BOOKS AND THEIR WRITERS.

THE Bunyan Centenary is producing a number of interesting books dealing with the life and work of the author of *The Pilgrim's Progress*. There is probably little room for further research in regard to his career, as the ground has been so fully covered in the works of George Offor and Dr. John Brown, but there is room for a brief and sympathetic study of the character of Bunyan's writings and the influence which they have acquired in all parts of the world. Archdeacon Buckland has filled the required need by his book just published by the Religious Tract Society, *John Bunyan: His Life and Work* (2*s*. 6*d*. net). The account of Bunyan's life is succinct, and clears away several misrepresentations which used to be conventionally repeated, though without foundation. He accepts Bunyan's estimate of his own depravity as given in *Grace Abounding*. Many have regarded it as the outcome of the rigidity of his stern Puritanism. His service in the army, his conversion, his spiritual struggles, his ministry, and his imprisonment are traced out. The account of Bunyan's chief work, *The Pilgrim's Progress*, illustrates its qualities as a work of imagination and of spiritual power. Its simplicity in dealing with profound mysteries is shown. Thomas Scott, the well-known Commentator, wrote a series of explanatory notes on it of which one of his poor parishioners said, when asked if he understood the story, "Oh, yes, sir, and I hope before long I shall understand the notes." An interesting account is given of the numerous languages in which the R.T.S. has issued Bunyan's allegory. The general reader will find all he wants to know of Bunyan in this sympathetic record of his life.

The Rev. C. Sydney Carter is already well known as a writer on important aspects of the history of the Church of England, and more especially on those periods when the principles of the Reformation became the accepted teaching of our Church. His Studies in the Elizabethan Religious Settlement and in the teaching of the Caroline Divines published under the title *The Anglican Via Media*, and his *The English Church and the Reformation* are authoritative and accurate statements on the position of the Church of England and its attitude towards other religious systems. He has added to these a new work on *The Reformers and Holy Scripture*: A Historical Investigation (Chas. J. Thynne & Jarvis, Ltd., 2*s*. 6*d*. net). Dr. T. W. Gilbert, Principal of St. John's Hall, Highbury, contributes a Foreword, in which he explains the fundamental character of the Reformation. It was an appeal to the Bible as the source of religious authority. During the last sixty years there has been a vast accumulation of knowledge both in literary and in scientific circles which has caused men to challenge many hitherto accepted standards. The modern world is built upon the work of

the Reformation; it is therefore incumbent upon us to see how the Reformers treated the Bible. He recommends Dr. Sydney Carter's examination of the way in which the Bible was regarded by the leaders of the Reformation. It shows that in spite of many differences on points of minor importance there was an unhesitating belief that the Bible spoke as the voice of God to the souls of men, because it brought Christ before their mind and conscience. The Bible was an agent—not an end in itself; it revealed "the glory of God in the face of Jesus Christ."

The four chapters of the book deal with the four chief matters which have been a cause of dispute throughout the history of Christianity, but never more so than at present. They are Inspiration, Authority, Supremacy and Sufficiency, and Interpretation. Each of these is carefully examined. The various theories that have been held in regard to them are explained and the views of the Reformers, English and foreign, are illustrated by brief quotations from their works, and by necessary explanations. Full references are given in every case, so that the book is a valuable handbook to the writings of the great Reformers. It is shown that the Reformers had a thorough belief in plenary inspiration, though some of them on the Continent were rather free in their criticism, and Luther himself was at times inconsistent in the application of his views. On the whole "the attitude of the Reformers towards the Word of God was no mere Bibliolatry, but a strong conviction that the Eternal God spoke to them through the Scriptures concerning Himself and their salvation." They rejected the methods of interpretation of the Schoolmen as inadequate, and did not allow the value to tradition which the Church of Rome claimed for it. He closes with a strong plea for the Bible, which is its own best defender, and he believes that in spite of the attacks upon it from many sides to-day it will prove its power as in the past to sanctify lives and beautify character.

The question of the disestablishment of the Church has been raised in somewhat unexpected quarters as a result of the action of Parliament. It has not, however, so far been taken seriously, yet at any time it may become a subject of pressing importance. We may be called upon to decide if there is sufficient cause for an alteration in the present relationship of Church and State, and if the advantage to either the one or the other will justify separation. The Rev. Alfred Fawkes, M.A., who is known to our readers as a frequent contributor to THE CHURCHMAN, and whose writings are always full of interest as well as instruction, has dealt with this question in a book published by Mr. Basil Blackwell at Oxford: *Shall we Disestablish?* (price 2*s.* 6*d.*). He does not hesitate to say some home truths to those whose "prejudice and passion" may make the question one of practical politics. "It would be a discredit to the officials to whose presumed moderation and wisdom the care of the Church has been entrusted." He traces the series of "stunts"

that have led to this situation, and plunged us into a state of unreason which may involve not only religion but learning, culture and civilization, for disestablishment would throw us back fifty years. Not the least of the evils caused by the New Prayer Book proposals is the temper of mind which views the action of the House of Commons as an intolerable insult. The establishment of the Church in England is difficult to define, though we can all appreciate its nature. Mr. Fawkes finds in Paley's *Principles of Moral and Political Philosophy*, "one of the masterpieces of the eighteenth century," the leading authority on the subject, and in Bishop Thirlwall's *Charges* written around the time of the disestablishment of the Irish Church another which is scarcely second to it. He draws a number of important points from both of these to show the significance and value of the establishment, and the destruction that would be wrought by disestablishment and its accompanying disendowment. Thirlwall's answer to those who thought that these were the way to liberty was, "I believe that the kind of liberty which they desire would be a grinding tyranny and the worst calamity that could befall the Church," and again in speaking of ecclesiastical courts he points out "how dangerous it would be to entrust an ecclesiastical tribunal with the administration of justice; how surely the divine would get the better of the judge." The final result of disestablishment in Thirlwall's opinion "would be the disruption of the Church into two or three sects, one of which would sooner or later be merged in the Church of Rome." After an analysis of the changes which the Church has undergone during the last fifty years—a progressive deterioration, side by side "with a rank growth of ecclesiasticism, centring in the Eucharist"—Mr. Fawkes gives his opinion of the Church Assembly which has precipitated the present crisis. "It represents so small a proportion of its constituents, and its constituents form so small a section of the nation, that it is difficult to take it seriously as a representative body, in however loose a sense we use the word." He adds to this a consideration of the characteristics of the clerical mind, which lacks vision and the sense of balance and proportion, so that the atmosphere of the sacristy overflows into and poisons the Church. The real issue raised in Parliament was not that of State versus Church, but in the words of the Cambridge Divinity Professors in a letter to *The Times* on February 5, 1928, "In some of the provisions of the Revised Prayer Book the people of the Church of England scent a form of religion which their forefathers at the Reformation repudiated. They do not want it for themselves or their children. This is the really spiritual issue; and on it the majority of the House of Commons gauged the spiritual conviction of the English Church better than the majority of the Bishops and the Church Assembly have hitherto done." Mr. Fawkes has brought together a number of fundamental considerations in relation to disestablishment, and has illustrated them by reference to the special issues upon which the subject has recently come within the range of thought and possible action.

Professor C. C. J. Webb, M.A., F.B.A., Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford, has written an interesting book on *Religious Thought in the Oxford Movement* (S.P.C.K., 6*s*. net). He takes the opportunity offered by the centenary of the Movement "to review the philosophical principles which seem to have underlain the religious teaching of the Tractarian divines." He regards Newman, although the man of greatest genius among its leaders, as not even typical of it. The elusiveness of his point of view has rendered him a puzzle, yet to him the Movement owed its glamour. Professor Webb does not discuss the influence of the Movement on ecclesiastical theory. He recognizes the difficulty of separating the philosophy of religion from dogmatic theology, but it is obvious that in the Movement everything rested on its ecclesiastical theories, and to ignore them is to omit the treatment of the essential elements which constituted it. Its essence was a theory of the Church. Its teaching turned on its theory of Apostolical Succession. The authority of its claims was based on the transmission of grace through the episcopate. Any treatment of the Oxford Movement which ignores these essential features must necessarily be inadequate and partial. Yet on some of the other points which marked the difference between the Evangelical and the Tractarian positions Professor Webb has many interesting things to say. Neither side was at the outset influenced by the theories of Evolution and of Biblical Criticism which came later. It is even doubtful if the philosophy of either Kant or Hegel had much influence on its leaders. Coleridge was the exponent of Kant to his time and the direct line of his influence is through Frederick Denison Maurice and the Broad Church School. The general but incorrect use of the word "Catholic" instead of "Roman Catholic" as the title of the system opposed to Protestantism has probably to be tolerated for the sake of convenience even in books written by scholars. Professor Webb uses the terms in this way when indicating "the main difference between the respective ideals of Catholicism and Protestantism." Although his own sympathies are obvious, the account he gives of Protestantism need not make us ashamed. It abolished the dual standard of morality when it got rid of the monastic system—a system which was in reality largely pagan in its origin. Reference is made to "the extraordinary chastity of Catholic Ireland." No one wishes to take credit from the Irish peasantry for any virtues they possess, but this oft-repeated statement of the chastity of the Irish, based largely on the small number of illegitimate births, has to be modified considerably by remembering the powers exercised by the priests in the past in compelling the marriage of the parties. The condition of the Irish who are to be found in the slums of great cities removed from direct contact with a village priest reveals a different state of things. Protestantism has been favourable to freedom, to intellectual progress, and to the application of moral principles to every department of life.

Dr. Brilioth's interesting book, *The Anglican Revival*, lays emphasis

on "moralism" as the characteristic of English religion, but this cannot be claimed as the monopoly of the Tractarians. They misrepresented the Evangelicals as holding a view of the Atonement which led to antinomianism. The Tractarians regarded the Incarnation as the central fact of their faith and they represented the Evangelicals as placing undue emphasis on the Atonement to the neglect of the Incarnation. It is more correct to say that they held that there could have been no Atonement without the Incarnation, and that the Atonement was its necessary completion. In fact, they presented a more complete faith. The Tractarian view of justification was based on the infusion of the life of the risen Christ through the Sacraments, while the Evangelicals taught that it was by the imputation of the merits of Christ's death and passion to the believer. This view has the advantage of being scriptural, of following the succession of teaching through Luther from St. Paul, and it has also the advantage of corresponding with the Christian experience, on which all theology must in the last resort be founded. Baptismal Regeneration as taught by the Tractarians had no foundation in experience or in Scripture. The distrust of feeling which was so prominent a characteristic of the Tractarians may have arisen from their dislike of the Evangelical emphasis on it, but more solid grounds than this were needed to justify their prejudice. The account which is given of Newman's teaching on the nature of faith reminds us that his invention of an "illative sense" has met with no acceptance by thinkers. In view of the later developments of Anglo-Catholicism, Evangelicals may feel assured that their conception of Christianity is at once more scriptural and more spiritual.

The Rev. Clement Rogers, Professor of Pastoral Theology, King's College, London, recently provided some useful small books on Christian evidence for those engaged in meeting attacks on our faith. These were based on his experience as a lecturer in Hyde Park, and are very useful in meeting the popular objections of the man in the street. He has now written a larger book to serve as "An Outline of Popular Apologetics" and the title is *The Case for Christianity* (George Allen & Unwin, Ltd., 12*s*. 6*d*. net). His eight years' experience of being heckled every Sunday afternoon in Hyde Park for an hour or so has well qualified him with knowledge of the type of objections generally raised against Christianity and of the best method of meeting them. The book is divided into two parts. Part one deals with "Christian Life and Religion" in four chapters entitled, The Things that Matter, The Verdict of History, The Trustworthiness of the Records, and The Person of Christ. Part two treats of "Christian Theology and Philosophy," and the chapters are, Creation, Order and Design, Conscience, and Christian Theism. While the treatment is on popular lines, Mr. Rogers provides ample references and quotations from the works of the most authoritative writers and in this way supplies a quantity of information of unusual usefulness. It is just the kind of material

that is of value to speakers and teachers who have to deal with the difficulties which are raised by young people to-day. After an examination of the various views that are current, he proceeds to give the verdict of history on Christ and the Church. He shows that the New Testament record has stood the test of the most critical examination, and answers objections raised by modern writers as to the personality of Christ. These chapters give an interesting insight into the psychology of present-day thinkers. The second part leads us to the problems of science and philosophy. Creation raises the interpretation to be placed on the theory of evolution. Order and Design demand a statement in modern form of the old argument which has not lost its value. Conscience opens up all the ethical problems which are of such interest to-day. Christian Theism shows the need for a philosophy of life. Some special characteristics of to-day are dealt with in a series of appendices. The Uneducated Mind reveals the prevailing incapacity to think logically. The Test of Chance deals with some of the arguments of plausible rationalistic publications. The Mind of the Crowd explains the mentality to be encountered in Hyde Park. One of the chief uses of the volume will be to give students a general impression of the outlook of the modern opponent of Christianity, and of the methods which have been found most valuable in approaching the type of mind revealed and the difficulties put forward. Without expressing complete agreement with all that is advanced, there is so much of great value in the book that it deserves wide circulation, and should prove a useful guide for Christian apologists.

A little book of unusual character called *Morals for Ministers*, by R. E. X. (George Allen & Unwin, Ltd., 2*s*. 6*d*. net), will be found interesting and instructive by the clergy. The writer has a wide experience of the difficulties and temptations of the ministerial life, and lays a critical but friendly hand upon the foibles, vanities, eccentricities and weaknesses of ministers. His thrusts are at times both searching and amusing, and much may be learnt from his well-meant advice. A painful picture is drawn of the position of the man who enters the ministry from wrong motives. A special danger is the familiarity with sacred things which makes "the means of grace tend to become the instruments of his work rather than the food of his soul." The law of loving our fellows is sometimes hard to fulfil. "To love those who love us is joy: to love those who hate us is pain: we cannot have any delight in their fellowship. It racks love to stretch it to those we do not like. . . . The experience of this pain is the highest element in Christian love: it is to share God's love for the ideal of man's life and God's suffering in his shortcoming." Humility is a vital part of Christian life, and ministers generally have too little of it. The bias of human nature is for a man to think well of himself. "Prominence in concerns which people respect and revere makes it in many ways easy for him to think himself more important and virtuous than

others. Humility in ministers thus comes to be as rare and unnatural as pearls in oysters." Many shrewd things are said on preaching, and the pulpit methods of preachers. Some, to give themselves an air of originality and to impress their personality on others, "wear their forelocks long and toss them about in the pulpit," but "a sermon that draws attention to the preacher is likely rather to obscure than to display his Master's glory." A chapter on "getting into the newspapers" deals with the instinct for self-advertisement and "the chronic itch for notoriety." Another on "Being Over-occupied" draws attention to the activities which leave little time for thought and sermon preparation. It is good to learn that the author has only known one minister who might be really described as lazy. The danger is rather of being overworked. A minister's temper has often no more than two outlets, his sermons and his family. The consequences are illustrated effectively. The tendency to depression is analysed and remedies suggested. Politics in the pulpit is fairly considered. The need of money by those in the worst paid of all professions may lead to difficulties, though "ministers of religion are not generally money lovers." A closing chapter on Scribes and Pharisees is severe on those who desire to be seen of men, who dearly love to have D.D. after their name, and who adopt an intellectual pose.

The C.M.S. Story of the Year 1927-8 is issued under the title *Team Work*. The writer's name is not given, but he, or she, is to be congratulated on the freshness with which a familiar subject is treated and on the excellent choice of impressive incidents and quotations with which it is illustrated. It is interesting to learn from Mr. Wigram's Foreword that since the World Call "many Church people who formerly held aloof from the missionary enterprise have come to see it in a new light, and have felt a quickened sense of responsibility." In the summary of impressions in the last chapter, three special facts are noted: first, the variety of the work, there is scope for all kinds of workers and the team is incomplete if any one class is lacking; secondly, there is a note of urgency, doors of opportunity are open wide; and thirdly, the world is changing, "peoples once primitive advance in all directions, the isolated lands of yesterday are entering the world's industrial life, while some of the oldest systems and ideas are in the melting-pot," yet one thing remains—the figure of the changeless Lord, Christ Jesus. The Gospel of Jesus Christ is never out of date, for Jesus is alive. His promises hold good and as the Captain of the team He is calling for those who will follow Him. It is impossible to give any adequate impression of the series of pictures of the work that is presented. It is full of variety and interest and should be read by all. An idea of the earnestness of the people in West Africa is given in the account of a C.M.S. anniversary at Ole, where two representatives were invited from each church, "but whole congregations arrived, and at least 3,000 were present instead of the mere 200 expected."

An aspect of life in East Africa and the influence of the rapidly increasing European population is indicated in a quotation from Archdeacon Mathers, who speaks of the "officials, engineers, and business men who are hardly ever influenced spiritually and who, when they come to a township like this have lost desire or are too shy to come to a service. Something more should be done for the whites, if only for the natives' sake." In the Near East, Islam is undergoing rapid changes and the lands are open to the Gospel as they have never been before. India presents a great variety of problems, but the chief is that it is impossible to use the immense opportunities which are constantly opening up and some of them are slowly but surely closing. Of China and its condition of chaos it is difficult to gain a clear impression, but there is great hope that out of the present turmoil a fresh impetus will be given to the work of Christ throughout the whole country. Japan offers a field for wonderful advance, "yet C.M.S. has not been able to send out one man recruit for eleven years." These slight glimpses of the varied activities of the Society and the needs that are presented are a call to increased effort in obeying the command of our Lord to teach the nations.

Messrs. Longmans, Green & Co. publish a sermon by the Rev. A. E. J. Rawlinson, D.D.—*Freedom Within the Church* (1s. net). It is a sequel to a previous sermon, *Catholicism with Freedom*, and is an appeal especially addressed to Liberal Churchmen to extend toleration to all developments of teaching and worship as incident to the full expression of Christianity. Whatever sympathy may be extended to such an appeal, we must remember that in worship those forms are preferable which allow the largest number to take part, and those are most objectionable which tie down the worshippers to special interpretations and thus narrow the Church. The same is true of formal statements of doctrine. To make fundamental the tenets of a party is to do away with the legitimate comprehensiveness of the Church. This is the tendency of Anglo-Catholic exclusiveness. Like Rome, it claims toleration for itself when it is not strong enough to enforce its claim, but when it has power it shows its true colours, and declares that those who differ must find their spiritual home elsewhere. This exclusiveness would be the ultimate result of the acceptance of the revised Prayer Book. It is the aim of some to make the alternative Communion Service the one form to be used in the Church.

G. F. I.