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Christianity of the future. These two principles are Catholicism and Criticism. It is largely believed that allegiance to the historic Faith, affectionate loyalty to the historic Church, deep, heartfelt sympathy with the mystic beauty of Catholic

worship and the subtle poignancy of its devotional atmosphere are incompatible with the spirit of intellectual candour and free inquiry. Anglo-Catholicism, in the writer's belief, exists to prove the opposite.

Literature.

JESUS: A NEW INTERPRETATION.

ONE would say off-hand that a really original point of view in the interpretation of the Gospels was well-nigh impossible. But it has been achieved in *Jesus: A New Biography*, by Mr. Shirley Jackson Case (Cambridge University Press; 15s. net). The author gives due credit to the critical methods that have elucidated Q and dated that elusive document and the other sources. But he asserts that none of the traditional standards, neither the canonicity of a Gospel, nor tradition about its authorship, nor the date of its composition, nor even the two-source authority, is of definite value for determining the historical quality of a narrative. That is a pretty radical and sweeping statement! A successful return to the historical Jesus is only possible when we can sift away unhistorical elements and get at the original elements. Criticism, or 'documentarianism,' like any other 'ism,' may be naturally subversive of historical truth. The picture in the oldest documents contains too much and too little. Too much because of the things due to the creative impulse of the original writers. Too little because it lacks facts which had escaped the writer's notice.

All this is preliminary to the author's own way of arriving at the truth. This is through the social environment of Jesus, 'a more complete integration of Jesus within the distinctively Jewish setting' in which He actually lived. 'The decisive consideration in dealing with all gospel tradition is the extent to which the narrative reveals the dominance of interests suitable to the distinctive situation of Jesus, in contrast with conditions characteristic of later stages in the growth of the Christian movement.' Every statement is to be judged by the degree of its suitability to the distinctive environment of Jesus on the one hand, and to that of the framers of gospel tradition on the other.

Here is a new critical weapon. And it is used in this book with remorseless vigour and logic. The 'biography' is an application of the method just

described to the story as we have it in the Gospels. It would take too much space to follow the author through the analysis of situations and incidents. But the outcome is the suggestion that the environment of Jesus moulded His words and acts. Jesus believed in the current expectation of Judgment at hand, and He was impelled by this to take up the preaching of repentance. That is one (and a slight) illustration of the way His environment imposed on Him His mission, His beliefs, and His purposes. The principle is applied all through, and its effect is to strip away much that we have accepted as original in Jesus, and much that we have regarded as trustworthy. It leaves Jesus a rather unimpressive figure.

The book is extraordinarily interesting and quite able. But as a critical method it seems to us to be a great deal more unreliable and far more arbitrary than the severest documentary analysis. It has its measure of truth, and the reader who can bring some independence of judgment to it will learn a good deal from it. But this is not the last word by any means.

WILLIAM LAW AND QUAKERISM.

In *William Law and Eighteenth Century Quakerism* (Allen & Unwin; 12s. 6d. net), Mr. Stephen Hobhouse, M.A., gives us an interesting footnote to history, and a careful study of Law's mind, taken from an unusual angle.

How Fanny Henshaw felt compelled by conscience to become a Quaker; how John Byrom tried to dissuade her, and called in Law to his help; how Law wrote six letters here given, but in vain; how she replied and took her own way and became a noted Quaker preacher, and the like—all that is but the framework. The real substance of the book is the survey of Law's allusions and ever-growing affinities to that Quakerism which at first he attacked, and of his own mind as revealed therein—for example, of the singular shifting to and fro of

his views upon the Sacraments. There is much of Law's own glorious English: much too of that pleasant person Byrom; and other interesting people cross the stage—Miss May Drummond, sister of a Provost of Edinburgh, for example, a preacher so popular in England that, says Mr. Hobhouse, 'before the nineteenth century I doubt whether a woman speaker ever swayed audiences of the size she is said to have held.' And queer facts emerge, such as that Quaker women were supposed to dress in the fashions grown six years out of date—a stern test surely; or this unexpected touch concerning that grave person Law, 'After I received Mrs. Hutcheson's letter, I order *Cheese cakes* to be made by way of rejoicing.' But, indeed, there is often a twinkle in Law's eyes. They were very stern, though, when in a scathing attack on the Crusades and war as a whole, he imagined this prayer: 'O blessed Jesus, dear redeeming Lamb of God, who camest down from Heaven to save men's lives and not destroy them, go along, we humbly pray Thee, with our bomb-vessels and fire-ships, suffer not our thundering cannon to roar in vain, but let Thy tender hand of love and mercy direct their balls to more heads and hearts of Thine own redeemed creatures than the poor skill of man is able of itself to do . . . !'

PRAYER.

Books about prayer are usually either devotional or practical. But if it is true that the habit of prayer has lessened its hold on people to-day, we need a new treatment of the subject that will be intellectual in a thoroughgoing way. The book which Professor William Adams Brown, Ph.D., D.D., has just written, *The Life of Prayer in a World of Science* (Hodder & Stoughton; 8s. 6d. net), combines this intellectual treatment with practical suggestions in a remarkable manner. He admits that any one who writes about prayer to-day can have only one or other of two excuses, or at least reasons. Either he has discovered something that no one else has known, or he has rediscovered for himself something that had been lost sight of. Dr. Brown gives the second of the two reasons as his inspiration. And for many of his readers this will be the main interest and value of his book. Dr. Brown has rediscovered prayer for himself, and this accounts for the current of enthusiasm and conviction that is felt running all through his argument. The book is a personal testimony, and however strictly scientific Dr. Brown tries to be, you cannot help hearing on every page the witness of the writer,

'this is what I have found prayer to be.' It will seem to most of us who read these chapters that no better apologetic could be offered for the practice of prayer than such a testimony coming from such a man.

But the argument is not lost as a personal witness. It is a real argument. Dr. Brown analyses the causes of the present decay of prayer and proceeds to deal with them. This is the prelude, and the theme follows in a series of closely reasoned and finely illustrated chapters in which the writer contends that help can be had for the soul's devotional practice from several quarters. There were three discoveries which helped to make prayer real to him—that prayer is a privilege and not a duty (which made praying spontaneous); that the experience of others comes to us with substantial aid, but this can only be used by us if we approach God alone (which makes praying independent); and that God can only be truly known if we realized that He is too great to be confined in a single experience (which makes prayer expectant). Therefore (and here you get the plan of the book) we can find help from three quarters, psychology, history, and philosophy. Each of these aids is then called on in turn, and the book closes with a chapter on 'The Contribution of Education,' or prayer as discipline.

All through the writer has his eye on practice, and the book is full of hints and suggestions which meet all sorts of difficulties and help to make the actual conduct of prayer (both public and private) less of a difficulty. This is a book from which believers of all schools, or none, will derive inspiration and the best kind of assistance in the biggest of all religious exercises.

Q.

The Original Jerusalem Gospel (Constable; 9s. net), by the Rev. J. M. C. Crum, Rector of Farnham, consists of a number of attractive popular studies of the document Q. It also contains the author's conjectural restoration of Q, reprinted from the 'Hibbert Journal.' The student of the English New Testament who feels he would like, if possible, to get behind the Synoptic tradition, could not place himself under more interesting or more stimulating guidance than this book affords. Mr. Crum has devoted much time and thought to the Synoptic problem, and he makes his points in a peculiarly fresh and suggestive style. The burden of the book is that Q must have been written at Jerusalem in Aramaic before A.D. 50, and that it was used by the

editor of our present First Gospel and the editor of the original Third Gospel as an authentic source for the sayings of Jesus. The chapter on 'Q and Country Life' is the most attractive from the standpoint of the expositor. We refer to it in the 'Notes.' The chapter on 'Q and Mk' is the most useful from the standpoint of the apologist. It seems to Mr. Crum that Mark (representing the earliest Christian tradition which came from Jerusalem to Rome) and Q (representing the same tradition passing from Jerusalem to Antioch) are two independent and trustworthy witnesses, who illustrate and corroborate one another. Where they give, for example, the same saying of Jesus, the reason for both giving it is not that Mark copied it from Q, or that Q borrowed it from Mark, but that it came from the Lord Himself.

PHYSICS AND RELIGION.

With the advent of Relativity and the Quantum Theory it has become evident that Physics is no longer the stronghold of Materialism, and leading physicists have begun to say weighty and decisive things in support of a more spiritual philosophy. *In Pursuit of Truth*, by Mr. Alex. Wood, M.A., D.Sc. (S.C.M. ; 4s. net), is an uncommonly able book. It is a comparative study in science and religion, and is 'written on the assumption that the main barrier between science and religion at present is a wrong attitude of mind based on misconceptions of the true nature of science and the true nature of religion.' It is the work of a thoroughly competent physicist, with an exceptional gift of lucid exposition. His aim, in brief, is to show that science does not give, nor profess to give, an explanation of the essential nature of things, but rather 'a conventional representation of the phenomena and their relationships.' Its generalizations, though invaluable for their own purpose, are abstractions that disregard individuality, which, however, becomes more and more important as we ascend the scale of being, until in man it has supreme significance. Science does not involve a theory of mechanical determinism, but 'what to the scientist is the uniformity of nature may be to the religious man the trustworthiness of God.'

ETHICS IN THE GREAT RELIGIONS.

Professor E. Hershey Sneath, Ph.D., LL.D., of Yale, has induced an able company of scholars to carry out a fascinating series of studies on *The Evolution of Ethics as Revealed in the Great Religions*

(Milford ; 18s. net). For the successful putting through of such an enterprise two things were needed in the writers—fullness of knowledge, and a certain human touch. And here happily both are present. As a result, this book makes easy and delightful reading, yet it is packed with knowledge. Some of the studies, like that of Williams Jackson upon Zoroastrian Ethics, are quite short (eleven pages); some are far more lengthy and minute, like Hopkins upon those of Hinduism (forty-four pages). But, whether long or short, and whether we are dealing with Confucianism, or Muhammadanism, or the Hebrew Prophets, or Paul, or Egypt, or Babylon, there is the same interest and the same sense of efficiency. It seems almost impossible to write on the Greek Religion without being moving and impressive. Let any one test this volume by opening at Professor Shorey's chapter on that theme and he will not easily lay it down again. While, on the Ethics of the Gospel, Ernest Scott is Ernest Scott, with the old faculty of getting to the heart of things, and of reminding us of what is being forgotten. As a whole the book creates at once a thrill and a melancholy in the mind. A melancholy, for men have known so much so long, and yet look at the world still ailing and still torn. A thrill, for what great creatures men are everywhere; with what high dreams, and what gallant endeavours! But it needs Christ to bring us to our goal.

MANUAL OF CHRISTIAN BELIEFS.

Books of apologetic are not rare at present. They seem almost all to be written for the 'man in the street.' We do not see very many of the older type like Flint's 'Theism' or Bruce's 'Apologetics.' But they are all welcome, and more especially if they commend the Faith to untrained minds. A work that comes to us from America has one distinction, that it is very easily read and yet appeals to the thinking mind. It holds a place between the 'popular' (which is often the superficial) and the elaborate (which is often the dull) type of book. We refer to *A Manual of Christian Beliefs*, by Professor Edwin Lewis, Th.D., of Drew Theological Seminary (T. & T. Clark). Professor Lewis is one of the editors of the forthcoming 'Abingdon Bible,' which is to do for America what Peake has done for us. He is a sound scholar and has an acute and capable mind. But he is also able to express himself in plain terms even when discussing the profoundest themes. And one of the characteristics of his volume is that it boldly faces the real problems, does not shirk the hardest difficulty and is not afraid

to take an independent view. The topics discussed are the Existence and Activity of God ; the Christian Conception of God ; Man : Body and Spirit ; Evil in Relation to Man and to God (an engrossing and bold section) ; Jesus ; the Holy Spirit ; the Church and the Life Eternal. We have no hesitation in saying that this is one of the most satisfying books on the defence of the Faith we have seen for long. We feel the author is honest. We see he is not afraid of his own conclusions. And we find that at bottom he is sound on the real things. The worth of the book is increased by a bibliography, suggestions for reading, and questions for discussion.

PROTESTANT EUROPE.

Protestant Europe : Its Crisis and Outlook, by the Rev. Adolf Keller, D.D., and the Rev. George Stewart, Ph.D. (Hodder & Stoughton ; 20s. net), is an able and praiseworthy attempt to give an accurate and comprehensive survey of the life and work of the Protestant Churches in the various countries of Europe, and especially of their fortunes since the War. The Churches of Great Britain are but slightly dealt with, and this was perhaps prudent seeing that of the two authors one is German and the other American. The Protestantism of the Continent, which is the main theme, presents a bewildering picture of diverse races, sects, and political units thrown together and intermingled in hopeless confusion. It would be too much to expect that in so extensive a survey the impression given would always be just and well-balanced. English readers will be surprised to learn that Dr. Orchard and those who are influenced by him 'seem destined to play the part of Newman and Pusey in the Free Churches.' Still more will Scottish readers be astonished to hear that 'a strong movement towards Catholicism is at the present time developing in Scotland.'

Yet it must be cordially acknowledged that the writers have given us a perfect mine of information about the state of the Churches and present-day religious movements on the Continent. What is more, they have succeeded in presenting the facts in an exceedingly interesting and readable form. Certain impressions stand out with unforgettable clearness—the privations and sufferings which have been endured by pastors and students in lands where the currency has collapsed and State aid has been withdrawn, the persecutions and injustices inflicted on minorities, especially in Rumania and Czecho-Slovakia, the insidious strategy and powerful propaganda of the Roman Church, and withal, the splendid

loyalty and invincible hopefulness of Protestant congregations. The whole study is fitted to create a powerful impression of the desperate need which has arisen for unity and the prevalence of the spirit of love, not merely for the preservation of the Protestant Churches, but for the very life of Europe itself.

JOHN WESLEY.

John Wesley the Master-Builder, by the Rev. John S. Simon, D.D. (Epworth Press ; 18s. net), is in reality the fourth volume of Dr. Simon's monumental history of Wesley and the Wesleyan Revival. It covers the period from 1757 to 1772, when Methodism became firmly rooted in this country and began its triumphant progress in America. The style is vivid and the interest of the narrative is never suffered for a moment to flag. Particularly to be commended is the care with which the historical background is filled in, so that Wesley is seen at work among a people tortured with the suspense of the Seven Years' War, rejoicing over the glories of Quebec and Minden, and joining in solemn thanksgiving for the naval victory of Quiberon Bay which dispelled the fear of invasion. Equally careful is the picture drawn of eighteenth-century New York with its struggles of Dutch and British and its slave revolts. Amid such confusions was the good seed sown and the structure of Methodism built up. We note a few instances where Dr. Simon has followed Wesley's spelling of place names where it differs from modern usage. Scottish readers will have to think twice before they recognize Port Patrick and Preston Pans, while to Aberdonian ears it will sound passing strange to hear the two colleges of their ancient university spoken of as 'the King's' and 'the Marischal.' But it would be impossible to commend too highly the care and skill which have gone to the preparation of this work. On all things connected with the revival of religion in the eighteenth century Dr. Simon writes as a first-class expert, and his work bids fair to rank as the final and authoritative record of it.

Building the Church, by Phyllis L. Garlick (C.M.S. ; 1s.), is a survey of the work of the Church Missionary Society for the year 1926-7. This is the second volume of a 'Study of the Year' Series of which the aim is to give a brief and readable account of the Society's work in the various fields. It is an interesting experiment in missionary literature, and

seems likely to serve a useful purpose. The present volume deals with the problems that arise in all fields in connexion with the development and organizing of the native Churches. For illustrations the writer draws on the reports of the missionaries and succeeds in putting them together with considerable skill so as to form a very readable narrative.

The Rev. F. W. Boreham has made a place for himself, and the large number of readers who look eagerly for his books will be glad to know that a new one has just been issued by the Epworth Press. It is *The Nest of Spears* (5s. net).

The War revealed, among other things, an appalling ignorance in many quarters of even the elements of the Christian faith, an ignorance due in part at least to 'the failure of the Church to impart an intelligent understanding of the faith to its members.' This led to the formation in the Church of England of the Church Tutorial Classes Association (C.T.C.A.) under the auspices of Dr. Gore and the Bishop of Manchester. *Students and the Faith*, edited by the Rev. J. W. Povah, B.D. (Longmans; 4s. 6d. net), gives a short history of this interesting movement. But it does much more. In a series of able papers by various writers it sets forth convincingly the necessity of systematic Bible study, and of building up a body of men and women in the Church able to give a reason for the hope that is in them. This is a subject which we deal with in the 'Notes' in connexion with the recent conference of Congregationalists at Oxford.

The Religious Tract Society has issued many fine illustrated religious books, but we question if they have sent out a finer than *The Women of the Bible* (25s. net). The lovely plates are by Harold Copping, and the explanatory letterpress is by the Marquess and Marchioness of Aberdeen and Temair. It is hardly necessary to say more, for the combination is an almost ideal one. We turn over the pages to find what Mr. Copping's conception of Mary the Mother of Jesus is, or his vision of Ruth, of Priscilla, of Jezebel, and we are never disappointed. The story as told in words is simply and adequately done. And the printing and binding of this beautiful book are worthy of its subject and its contents.

One of the essentials for both the understanding and the teaching of the Bible is a clear view of it as a whole. The teacher must see it all as a bird sees the earth, as you see a whole countryside from a high mountain. He must be able to divide the

history into its periods, and know what took place in each period, what literature was produced, what critical events took place, what rills and streamlets came into the river of God's advancing purpose at each point. A book that will do all this for the reader or teacher of the Bible is *The Achievement of Israel*, by Professor Herbert R. Purinton (Scribners; \$1.25). Previous works from this pen have been reviewed here. They have all been good, sound work. But this newest little book will be the most useful of all. It follows Israel up step by step, and delineates each stage in her story, so that when one lays down the book one is fascinated afresh by the wonder of this Divine drama.

Messrs. Seeley, Service & Co. have a long list of books of travel. Here comes another—*Romantic Java, As It Was and Is* (21s. net), by Mr. Hubert S. Banner, B.A.(Oxon.), F.R.G.S. It is a lively book about an interesting land, with its appalling volcanic disturbances, its changeful history, its quaint inhabitants. The great days were the time of the Hindu predominance, long vanished except in Bali, but remembered yet by reason of the lovely temples still surviving. Then came a Puritanical Muhammadanism, and in the early sense, beauty seems to have gone out. We have much here about the people's life and customs, the fauna, the flora (our primroses and violets are found on the hilltops), the shadow drama, and so on, down to a chapter upon motoring and another on the Javanese problems of to-day. But there is little about the people's religion or thinking, or the deeper aspects of their life. That arresting figure, Sir Thomas Stamford Raffles, once conquered the island for our Empire, and wrought wonderful reforms in it. But in a few years it was handed over to the Dutch.

In *The Maori, Past and Present* (Seeley, Service & Co.; 21s. net) we have the latest book by Mr. T. E. Donne, C.M.G., giving us the ripe knowledge gained by fifty years' experience as a government official, of nearly every tribe in New Zealand. It is a striking story of the rapid march of Christian civilization. Only a century and a half has elapsed since Captain Cook first reached New Zealand. It is little more than a century since the Rev. Samuel Marsden, 'official Anglican clergyman to the British Government in New South Wales,' having seen those primitive Maoris who visited Sydney from New Zealand, while they were still saturated with superstition and paganism, wrote to a friend in England: 'I am very anxious for the instruction of the New Zealanders; they are a noble race, vastly

superior in understanding to anything you can imagine a savage nation could attain.' To-day 'there are Maoris who are ordained clergymen, qualified doctors and lawyers; there are school teachers, clerks, typists and shop assistants; they in fact pursue many of the ordinary avocations of the white man.' They have their representatives in the Senate and the Representative House of Parliament; and, just as in our own Imperial Parliament, there are some of them natural orators. Mr. Donne out of his lifelong and intimate experience describes them as a highly attractive, intelligent people. His summary of the history of a century puts the stages as follows: 'explorers and firearms; whalers, sealers, tobacco and bad language; traders and trickery; sailor residents and half-castes; missionaries, religion and sectarianism; Government representation and land troubles.' 'In the case of the Maori one cannot include the word conquest, as he was never as a race conquered by the white man; in 1840 he voluntarily ceded sovereign rights over his country to Great Britain.'

'There is a tendency in these days to shrink from definite statements about the Christ, to try to be content with vague descriptions which may mean very little, whilst it remains wholly uncertain to the hearers what exactly they do mean. . . . Yet it is these very questions to which the non-Christian inquirer is demanding an answer.' *The Glory of God in the Incarnation of the Word*, by the Rev. W. H. G. Holmes, M.A. (S.P.C.K.; 6s. net), is

offered as an answer. The writer, during a quarter of a century in India 'trying to hand on the Christian Gospel to intelligent non-Christians,' was compelled seriously to question himself 'as to exactly what he was to set forth as the heart or core of this good news.' His conclusion is that 'Jesus Christ knew Himself to be Personality from within the Eternal Being of God, and that His followers were gradually led to this distinctive faith.' This faith revolutionizes religion, changes modes of prayer and meditation and communion, and gives the possibility of a continual Incarnate Presence. The book is a firmly Christian pronouncement with a strong devotional spirit running through it.

A book that will interest visitors to Rome, and all who are concerned to know something of the condition of the early Church in Rome, is *Early Christians of Rome*, by Mr. G. M. Bevan, S.Th. (S.P.C.K.; paper 2s. 6d., cloth 4s.). Its aim is to illustrate from the remains of Pagan Rome the conditions of life in that city in the days of the early Church, and to show from the monuments of early Christian Rome what was the faith of the multitude of the believers which enabled them to overcome the pagan world and to endure in face of persecution. This is done in a series of interesting chapters which deal with the pleasures and religions of the city, and explain the pictures in the Catacombs, and the many symbols which in their desperate condition the Christians were compelled to use instead of writing. The book is largely illustrated, and might well be used to supplement the ordinary guides.

The Jewish Background to the Christian Liturgy.¹

BY HERBERT LOEWE, M.A., OXFORD.

WITH Oesterley's main thesis, that the Christian liturgy was influenced by the Jewish, I am in general agreement. The questions I would ask are, why is

¹ The following is an abstract of a paper read before the Oxford Society of Historical Theology on the Rev. Dr. Oesterley's learned book, the title of which is given above. The reader began by expressing his admiration of the work, his agreement with the general principles on which it was based, and his intention to confine himself to the purely Jewish aspects of the subject. With certain omissions, the paper is here given as spoken.

that influence not greater, and how can we account for the absence in the Christian Prayer Book of elements which are so fundamental in the Jewish? We ought, at first, to ask ourselves whether we can find any parallels to the situation which we are investigating. Schisms have arisen so frequently in the history of religion that possibly analogous conditions may be found elsewhere. Possibly the treatment by sects of the liturgy of their parent-body follows conventional lines and justifies the formulation of broad axioms which, no doubt, special circumstances may vary. From Judaism, for example,