NOTICES AND BOOK NOTES

CHRISTIANITY IN ITS MODERN EXPRESSION. By George Burman Foster, late Professor of the Philosophy of Religion in Chicago University. The Macmillan Company. 14s. net.

Professor Foster of Chicago died in December, 1918, and this book has been compiled by a brother professor from two sources. "The main body of the book is made up of the dictated portion of the lectures (delivered to his theological classes). The footnotes contain a report, also practically verbatim, of elaborations and extemporaneous remarks introduced by the lecturer at the indicated points in the main discussion." The two constituents are of about equal bulk, and what are called footnotes are not really such, for they are inserted in "chunks" into the body of the text in a smaller type. The lectures consist of two treatises, the first on the Dogmatics and the second on the Ethics of Christianity. Each is subdivided into Foundations and Superstructure, and these again are subdivided into such an intricacy of ones and twos, a's and b's, alphas and betas, as has perhaps never been seen before. There is also a good deal of academic jargon: "The unitary centre of the whole fundamental part is the fixation of the concept of Christian revelation," for example.

This is, in fact, a very tough book; hardly a book at all, but an interleaved notebook. The question therefore arises, Is it worth the trouble that it will certainly give the reader? On the whole we think it is worth while. Professor Foster was a Protestant and a Pragmatist; his lectures show him also as a man of wide reading and a vigorously inquiring mind. His "lecturese," once we have got used to it, has a kind of attractiveness. He asks ten thousand questions and answers about half of them, covering an immense amount of ground. He is entirely free from cheap emotionalism and "gas." He is, in fact, likely to set any industrious reader thinking afresh about the relationship of religion, art, and morals, about Prayer, about Eternity, about Jesus and Paul, about Christianity and Orientalism, etc.

But on one point we are baffled. Our professor remarks, in one of the footnote impromptus, "We can prove to the 'atheist' that he is not an atheist, inasmuch as he eats his dinner." But probably all of us who have lectured have said equally foolish things, only we "lacked the sacred stenographer."

D. C. SOMERVELL.

LIVES OF THE SERBIAN SAINTS. By Voyeslav Yanich, D.D., and C. Patrick Hankey, M.A. S.P.C.K. 1921. xx+108 pp. 6s. 6d.

This selection from the Serbian martyrology will be welcome to the considerable number of people who have in recent years become attached to that much-tried nation, and will recall to them many peculiar characteristics of a people very unlike ourselves. The Lives are all taken from the classical age of Serbian history, the last three centuries of the Middle Ages. They are mostly those of the kings and bishops who created the Serbian Power in the Balkans, or heroically fought the Turk. Where they most conspicuously differ from similar Western collections is, as the

Introduction points out, in the tender reverence shown to the unsuccessful, the failures of this world. Sometimes it looks as though failure in itself was almost taken as proof of sanctity. Stephen Dechanski rebelled against his father through fear of losing the succession to the crown. He failed, was blinded, and exiled, but later was restored to both sight and position. His son, Stephen Dushan, the greatest of Serbian Tsars, rose against him precisely as he had risen against his own father. Dushan was successful, put his father out of the way, and governed firmly and well. But the rebellious son was never given the canonization which the equally rebellious father received. That spirit, however, even if it can be exaggerated, is one that the modern world (East and West) sadly needs, in order to soften its hatred for, and contempt of, suffering.

R. G. LAFFAN.

The Comfort of the Catholic Faith. By F. M. Clendenin, D.D. Longmans. 1921. 183 pp. 6s.

A number of short studies of some articles of the Nicene Creed by an American clergyman. Dr. Clendenin is anxious to set forth the Catholic faith as something "received," which is not of man's creation. We sympathize with his intention, but much of his execution is open to criticism. An apologist who is so careless that he appears to treat St. John ii. 24-5 as a saying of our Lord (p. 23); who can write: "God said, through His inspired word, the Church which He purchased with His own blood," "the Church which is His Body" (p. 64); who can lapse into nonsense so childish as "Eternity is a frightfully long time" (p. 70), cannot expect to be taken very seriously on this side of the Atlantic. If the foundations of the Catholic Faith were not broader and deeper than Dr. Clendenin seems to realize, we do not think that it would have lasted so long. Each chapter ends with quotations from well-known divines.

Glories of the Love of Jesus. By J. Brett. Longmans. 1921. 125 pp. 5s.

Mr. Brett is well known as a writer of mystical books. In this volume his main thesis is the need of saints and the danger of acquiescing in the average level of Church life. This needs to be said, and he says it well. One passage, on p. 78, looks almost as if he thought that at the Ascension our Lord travelled through space for nine consecutive days until He had reached the Father's Throne. We do not think that this can be Mr. Brett's meaning: but it is not clear to us what his real meaning is. But, despite blemishes, the book contains a good deal which seems to us to be valuable.

Four Biblical Plays. By W. H. T. Gairdner. S.P.C.K. 1921. xii + 168 pp. 5s.

The plays are: (1) Joseph and his Brethren; (2) Passover Night; (3) The Last Passover; (4) Saul and Stephen. We are not quite clear as to the desirability of dramatizing sacred stories in a mixture of Biblical and modern English, especially if the modern English sometimes degenerates into downright slang. The motive is presumably the desire to make the scenes more vividly real, and we assume that the plays are intended primarily for young people. But we wonder whether any gain which such "vivid" presentation may bring is not outweighed by the

loss of the sense of reverence which seems to us inevitable. That is, however, merely an opinion which may be ill-founded. Mr. Gairdner has certainly discharged the task which he has set himself extremely well.

Christian Unity: Its Principles and Possibilities. By The Committee on the War and the Religious Outlook. New York. 1921. Association Press. xiv. + 386 pp.

The authors and editors of this work must be thanked for having given us a very laborious compilation, which brings together much information which would not be very readily accessible otherwise. The book is divided into three main sections: I. The Present Situation; II. The Historical Background; III. The Future. It seems that the war drew the attention of many Americans to the evils of dissension, and gave considerable impetus to various movements in the direction of unity. It is natural that such movements should be strong in America, where divisions are more numerous and less justifiable than amongst ourselves, and where circumstances admit of such experiments as "Union" or "Community" Churches.

In Part II. we are glad to note the following passage: "The popular view, therefore, that before the Reformation all Christians were united in one holy Catholic Church is a fiction that cannot be sustained by historical facts." The fiction dies hard, partly because Roman controversialists have a direct interest in keeping it alive. The authors do not seem to understand the reference of the phrase "by law established" as applied to a Church. But we have never come across an American who did, and many Englishmen are in the same position.

When an American thinks of unity in matters religious, there naturally rises in his mind a picture of his political Union. There he sees a number of States whose internal arrangements differ very widely, each of which retains a considerable measure of independence. But together they constitute the Union. The analogy is hopeful, and we think that it is never very far from our authors' thoughts. But we imagine that what has made the Union possible is that all members of all States have a very clear and definite idea as to what they mean by "the American nation." Similarly, religious unity must depend very largely on some agreement as to what is meant by the words "Catholic Church," and to this the volume before us makes no contribution. Possibly it will be found eventually that the choice lies between the following alternatives: (1) a kingdom into which God invites us on His terms; (2) a club of which we elect Him Patron upon our own. There are five useful appendices containing various documents and a bibliography.

Christian Philosophy Discussed under the Topics of Absolute Values, Creative Evolution, and Religion. By Canon T. Gurnhill. Longmans. 1921. viii + 97 pp. 6s.

Canon Gurnhill's general standpoint is indicated by the debt which he acknowledges in his opening sentences to the Dean of St. Paul's. His object is to call the attention of those who are not professed philosophers to certain aspects of Christianity which they are not unlikely to overlook. We hope that his book will induce his readers to pursue the theme further, and think that if this should prove to be the case he would be well satisfied. He has produced an apologetic (or indicated the lines which one might follow) of a kind which we believe to be needed, but seldom encounter.

Modernism and Orthodoxy. By C. Cheshire. Mowbray. 1921. 14 pp. 6d.

This address, delivered at Grosvenor Chapel, contains some sound common sense. But some of Mr. Cheshire's remarks lend themselves to very damaging attack by the other side.

The British Israel Fallacy. By L. P. Erith. Mowbray. 1921. 63 pp. 1s. 6d.

The notion that we are descended from the "lost" ten tribes of Israel is a mania which finds lodging in some otherwise sane and normal minds. We have encountered it ourselves in most unexpected places. The Vice-Principal of Lichfield has effectually exposed its utter futility, with perhaps more skill and knowledge than have been directed to it before. But it is to be feared that those who hold this particular form of lunacy will be impervious to any arguments which can be laid before them.

Our Present Position: What About It? By S. Bramley-Moore, M.C. Partridge. 1921. 45 pp. 1s.

The author's object is to show that the Bible has more to say about our present position than is sometimes supposed. With his general contention we are in agreement, and his obvious sincerity demands respect. But we are bound to say that his method of Biblical interpretation is unhampered by any knowledge, and is entirely unsound.

The Constructive Value of the Bible. By W. Lock, D.D. Mowbray. 1921. 31 pp.

This admirable pamphlet was originally a public lecture delivered by the Lady Margaret Professor of Divinity at Oxford. We hope that it will be widely read, and would particularly commend it to the attention of Mr. Bramley-Moore. But we doubt whether the Buddha can ever "meet with due honour in our worship" (p. 30), because, albeit a singularly beautiful character, his teaching is the extreme depth of pessimism. It is, therefore, hard to see how he can be said to have prepared the way in any degree for a religion which is based on invincible hope.

Who are Members of the Church? By Darwell Stone, D.D., and F. W. Puller. Pusey House Occasional Papers, No. 9. Longmans. 1921. 88 pp. 2s. 6d.

This tractate is concerned with one sentence in the Lambeth Appeal of 1920: "We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body." The learned authors are not prepared to accept this statement, on the ground that hitherto membership in the Church has always been denied to excommunicated persons and heretics. We think that they have proved this point. Unfortunately it does not happen to be the issue. They quote the Archbishop of Armagh as saying: "The conception [*i.e.*, of the Church put forward in the appeal] is neither the old familiar institutional one nor that of the invisible Church." Dr. Stone and Mr. Puller have shown the correctness of the Archbishop's assertion. But the real point appears to us to be this: Can we be justified in holding now a conception of the Church which is admittedly not

identical with what has been generally held before? If we can, upon what grounds? If not, why not? We think that it would be extremely valuable if Dr. Stone and Mr. Puller would apply their minds to these questions. But it hardly seems to be worth while to devote eighty odd pages to proving that a certain definition is not what one of those who were chiefly concerned with framing it has already declared that it does not profess to be.

Christ and the Nicene Creed. By J. K. Mozley, B.D. R. Jackson. Leeds. 1921. 27 pp. 1s.

These two quite admirable sermons ought to be widely read. They provide a criticism of much which passed at the "Modernist" Conference at Girton last summer, which is penetrating without ever being either flippant or unfair. They will help to reassure those who are inclined to fear that "the old orthodoxy" is really "in ruins."

Aspects of the Holy Communion. By R. L. Pelly. Student Christian Movement. 1922. 47 pp. 1s.

A devout and simple little study from the Evangelical standpoint. It should be useful to those who have never been taught to think much about sacraments: particularly to Nonconformists, whose notions as to Church teaching are generally of the wildest.

Queen Anne's Bounty: A Short Account of its History and Work. By W. R. Le Fanu. Macmillan. 1921. 95 pp.

The Secretary of Queen Anne's Bounty has produced a very valuable brochure packed with information as to the history and operations of the Corporation. It is parallel with the account of the Ecclesiastical Commission which was put out by Sir Lewis Dibdin two years ago. The two together sufficiently vindicate the business efficiency of the Church of England, which ill-informed persons are prone to malign.

Peace and Happiness. By H. L. Paget, D.D. Longmans. 1922. 127 pp. 3s. 6d.

We think that it must be very difficult to write a book about nothing in particular, with a view to general edification, because someone else has asked you to do so. This is what the Bishop of Chester has set himself to do, at the request of the Bishop of London. He has taken for his theme the phrase from the prayer for Parliament—Peace and Happiness, Truth and Justice, Religion and Piety—and tries to show what manner of thing these gifts really are, and how the prayer for them may be answered. The book contains much wise and lofty counsel, but is marred by its style and an excessive desire for simplicity.

R. H. MALDEN.