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REVIEWS OF BOOKS.

RELIGION IN THE VICTORIAN ERA. By L. E. Elliott-Binns, D.D.
Lutterworth Press. 15s. net.

Two reigns have closed since the Victorian era, and it is an appropriate time for a general survey of the religious conditions and changes of the long reign of Queen Victoria of sixty-four years from 1837 to 1901. Dr. Elliott-Binns has already shown his gifts as a historical writer in dealing with medieval history, and he has now turned to the task, which is in some ways more difficult, of presenting a modern period. The period is not an easy one, as it presents many changes and many conflicting movements, but Dr. Elliott-Binns is to be congratulated on the skill with which he has interwoven the various threads and given us a picture that is, in the main, satisfactory. He shows an unusually extensive acquaintance with the literature bearing on the subject, and gives references for his authorities which will be specially gratifying to students. He acknowledges his debt to the biographies of the great men and women, and in dealing with many minds and many diverse points of view, he has left them as far as possible to express their opinions in their own words. He gives a brief opening account of the pre-Victorian era and its political conditions. It is difficult to realise the many restrictions prevailing in those days in matters of religion and politics. Evangelicalism was the most influential of Church parties in this pre-Victorian era, but its popularity had proved a danger and at the beginning of the reign of Victoria it had already lost some of its power. To make his picture complete the author has found it necessary to devote considerable space to the general social conditions; thus the early years were marked by a revolutionary spirit. In this country power was in the hands of the middle classes. Bishops were prelatial in their outlook. Nonconformity had grievances, and gave loud expression to them, while complaint is made that in 1856 only 6 per cent of the working men of England went to any place of worship in the country, and in the towns the figure was as low as 2 per cent. Three chapters illustrate the great changes that have taken place since the first decade of the period. One illustrates the changes in educational work, the second the religious changes involved in the Oxford Movement, and the third the alteration in the position of the Roman Church in England. Behind the events of history there is the thought inspiring them. Attention is given to the developments in philosophy and theology and to the conflict between religion and science due largely to the evolutionary theory, which also affected the conception of history. A specially interesting chapter deals with the revival and deepening of religion, and gives a sympathetic account of the work of Moody and Sankey. At the same time the Oxford Movement had reached its second phase, which was one of rigidity and ritual. The Gorham case illustrated its narrowness. Social problems naturally receive a considerable

share of attention in the later period, and the efforts of such organisations as the Christian Social Union proved the truth of the lesson which we are still slow to learn that "you cannot create a new world except by creating a new heart and a new purpose in common men." In a chapter on the Cambridge School an account is given of the three great leaders, Westcott, Lightfoot, and Hort, and many readers will find a fresh and not altogether as favourable an impression of them as has been entertained in the past. The development of education, after the enthusiasm of 1843, is traced with the growth of the national system which overshadowed in time the work of the Church in this respect. Chapters are devoted to the important aspects of the Press, Literature and Art. The developments of Worship are dealt with at length with the growth and excesses of ritual. The missionary work of all sections of the Christian communion receives its merited attention in a chapter on "The Call of the World." The closing chapters of this interesting volume tell of further social changes of the new methods which the age demanded, the work of the ministry and the movements towards reunion and federation. The work is a testimony to the patient research of the author and to his skill in using the mass of material at his disposal to the best advantage. It constitutes a useful handbook to the Victorian Age, and should provide a handy book of reference to the main facts of the time.

CHURCH AND STATE. A Review of the Report of the Commission on Church and State. By the Bishop of Norwich. *Eyre & Spottiswoode.* 2s. 6d. net.

The Bishop of Norwich has issued in book form his views of the Report of the Commission on Church and State. He has added the evidence which he gave before the Commission and a brief statement of "an interim policy." In the opening chapters he indicates the "background" of his evidence. He refers to the one-sided character of the Commission on which there was no member who voted against the revised Prayer Book, while there were four persons, including the Chairman, who actually voted for it in the Parliamentary lobbies. He deals with a number of other interesting points, including the position of the Established Church of Scotland which, as he points out, provides no analogy for England. He shows that the laity have no adequate voice in the government of the Church of England. He makes clear that the Free Churches are not absolutely without government control, and the Judicial Committee of the Privy Council does not deal with spiritual issues; in fact, on one occasion, the doctrines of Mohammedanism had to be defined by it as its duty is to interpret conditions upon which a Trust is to be held. The dangers of Disestablishment are set out, and the impracticability of some of the recommendations of the Commission. In his Visitation Charge entitled *The Nation and the Nation's Worship*, from which an extract is given, he states his interim proposal. Briefly stated it is that the Prayer Book

measure should be divided into two parts—the controversial and the non-controversial, and that the former should receive synodical sanction and should be presented to Parliament for legal sanction. “A wise and careful measure would end the present irregular action of the Bishops by regular means.” Church and Nation would thus be brought into harmonious co-operation. The Bishop’s book is a useful guide to some of the main questions raised by the Commission’s Report and will be helpful to those desirous of knowing the significance of some of the recommendations.

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. *Student Christian Movement Press*. 5s. net.

Toyohiko Kagawa is one of the best-known Christian leaders from Japan. He has had an adventurous career. He has been described as the “Uncrowned King of the Poor” in Kobe, where he lived in the slums. He has been in prison as a dangerous Radical, but he is now consulted by the Government in matters of social reform. “When a new book by him is announced the book shops in Japan make agreements to release it at the same hour on the same day and long queues form to buy the first copies.” Several of his books have been translated into English, and readers in the West have found them both instructive and inspiring. In these *Meditations on the Cross* we have a most interesting illustration of the attitude of an Eastern mind towards the great central fact of the Crucifixion. In eighteen chapters he presents various aspects of the Cross and in each of them there is some suggestion, in many cases novel and arresting, and in other cases arising from its mode of presentation. In the opening chapter on the Secret of the Cross, the crises of Christ’s Life are indicated and His advancement to the Cross as the means of man’s redemption. This leads on to the consideration of the Cross in the consciousness of Jesus which contains notes on the Seven Words, and shows the Cross as the consummation of love. The Cross in the Mind of Christ, the Cross in the Fourth Gospel, the Cross in the thought of Paul, the Cross as revealed in Paul’s parables, are considered with the same illuminating touches and lead to the chapter which may be regarded as the central one of the book—The Cross as Truth. Here we are told the Cross is the secret of our Christianity. It completes the truth of natural law and has seven essential basic elements. These go to the heart of the matter and show the transforming power of Christ’s Sacrifice. In the chapter on the Cross and the Blood of Christ, this Japanese thinker states boldly Christ as man’s substitute; a fact which the scholars of the nineteenth century could not understand. The practical implications of the Cross are considered in several chapters, such as Loving God in Society, the Cross and Social life, the Cross and Ethical Life, the Cross and Religious Life, the Cross and Daily Life, and the Cross and Social Movements. In each of these with occasional illustrations from Japanese life

and history and other sources the meaning of the Cross is set out with clearness, and there is no hesitation in making it the centre from which proceeds the power of Christianity in its world-redeeming work. Those who read this book will not fail to find in it a new incentive to the understanding of the fullness of the meaning of the Death of Christ for mankind.

FOR PARSONS ONLY. A Study in the Cure of Souls. By T. S. Taylor, M.A., B.Litt. (Oxon.), Ward Chapel, Dundee. *Allenson & Co., Ltd.* 3s. 6d. net.

The minds of clergymen and ministers are occupied with many problems as to the present condition and future prospects of Christianity. One of their number, Mr. T. S. Taylor of Dundee, has undertaken the task of examining the whole subject, and has written a book, *For Parsons Only*, that should interest all who follow the clerical calling. Will there be such changes as will render a full-time ministry impossible? The different types of parsons are examined down to those who make a convention of unconventionality. The Church has become preoccupied with seeking to provide the bread which perisheth. This secularising process is the real threat to its existence, and men seem no longer even to understand what the witnessing to the things unseen means. Karl Barth has, in some measure, drawn the minds of men back to the real purpose of the Church, and has thus done good service. The burden of preaching hangs heavily on the parson, and the preacher's claims are not accepted. "The man outside the Church makes little of Apostolic Succession; though he may give an unregenerate chuckle when he reads that one Anglican wit justified it on the grounds that nothing but spiritual succession from Judas could explain a certain Bishop." He requires in the sermon the breath of true inspiration. This cannot be acquired: it is given. He deals with the problems raised by Nationalism, and how the preacher should deal with them. In a chapter on "Modern Psychology and the Ministry," he states the advantages and disadvantages of the New Psychology and the use that can be made of it in the cure of souls. The Parson stands alone and is expected to speak as a parson to men and not as a man to man. In an interesting chapter entitled "Man's Catholic Heart" he examines the case of Dr. Orchard joining the Church of Rome, and shows how ritual may lead to the formation of doctrine. When he says that the natural man is always a Catholic he means that the natural man wants religion but not very much of it. He avoids responsibility: he likes a guarantee that he is all right; "it is nice to salute the Christian Faith, and then go your way till the next time. Protestantism demands much more. "The Church of Rome recognises man's weakness, and manifests an uncanny skill in meeting it." Is there to be Revival or Reaction? This involves a discussion of the Group Movement. The closing chapter on "Keeping Faith" is an appeal to the ministers of this generation to stand fast and to strengthen the things that remain. The Clergy

will find this a stimulating discussion on some of the chief problems that are exercising their minds at the present time.

THE RENEWING GOSPEL. The Yale Lectures on Preaching. By the Rev. Walter Russell Bowie. Charles Scribner's Sons, Ltd. 6s.

Those who associate the Yale Lectures with a solid contribution to the art of preaching will not be disappointed on reading Dr. Bowie's latest work. He has brought to bear upon his task the wide scholarship, clear thinking and lucid illustration which are associated with the writer of *The Inescapable Christ* and a dozen other works. The present volume is an expansion of the Lyman Beecher Lectures on Preaching, delivered at the Divinity School of Yale University in April, 1935. The writer has taken as his objective, not the writing of lectures on sermon construction or technique, but the harder task of working out in some measure the interpretation of the Gospel which the Christian preacher must needs be preaching at the present time. His contention is not that we need a new gospel, but rather an understanding of how endlessly an old gospel can reveal its new significance for us. Thus, the Christian inheritance is old, every generation ought to produce men and women who in imagination, in purpose, and in power are Christians of a new kind. Hence the title of the volume—*The Renewing Gospel*.

"It is the business of this book," writes Dr. Bowie, "to try to frame a gospel adapted to the needs of a generation which is beginning to believe that 'We build in vain unless the Lord build with us.' To the 'decent Godless people' we must bring a message that shall help them to recover consciousness of that which is divine."

This is a constructive book, full of help and abounding in illustrative examples, calculated to guide those who really want "to be helped to feel that life makes sense." For the general reader it will assuredly clarify many of the "hard places" in Christian belief. For ministers it is a revelation of the power that the pulpit may be in modern life.

There are seven direct, pertinent and affirmative chapters, each full of fresh ideas and inspiration: I. *The Preacher and the People*. II. *Some Blazes on the Theological Trail*. III. *The Jesus that Was and that Is*. IV. *Can We Trust the God of Jesus?* V. *Human Nature and the Spirit of Christ*. VI. *Christian Ideals confronting a Recalcitrant World*. VII. *When the New Prophets Come*.

The writer indicates the principal present-day tendencies with which the Christian Gospel must deal—e.g. the fatalistic idea of nature, the depreciation of human personality, and the habit of taking materialistic results as an estimate of success: and he shows how the Christian and the Christian message may surmount these obstacles. The preacher will be enriched by a study of this volume and better equipped thereby for the sacred task to which he has been called.

C. E. WILSON.

A YOUNG MAN'S RELIGION. By G. Stuart Worsley, A.L.C.D., C.F., Royal Army Chaplains Department. *Society for Promoting Christian Knowledge*. Paper, 2s.; cloth, 3s. 6d. net.

It is recognised that there is need to-day for simple statements of the fundamentals of the Christian faith in clear and definite terms such as can be easily understood by those who have no deep acquaintance with theological thought and terminology. Only those who have had some experience in conveying the truths of our faith to such people are fully qualified for the task. The author of this series of addresses has had the necessary experience in his work as an Army Chaplain. He rightly describes the addresses as "light and digestible, not being intended for theologians, but rather for young men and ordinary hard-working people who have to take their religious thinking in tablet form." In popular language the questions that are being constantly asked are considered, and many who have the task of addressing similar audiences will find considerable assistance in the suggestions they can obtain from Mr. Worsley. In a brief Foreword the Bishop of Croydon commends the addresses as showing a sympathetic understanding of what many of the younger generation are thinking and as giving a manly, straightforward presentation of the Christian message. There are thirty of the addresses and the titles of some of them indicate the ground which they cover. The first four deal with God: Is there a God? What is God like? Is He a Person? Are we shutting God Out? He proceeds to the question, What think ye of Christ? and uses the festivals of the Church as an opportunity of answering the question. Prayer, worship, sin, the Church, the Bible, Modern Science, pain and suffering, Confirmation are considered and suitable answers are given. The author has an attractive style and skill in using suitable illustrations.

SUCCESSFUL LIVING. By the Rev. E. N. Porter Goff, M.A., Vicar of Immanuel Church, Streatham. *Longmans, Green & Co.* 3s. 6d. net.

"The thesis of this book is that applied Christianity is the way to successful living." This is the author's description of his aim in his Preface. He seeks to help those who are finding life difficult to achieve the success that they are missing. The first question to be considered is "Has life any meaning?" and by the illustration of the jigsaw puzzle man's knowledge of the parts which appear so meaningless in themselves is shown to indicate that there is a complete picture of which for the time being we may be ignorant. "The Design for Living" is shown to be Christianity with its lessons of the Fatherhood of God and the supreme fact that God is Love. "Setting the Course" is the personal problem that each one has to face. "Going into Partnership" is a frank discussion in the modern manner of the sex problems connected with marriage, divorce and birth control. On these thorny subjects the Author has decided views which he does not hesitate to express, but some

of his readers will scarcely be able to follow his lead in every detail. The remaining four chapters are on Reckoning with Others, with Life, with Oneself, and with the Future. They embrace a wide variety of topics, and deal with many of the relationships of life. Mr. Goff has taken an active interest in the work of the League of Nations, and it is not unnatural to find that he deals at some length with international relationships and the problems connected with them. He holds that a Christian nation must concern itself with other nations' problems, "that is why a policy of national isolation is at once morally undesirable and politically impracticable." The closing chapter shows the influence that belief in a future life must have on present conduct. There is much of practical value in these chapters, and it is expressed in terms that are popular in these days, and that are current in wide circles which are anxious to make Christian tenets acceptable to the average man. Their value can only be judged by their success or failure.

THE PHILOSOPHY OF RELIGION VERSUS THE PHILOSOPHY OF SCIENCE.

By Albert Eagle. Printed for Private Circulation. 5s. net.

The author of this book is Lecturer in Mathematics in the Victoria University of Manchester. He was also at one time Research Assistant to Sir J. J. Thomson at the Cavendish Laboratory. The book can be obtained from the author, post free, by sending 5s. to him at The University, Manchester, 13, or through all booksellers from Simpkin Marshall, Ltd. The purpose of the book is to show that a religious conception of the Universe can be harmonised with modern scientific knowledge. The author aims at curing his readers of all materialistic views of the universe and to give some views which leave room for God and immortality in spite of the teachings of many scientists. He considers that a moral and intellectual duty has been laid upon him to expose many of the ideas which have been popularised under what he calls for brevity, "Einsteinism." This book carries forward a stage further the argument expounded in Arthur Lynch's book, *Science, Leading and Misleading*, published by Murray in 1927. We anticipate that such books are gradually paving the way for the collapse of views which have contributed to the materialism of the present time and for the return of something more like the old religious views of the Universe.

A. W. P.

TEMPLES AND TREASURIES. By Helen Wodehouse. *Allen & Unwin.* 5s.

Publishers sometimes provoke us. Many of them review their own publications on the wrapper of the book. These publishers have done something better and it is something that we have dared to ask some publishers to do—they have written an introduction on the paper wrapper not to the book but to the authoress. They say as it were: "Meet Miss Wodehouse," and we, who have so often been introduced to someone with no more lengthy introduc-

tion than that, are glad to find that they go on to tell us *inter alia* that she is the present Mistress of Girton College, Cambridge. She has been Lecturer in Philosophy in the Birmingham University and Professor of Education in Bristol University. She was Principal of Bingley Training College, Yorkshire, and one of the Lay Sermons in this book was delivered on its twenty-first birthday. So we read the book and when we have read it we exclaim: "Pleased to meet you!" The first address is on "Finding God" and the last, a May Sermon, might be entitled: "Finding Happiness in the Will of God." All of them are the product of a well-informed woman's mind; a woman who is a devout believer. At the close of the book there is a poem which describes the experience of St. Ignatius of Antioch on his way to martyrdom.

W. W. P.

GOD AND THE COMMON LIFE. By Robert Lowry Culhoun. Pp. 303. *Scribners*. 8s. 6d. net.

Dr. Culhoun, Associate Professor of Historical Theology in Yale University, bases this volume on two fundamental questions: Are there in everyday life, now, intimations of the presence of the living God? If so, how shall we bring our thinking and living into line with the demands made by those intimations? Immediately arises the question of vocation and its relevance in the area of production and distribution of economic goods.

From this point he passes on to the question of the mind, the working of a well-ordered mind. It is individual and social. In the latter aspect it has its place in the world-order. The question: "What are our minds doing here at all?" leads us inevitably to the fact of God. There follow thoughtful and thought-provoking chapters on God and His creatures, the working of God, the way of man toward God and the way of God toward man, leading up to worship, revelation, co-operation with God, to the final sovereignty: "I am Alpha and Omega."

This striking volume is stimulating and challenging. It might have been more smoothly written, but force and power are there.

LOST PROPERTY. By Marjory B. Wright. *S.P.C.K.* Paper, 6d. net.

This little book has a thought-provoking title, and its contents will repay the time spent on studying them with a view to its use in Sunday School work. The six subjects are intended specially for a Lent course, but as they tell of things which are being "lost" every day in the year they are equally suitable for any other season. The lessons are based on things lost through the journey of life: temper; time; patience and so on. As most of the illustrations are Biblical ones they supply opportunities for combining the interest of a Bible narrative with a practical application of its teaching. Any of the subjects could usefully furnish material for a single lesson or short address.

E. F. T.