not find elsewhere." "His touch was a finishing-touch, lifting all He said and did into the region of the ideal, which is the only real, and which Art, no less than Religion, strives to reach." He sees in Art an outstanding witness to the truth and grace of our Lord, and its witness, if it were but seriously considered, would yield a powerful apologetic, in these days, for the reality and sufficiency of the Christian Gospel." This is the theme which he discusses in nine chapters of illuminating illustration. He emphasizes the intimate connection between Art and Religion. He does not deal at length with the religious pictures of the great masters and their various representations of Christ, but he illustrates the inspiration which they received by reference to Leonardo da Vinci's "Last Supper," "the most famous picture in the world because it was the masterpiece of Leonardo." Similarly the influence of Christ on music is illustrated by reference to the compositions of Beethoven. One of the most interesting portions of the book is the treatment of our Lord's parables, which are shown to have artistic qualities which frequently pass unnoticed. Our Lord's language is in his view the language of poetry and not of dogmatic theology, and some of its finest flavour is lost when we neglect to regard its poetic qualities and interpret it solely as dogma. He sums up our Lord's distinctive characteristics in the word "Grace." It is the great word of the New Testament and it is the only one which describes "in befitting phrase the beauty, wonder, charm of this spirit or genius of inspiration, this power of the creative in Christ by which He enters into souls and becomes their life." It will be seen that the treatment of the subject is marked by originality and will be found suggestive to those who feel the attractiveness of our Lord on the artistic side.

A picture of several aspects of the thirteenth century is given in the interesting story *Brother John*, A Tale of the Early Franciscans, by Vida D. Scudder (J. M. Dent & Son, Ltd., 7*s.* 6*d.* net). We are sometimes told that the century was the golden age of the Church. This is certainly not the impression conveyed by this account of the conflicts in the Franciscan Order in the years following the death of St. Francis. His ideal of poverty was not long maintained. His successor, Brother Elias, repudiated for himself the austerities of the Saint and lived a life of comparative luxury. The Spirituals or Zealots were distressed and secured his deposition.

Pope Gregory had to be won over by many intrigues. Brother John was a scion of an English noble family who adopted the strictest form of the Franciscan rule, and sought to carry it out sincerely. For a time he was caught in the intrigues of his party, and one of the best scenes in the story is his interview with the Pope, where he prevails by his simple earnestness while ignoring the use of the intriguer's documents with which he has been furnished. After a life of austerity he dies in prison, where he has been flung by Bonaventura, the Minister-General of the Order, whose rival for the office he might at one time have become if he had consented to adopt the line of compromise. The author intends the reader to apply the lessons of the Franciscans to the problems of Christian life and practice to-day. The golden age which Brother John lived in hope of seeing and died without realizing still lingers. "Some day the ideals of Francis should triumph. Some day reward and labour should be severed, and the full law of Christ should be followed by the Church which bore Christ's name. . . . The Sons of Francis! Lovers of poverty because lovers of men. The soul of the Church to be! Could sight go further? Could it discern a whole world redeemed, a world of brotherhood without greed, of freedom fulfilled in love, the commonwealth of God?"

With that ideal vision we may contrast the picture of the Rome of the day as given by one of the brothers. "You need not think it a peculiarity of mine not to like Rome. Ask any decent man. All wickedness festers in the Holy City. And oh me, worst among Churchmen! Each weaves a strand in a close web of deceit. The greed of the clergy! Their quarrels, their intrigues! Their extortions, their concubines, their luxury and pomp. Poisonous fumes proceed from them, fumes from the dens of Hell."

Dr. James Alex Robertson, Professor of New Testament Language, Literature and Theology at the United Free Church College, Aberdeen, has already used his unusual gifts in presenting special phases of our Lord's life and work in a number of interesting volumes, including *The Spiritual Pilgrimage of Jesus* and *The Hidden Romance of the New Testament.* He deals with some other aspects in a new book, *Jesus the Citizen* (James Clarke & Co., Ltd., 5*s*. net). This is not a discourse on the rules of citizenship as taught by Jesus. It is chiefly an examination of incidents in our Lord's life in Nazareth and Capernaum, and a picture drawn with skilful insight into their significance for Him and their influence upon His teaching. Many unusual and yet strikingly appropriate lessons are thus drawn from aspects of his earthly life which might easily be ignored. Under Dr. Robertson's skilful guidance their beauty and significance are fully realized. Thus the years of obscurity and work as a carpenter at Nazareth, with their austere reserve, self-restraint and self-repression, prepare Him for His appearance before Caiaphas and Pilate. "That is the world's sublimest example of the powerlessness of circumstance to humiliate—the one scene in all history of which humanity has most reason to be

proud," and "it is those years of self-suppression that have blossomed at last into that towering majesty of Divine reserve." The study of this book will reveal many important and frequently unrecognized touches in the New Testament records, which have a wealth of beauty and meaning when presented as they are with Dr. Robertson's vivid power.

The sixtieth birthday of Professor Adolf Deissmann has been celebrated in a remarkable way. A volume of essays entitled *Festgabe für Adolf Deissmann zum 60 Geburtstag*, part in German, part in English, has been issued. They are written by German, English and American theologians, and deal with some aspects of the wide circle of subjects which Professor Deissmann has made his own. Among the contributors in English are Dr. Robertson of Kentucky, who gives an account of the various stages in the development of our knowledge of New Testament Greek since 1888. Dr. George Milligan writes briefly of a Scottish Lexicon of the Greek New Testament of the year 1658. Dr. Rendel Harris traces the widespread influence of Marcion in unexpected quarters. Dr. Benjamin Robinson of Chicago discusses the influences leading to the Conversion of St. Paul. Ten of the writers in German are Professors in German universities, and their contributions are of a more technical character. "Die Rechtfertigung aus Glauben bei Paulus," by Wilhelm Michaelis, is a discussion of St. Paul's Justification by Faith. Dr. Ernst Lohmeyer takes the expression "with Christ" found twelve times in St. Paul's Epistles, and in contrast with his "in Christ" examines its significance. Dr. Karl Ludwig Schmidt examines "Die Kirche des Urchristentums," as its character is indicated in the word ecclesia and its synonyms. The last article is by Dr. Söderblom, Archbishop of Upsala. Its subject is "Evangelische Katholizität," and is an able defence of the Catholicity of Evangelical Communions, and of Protestantism as a positive faith. He pleads for unity not by the way of dogma but through love.

G. F. I.