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comes—it is not you that speak, it is your Father's Spirit that speaks in you.' These spiritual cares also are to be cast upon God. Or rather (and here we come back again to the heart of the matter) it is just these cares that can especially be cast upon Him. So long as your cares are 'the cares of the world,' the anxieties of a selfish and worldly life, you are bound to be worried, for you have to bear them alone, since these are not God's cares and they can't possibly be cast upon Him. But when, with real faith in God, you begin to live for different things altogether, your new cares of God's Kingdom are indeed far bigger than your old cares of the world, but then *they are God's cares*, and so you can have a quiet mind. From start to finish, according to Jesus, worry comes of living for the wrong things, and the other side of that is lack of faith; while the cure for worry is to commit oneself in faith to God and live for His Kingdom. And then:

I have no cares, O blessed Will,
For all my cares are Thine.

Literature.

ANGLICAN ESSAYS.

STILL another composite work: *Essays on the Trinity and the Incarnation* (Longmans; 21s. net), by Members of the Anglican Communion, edited by the Rev. A. E. J. Rawlinson, D.D., Student of Christ Church, Oxford. This work, as Dr. Rawlinson explains, originated in the meetings for theological discussion of a group of friends who were all at one time engaged in the teaching of theology or of philosophy at Oxford. But Mr. A. D. Nock, who contributes the longest of the Essays, writes not from a theological nor a philosophical standpoint, but from the standpoint of an historian of religion. His subject is, 'Early Gentile Christianity and its Hellenistic Background,' and it is a subject on which fresh guidance is always welcome. The author is in close touch with the important body of continental literature which deals with it, and is successful in presenting it in an exposition which is at once clear and cautious. It is interesting to find Mr. Nock suggesting, as Dr. Burch does in a recent volume (reviewed in another column), that the high place accorded to St. John the Baptist in the Mandæan literature is a reflection, not a contributory cause, of the high place occupied by Jesus Christ in the Fourth Gospel.

The other Essays, seven in number, are more closely connected with the main theme. The Editor writes on 'Hebraic Theism,' the Rev. F. D. V. Narborough on 'The Christ,' the Rev. K. E. Kirk on 'The Evolution of the Doctrine of the Trinity,' the Rev. F. W. Green on 'The Later Development of the Doctrine of the Trinity,' the Rev. F. H. Brabant on 'Augustine and Plotinus' and 'God and Time,' and the Rev. Leonard Hodgson on 'The Incarnation.' All these essays, divergent as they may be from one another in matters of detail, are informed with the common conviction that Christ is not less than Divine, and Christianity involves a distinctive doctrine of God.

While the Essays, all seven of them, are useful contributions to their respective themes, and those by Dr. Kirk and Mr. Green are solidly informative on the doctrinal development as far as Augustine, Mr. Brabant's essay on 'God and Time' will be regarded by many as the most interesting, in respect both of subject and of style. He claims that his standpoint, which he puts forward in view of modern discussions, seems to be the one that is most in accordance with the main stream of Catholic tradition, namely, that 'the Time-process is real, but less real than the Eternal, dependent upon it, and, as it were, an offshoot of the Eternal, but to be re-absorbed into it, as it arose out of it; that Time is "the moving image of eternity," the growth-side of eternal fact, and yet with a certain freedom and contingency of its own (God letting His eternal decrees work themselves out through us).'

MOFFATT'S COMMENTARY.

Dr. Moffatt's translation of the New Testament gave many readers a fresh insight into phrases and sentences and whole books which familiarity with the Authorized Version rendered obscure and opaque. It was itself a commentary, but it was felt that further comment was necessary in order to justify and even to explain the alterations, transpositions, and corrections of the old version.

This new commentary, of which we have here the first two volumes—one by Dr. Moffatt himself on *The General Epistles of Peter, James,* and *Judas,* the other by Dr. T. H. Robinson, of Cardiff—a well-known O.T. scholar—on *The Gospel of Matthew* (Hodder & Stoughton ; 8s. 6d. net each), is the first-fruits of this undertaking. Dr. Moffatt, in a common foreword, explains the genesis, the aim, and the structure of the series, namely, 'to bring out the religious meaning and message of the N.T. writings.' While 'written for the Greekless,' the volumes can be relied on for scholarship without pedantry, and each scholar is to be left free to give his own views on the Gospel or Epistle assigned to him, but the general aim is to elucidate the spiritual meaning of the N.T., which was written that men might believe 'that Jesus is the Christ the Son of God'—to bring modern men to see Him as the N.T. writers saw Him.

We have read both these volumes with care and feel sure that they will be found, by what they omit as much as by what they include, a welcome, timely and trustworthy help to those who desire to understand the N.T. and to see Jesus. The introductions are short and relevant, the text is carefully expounded, intricate discussions are avoided—painfully obvious homiletic is discarded, and the emphasis is on the religious message and meaning—on the actual thought of the N.T. writer about Jesus, and about life in the light of Jesus.

Dr. Moffatt's volume is characterized by his well-known gifts of scholarship and literary felicity, by apt illustrative power, and by what is more rare and precious, a true devotional spirit. Difficult passages are explained with simplicity. One is not plunged into all the views held on them—an immense relief to the ordinary reader. We would instance such texts as : 'the spirit lusting to envy,' explained without descent into the fertile vagaries of exegesis ; the 'descent into hell' passage classified by the adoption of Enoch into the text as suggested by Cremer and Rendel Harris, such phrases as 'the day of visitation,' although some may feel that the theological tinge in this phrase is deeper than is here allowed. On the whole, this volume can justify itself among the ever-growing number of commentaries and will be warmly welcomed by hosts of readers.

Dr. Robinson's task was more difficult, but he has performed it well ; and the choice of an O.T. scholar to expound a Gospel that falls back so frequently on O.T. Messianic texts is amply justified. The work is distinguished by simplicity and sanity of treatment not only in the separate sections, but in the general principles of explanation. We wonder if all scholars will agree with the degree of emphasis he places on the possible modification of incidents by O.T. texts that Matthew brings to bear on them. It is difficult to believe that such texts could manufacture facts as the writer seems to suggest, though it is obvious that, given the facts, they are modified and coloured by the texts—a different thing.

With regard to the Nature-miracles, Dr. Robinson hints, if he does not approve of the view, that these were ordinary events worked up unconsciously by the religious imagination. The multiplying of the loaves and fishes may have been a pooling of the resources of the multitude—or a subtle spiritual satisfaction caused by the personal influence of Jesus—but no real miracle. It is certain the Evangelist believed it a miracle, but a miracle congruous with the personal power of Christ. After all, what the ordinary reader desires is not the exegete's private opinions, but the Evangelist's thought—the former might be relegated to an introduction or an appendix. But apart from these doubtful points the book is a helpful, honest, and on the whole a successful contribution to the understanding of Matthew, and we hope the forthcoming volumes will maintain the high standard set by these first two volumes.

THE CASE FOR CHRISTIANITY.

A well-known Professor of Pastoral Theology in Scotland was wont to warn his students against using instruments which were too fine when dealing with rough and hard material. A razor is excellent in its own sphere but useless in a granite quarry, so many a sermon or apologetic address fails because it is utterly unsuited to the case of the ordinary man to whom it is addressed.

The Case for Christianity, by Professor Clement F. Rogers (Allen & Unwin ; 12s. 6d. net), is a most valuable commentary on this excellent advice. The writer is well known for his practical work in defending Christianity in Hyde Park, meeting the popular objections to the Christian faith, not with cumbrous scholastic arguments, but with weapons suited for immediate defence, and level with the difficulties and caricatures of religion in the mind of the man on the street or in the park.

The book is incidentally a revelation of the woeful ignorance and fearful perversity regarding religion in the minds of multitudes of our countrymen. It is a skilful diagnosis of the disease by a man skilled in his work who has actually examined

the patient, and every minister of religion ought to read this volume in order to acquaint himself with the real nature of his task. To prescribe aright, accurate diagnosis must precede and we have it here. It would, however, be a mistake to suppose that there is no scholarship here. There is learning on every page—the very tissue of the argument is steeped in disciplined and well-informed reasoning and knowledge. The book is full of choice quotations—old and new—for like the true scribe he uses all the wealth of ancient and modern authors to help his case, so that the main thread of the argument sparkles with these quotations—all apt and relevant—as a ring sparkles with brilliants. It is thus a kind of armoury of thoughts as well as a closely-knit argument, at once a learned and a popular book.

We are not quite sure if his exposition of the Parable of the Unjust Steward is correct, nor are we quite sure of one or two other points, but these do not affect the general value of the work, and for many a day we have not read a more live book, never out of touch with real issues, and we commend it with all our heart, not only to doubters and deniers of the faith, but to expounders and defenders of the same.

Professor Rogers has done nobly, and his book is sure of wide acceptance and hearty appreciation. He has without lowering his learning or cheapening his reasoning made both alike a human instrument of power for the furtherance of truth.

THE EPIC OF GILGAMISH.

The Epic of Gilgamish, though not exactly familiar except to Semitic scholars, is one of the great influential poems of the world; and though it might not be strictly true to say that it has left its mark upon the Bible, it at any rate furnishes many striking and instructive parallels to passages in the Book of Genesis, to a small extent in the Creation story, and to a much larger degree in the Flood story. Students of Genesis have long been familiar with the Babylonian parallels according to which, when the flood came, the gods 'crouched, cowering like curs,' or, when it began to subside, the hero of the story sent forth from his boat in succession a dove, a swallow, and a raven, or, when at the end he offered his sacrifice, the gods 'assembled like flies' over him—passages which set in relief the immense religious superiority of the Hebrew story to the Babylonian.

But all this is only part of a long and fascinating epic, full of human interest and touching some of the deepest things of human experience, such as the fear of death and the quest of life eternal. Mr. R. Campbell Thompson, M.A., D.Litt., F.S.A., has made it possible for us to read all of the tale that is extant—unhappily much of it is fragmentary and some of the translation highly problematic—and to appreciate something of its literary beauty by presenting this *Epic of Gilgamish* (Luzac & Co., London; 10s. 6d.) in 'a new translation from a collation of the cuneiform tablets in the British Museum rendered literally into English hexameters,' and he prefaces his translation by a succinct but illuminating summary. Though the translation is in verse, the writer has endeavoured to make it 'absolutely literal,' a feat the difficulty of which will be best appreciated by those who have ever made a similar attempt even in languages much less difficult than those with which Dr. Thompson has had to deal. He modestly admits that the choice of the 'ponderous English hexameter' for the rendering of such a poem is open to question, but on this point we think he may keep an easy mind. The effect is in reality both pleasing and worthy. Here are three lines from a beautiful and touching passage which has no Biblical equivalent. When the gale was spent,

(Then) I open'd a hatchway, and down on my cheek stream'd the sunlight,
Bowing myself, I sat weeping, my tears o'er my cheek(s) overflowing,
Into the distance I gazed, to the furthest bounds of the Ocean.

These lines remind us that, in spite of the ethical superiority of the Hebrew narrative, the Babylonian tale is marked not only by literary beauty but by fine and tender feeling; and by his more than readable—we can truly say his admirable—translation, Dr. Thompson has put all students of literature and of the Bible deeply in his debt.

THE OXFORD MOVEMENT.

Professor C. C. J. Webb, M.A., F.B.A., the Oriel Professor of the Philosophy of the Christian Religion in Oxford, has put us in his debt by his valuable contribution to the defence of the religious point of view, and this alone will make his new book, *Religious Thought in the Oxford Movement* (S.P.C.K.; 6s. net), welcome to many. It is, however, extraordinarily interesting in itself, and it is timely in view of the fact that the centenary of the Oxford Movement is near at hand. The aim of the book is to estimate the contribution

which the Oxford Movement made to the Philosophy of Religion.

The central and essential fact about this movement, according to Professor Webb, is its 'Moralism,' a rather unpleasing word which he borrows from Dr. Brilioth. He might easily have found a better word for himself. What is meant, however, is that ethical considerations were at the root of all the thinking of the leaders. Not only were they possessed by a passion for holiness, but they considered that the path of obedience was that by which we ought to approach God. This was the point at which they separated decisively from the evangelicals. Even the Atonement was not to be presented to any one who had not entered on this path already. This was a serious divergence from evangelical tradition.

The same standpoint lies behind their doctrine of Justification. They rather join hands with the Roman contention here. The righteousness that justifies is not imputed but infused righteousness. This also explains their emphasis on Baptismal Regeneration. And finally it explains the fact that to this movement the Incarnation and not the Atonement is the central fact of Christianity.

These and other points are worked out with much interest and pleasure to the reader in this valuable essay. There are passages also of suggestiveness apart from the main stream of thought, such as the elaborate contrast between Romanism and Protestantism. The style is sometimes rather fatiguing. The sentences are often far too long, and are lengthened still more by parentheses. If all this could be broken up into shorter sentences, the reader would find his task pleasanter. But this does not mean that the writing is obscure or difficult. It is neither. But the reader, however attentive, will sometimes find himself stopping and saying, 'Now, where are we?'

THE PROBLEM OF PERSONALITY.

Instinct and Personality, by Mr. A. Campbell Garnett, M.A., Litt.D. (Allen & Unwin; 8s. 6d. net), distinguished by lucidity of statement and unity of aim, is sure to be read with pleasure and profit even by those who may hesitate to assent to the metaphysical conclusions of its final chapter.

The writer attempts to throw light on the problem of personality and the nature of reality by an examination of life and particularly of the life of man. He starts at the very lowest manifestations of living activity, such as the ameba, and his graphic account as given, say, on p. 193 reads like a romance.

It is difficult to disagree with his criticisms and modifications of views on instinct and activity in general held by such distinguished psychologists as McDougall, Prince, Coué, and the various representatives of the new psychology school—Freud, Jung, Adler, and others—and we fancy many a reader will thank him for the lucid exposition given of these views. He finds in all activity what he calls expectation—not simply reaction to stimuli, but a kind of prophetic touch which is the basis of possible progress and which is perhaps best illustrated by the play of young creatures. It is interesting to find him favouring a theory of the Unconscious somewhat similar to the old Lamarckian theory of lapsed intelligence, although he does not mention Lamarck, and one finds a similar tendency in the later work of James Ward.

His chapter on Ideals indicates that he is alive to the necessity of explaining human activity, from above as well as from below, and he might well have elevated his argument by further consideration of the higher realms of experience. It is notoriously easier to expound and criticise than to construct, and we feel unable to follow the writer in his theory of matter (*sic*) as a kind of what was once vitalized, now devitalized. It produces a sense of bewilderment, but it at any rate proves that there is in man a deep metaphysical urge or libido which should not be neglected by those who explain personality by his urges and desires. The influence of psychology is seen by the fact that words like urge, libido, and horme—with the last of which this writer tends to play as a father with a fond child—are become commonplaces not only of psychology but of ordinary speech. We have read this book with keen interest, and congratulate the writer on a notable psychological achievement.

AN AMERICAN ESTIMATE OF SCOTLAND.

Lest we be tempted to think more highly of ourselves than we ought to think, it is good sometimes to see ourselves as others see us, and especially good if the eyes that look at us are kindly as well as critical. Mr. Robert Scott has been looking at the Scottish people out of shrewd yet not unfriendly eyes, and in *Scotland through American Eyes* (T. & T. Clark; 4s. 6d. net) he has in thoroughly interesting fashion recorded what he saw. Mr. Scott has unusually high qualifications for his task, as, though he has spent forty years in the United States—part of that time as Editor of the 'Homiletic Review'—he is a born Scot, and besides frequently revisiting the land of his birth, he has recently

spent a long sojourn in it, observing carefully the phenomena of its varied life. There are chapters, for example, on The Religious, Industrial, Educational, Political, and Social Life, and besides valuable general estimates resting on acute observation and an intimate knowledge of the contemporary press, there are not a few shrewd *obiter dicta*, to which those who believe in the high mission of Scotland would do well to give heed.

There are many things which Mr. Scott admires, and some which he deplores. He admires the humour, the hearty congregational singing, the temper of the people during the great strike. He deplores the often meagre Church attendance, the barn-like architecture of some of the churches, the tendency —in Britain generally—to look to the State for assistance, the adherence to obsolete methods, both in Church and in trade, and the backwardness of the religious education provided by many Sunday Schools, which is 'woefully behind the needs of the time.' But he admits that the Church is still a mighty power in the land, and adds to Lord Haldane's comforting reassurance that 'the British people need never be afraid of Bolshevism in a country like ours' the comment that 'what they have to fear are the results which may follow stagnation.' He is a warm advocate of Home Rule for Scotland and of the study of the vernacular, both of which would strengthen and deepen the interest of Scotsmen in the contribution which Scotland has already made and is yet capable of making to the higher life of the world. The book, which is written with a Scotsman's love of Scotland and with an American's love of fresh and lively comment, is a just appreciation of Scottish ways and traits, alike in their strength and their weakness.

EUSEBIUS.

Some twelve months ago we noticed the publication of a new translation of the 'Ecclesiastical History of Eusebius' by Dr. Lawlor and Mr. Oulton. Their promised second volume is now before us, *Eusebius, Bishop of Cæsarea—The Ecclesiastical History and the Martyrs of Palestine*, translated with Introduction and Notes by the Rev. H. J. Lawlor, D.D., Litt.D., and the Rev. J. E. L. Oulton, B.D., vol. ii. (S.P.C.K.; 10s. 6d. net). In size the two volumes are alike, so that what we have here amounts to a commentary.

The chapters discussing the method followed by 'the Father of Church History,' and estimating the value of his work, are exceedingly well done. The faults of Eusebius, such as his lack of critical ability, his credulity, his partiality, are freely admitted. His frequent strange use of his documents and the errors into which he falls are illustrated. Yet the conviction remains that Eusebius was a man 'of singular genius, and the laborious zeal which he brought to his task deserves the gratitude of all subsequent scholars.' In the Notes, then, we need and we find wise and sure guidance as to where Eusebius requires emendation. The two volumes are a noteworthy testimony to patient study, sound judgment, and trained scholarship.

SPINOZA.

Professor A. Wolf of the University of London is already well known as a writer on philosophical subjects. What will likely turn out to be his *magnum opus* is a complete translation and annotation of all Spinoza's works, which he hopes to finish within the next few years. An instalment lies before us—*The Correspondence of Spinoza*, translated and edited by Professor A. Wolf (Allen & Unwin; 15s. net). The translation is not only accurate but felicitous, and the annotations are illuminating. In an introductory section we have a very suggestive but much too negative and meagre discussion of Spinoza's place in philosophy, and a helpful account of his correspondents. The Letters are valuable as elucidating some points in Spinoza's system, and interesting as showing what an encyclopædic mind he had. We shall look forward with keen anticipation to Professor Wolf's edition of the 'Ethica.'

POLITICS AND THE NEW ENGLAND CLERGY.

That the New England clergy—outside the Episcopal Church—played an important part in the Revolution and War of Independence is known to the general reader of British history. How important that part was both in the furnishing of solid principles of liberty and in the way of inspiration, Miss Alice M. Baldwin demonstrates in *The New England Clergy and the American Revolution* (Cambridge University Press; 17s. 6d. net). Dr. Baldwin writes with an hereditary interest in her theme, for she is the daughter of a congregational minister and has imbibed with her upbringing the spiritual background which gives her special insight into her subject. The book is fully documented by quotations and by references to the sermons and religious addresses of the period, and is an

example of careful, thorough work, well meriting the doctor's degree, for which it formed the thesis.

Taking for granted the right of the colonists to resist laws and imposts which they resented as unjust, she proves that to the clergy is due in large measure the credit of enlightening the general public and of making resistance an act of reason and religion. They were not to begin with revolutionaries—the Hanoverian dynasty was deeply cherished—but when the King of England, as they thought, degenerated to the policy of the Stuarts, they were forced by their principles to resist as Cromwell had resisted.

Their insistence on the rights of liberty of person and property was not immediately derived from the doctrinaire theories of France, but was an inevitable inference from their religion, and was buttressed by religious sanctions and moved by religious zeal. As they understood religion it was not a subjective pietism but a moral and political force. It claimed all life as its province. Nor did they adopt these views *ad hoc* without previous thought; they had reasoned them out in theory and applied them in practice in their parishes in the smaller sphere of parochial life before the necessity arose of applying them to their relation to England, and thus when liberation was won they were in a position to frame constitutions and laws based on eternal principles of justice, and they safeguarded liberty from degenerating into licence.

All this is abundantly proved in this careful volume, and it throws light on a chapter of Church history as well as on a political crisis. Dr. Baldwin's work is deserving of all praise both as to its fairness and competency, and we congratulate her on her success.

Many of us have thought that the conflict between science and religion was ended. Recently, however, Dean Inge and others have sounded a warning note to the contrary. And so any reassuring note on this matter is welcome. Such a note is struck in a handsome book, sent out by the Abingdon Press, New York, which is doing a great deal for the cause of religion at present. It is called *Christianity in Science*, and is by Mr. Frederick D. Leete ($3.00). The name only partly indicates the scope of the work, for the writer's object is to show that Christianity and science, so far from being antagonistic, are really friendly and helpful to one another. For one thing, he demonstrates that science has in various ways contributed to the welfare of religion. Again, he points out that religion (and especially the Christian religion) has been behind many of the advances of science. And finally, he emphasizes the religious nature of the leaders in science themselves. The whole essay is characterized by two qualities, its optimism and its practical method. The argument is not conducted on a level of over-strenuous thinking, but the writer has read widely; within his own limits he knows the field thoroughly; and he has written a book that will be read by religious people and (let us hope) scientific workers with pleasure and profit.

Some time ago Mr. Arthur Ransome was sent out by 'The Manchester Guardian' to report on the situation in China when the trouble in Hankow was at its height. He has set down his impressions in *The Chinese Puzzle* (Allen & Unwin; 5s. net). So swiftly do things move in China that a book like this begins to be out of date before it can be issued from the press. At the time these pages were written Eugene Chen and Borodin were still in power, Chiang Kai-chek had gone into exile, and the split between the Communists and the Nationalist Party had not taken place. Yet Mr. Ransome has much of value to tell us, much that we need to know if we are to have a fair view of the Chinese question. He has been at pains to collect and give expression to Chinese opinion, as well as to the opinion of the foreign community in Shanghai. Best of all, perhaps, he has succeeded in showing how vast and intricate the Chinese puzzle is, and how presumptuous it would be for any of us to forecast with confidence the final solution of it.

An excellent monograph on the life of Paul for higher Bible Classes and Student Study Circles has now appeared in a revised edition with a new chapter on the theology of Paul—*The Life of Paul*, by Professor B. W. Robinson, Ph.D. (Cambridge University Press; 10s. net). There is no bewildering expatiation on disputable points, no footnotes or obscure references, but solid direction to authoritative and accessible literature at the end of each chapter and in a valuable bibliographical appendix.

There is abundant evidence on every page of faithful and honest study of the original sources—also a truly helpful setting of the Apostle's life and work in the world milieu of his age, a real appreciation of the worth and influence of St. Paul, and much to illumine the language and thought of the New Testament—as, for example, the fixation of the date of Gallio's proconsulship, the light shed by

papyri and ostraka on the language, so that the student can find here a safe starting-point and faithful guide for beginning and continuing his study of the life and labours of the great Apostle.

We heartily recommend this book to those for whom it was primarily written.

Scots Theology in the Eighteenth Century, by the Rev. Professor Alexander McNair, M.A. (James Clarke; 6s. net), is a book which does not altogether answer to the expectations raised by its title. Instead of being, as one would expect, a survey of eighteenth-century theology in Scotland, the book is in reality a monograph dealing with the case of Dr. McGill, whose views on the Atonement caused a certain stir in the Scottish Church towards the end of the century. The general reader will be apt to feel that it is scarcely worth while, at this time of day, to rehearse again so fully the details of the case. It must be said, however, that Professor McNair has done his work with great care and thoroughness, while in the concluding chapters he deals with certain aspects of the Atonement in a scholarly and helpful way.

Enter China, by Mr. George G. Barnes (Edinburgh House Press; 2s. net), is 'a study in race contacts.' The writer is of opinion that 'nations are being drawn ever closer together in a shrinking world, with the door locked. They must adjust themselves to one another, or perish from sheer exasperation.' His aim is to give us a sympathetic insight into the Chinese mind, and at the same time to show us ourselves as seen through Chinese eyes. In this he has achieved real success. The book is a series of impressionist sketches which bring the Chinese world before the reader's mind with uncommon vividness. In the closing chapter the thesis is maintained that the only solution of the race problem is the inclusion of all nations in the family of God.

Chinese Realities, by Mr. John Foster (Edinburgh House Press; 2s. 6d. net), is one of the sanest and most illuminating accounts of the Chinese Revolution that have yet appeared. The writer is a missionary who has lived for years in China, has observed closely and pondered deeply the significance of the changes that have passed before his eyes. He writes with remarkable fairness and balance of judgment. He shows that the Revolution is no mere question of foreign aggression, or of labour conditions in foreign mills, but something far more profound. The anti-Christian agitation is really anti-imperialist and anti-capitalist, and, most sinister of all, anti-religious. For young China has cast its native idols to the moles and to the bats, and is preaching materialism in the name of science. 'The fact is that for young China the old religions are down and dead and done with; the only religion which to-day is sufficiently alive to make a bid for the soul of young China is Christianity; in a word, if young China does not become Christian, young China will very soon have no religion at all. These are tidings, not to lift us into the seventh heaven, but to weigh us trembling to our knees.'

The British Broadcasting Corporation having conceived the idea that, instead of separate disconnected Sunday addresses, they might try the experiment of a short course of sermons having as their main object to restate for the ordinary listener-in the fundamental beliefs of the Christian Faith, the Bishop of Winchester was asked to write a book to accompany these addresses. The result is given under the title *What is God like?* (Hodder & Stoughton; 1s. net). It is, as it ought to be, simple, popular, and persuasive. After commenting on man's thirst for God, and indicating certain signposts which point the way to the supreme reality, the writer leads up through the Old Testament prophets to Jesus as the final revelation and perfect image of God. He then deals with the difficulties to faith arising from the prevalence of physical and moral evil, and finally presses home the truth that 'the finding of God is the beginning of service.' It is a little book that will be widely read.

Dr. Vacher Burch, Lecturer in Theology, Liverpool Cathedral and Cathedral School of Divinity, is writing diligently on Christian origins, and his recent work, *The Structure and Message of Saint John's Gospel* (Martin Hopkinson; 10s. 6d. net), will enhance his reputation for learning, scholarship, and critical acumen. It is, however, a pity that his style, while pointed and pithy, may yet be at the same time so vague, allusive, and subtle that it is difficult now and again to catch the true drift of his meaning. The ordinary thoughtful reader will pause at places in bewilderment, and the expert reader (who alone, after all, can fully appreciate such a book as this) will be too apt to dismiss it in impatience. The book is hardly a 'new commentary' on the Fourth Gospel, but it traverses the body of the Gospel, and seeks to throw fresh light, derived largely from the study of the

Hellenistic background of the New Testament, on the problems of its structure, character, and date.

The writers with whom Dr. Burch chiefly keeps company are a select band of modern critical scholars, English, American, and Continental; and, in face of them, he would vindicate the historicity of Jesus Christ and of the Gospel which is a *Vita Christi*. In particular he examines the recent claim that much in the Gospel has been taken from the Mandæan literature (Iranian Gnosticism).

On the problem of the difference between the Synoptic *logion* and the Johannine *logion*, Dr. Burch is clear and emphatic. What has been so long ascribed to the Johannine point of view or to the influence of Greek philosophy ought to be put down to the work of the translator from Aramaic into Greek. We have not John's Gospel in Greek, but his Aramaic translated into Greek. And that Greek is much more Johannine than John's own, as may be seen from a comparison between the First Epistle and the Gospel. In the *logia* of Jesus, as preserved in the Fourth Gospel, we have to do not with John's philosophical remodelling of Jesus' teaching, but with John's original reporting plus the 'Johannist's' Greek. And Jesus can come to us directly through the 'Johannist's' Greek.

The Kingsgate Press send out two books by Baptist writers, both comforting to Baptists and Congregationalists, but also of great interest to others. One is *The Freedom of God*, by the Rev. H. Townsend, M.A., D.D., and contends not only that our thought of God is normative in our religion, but is actually determinative of our Church connexions. The religious bodies into which Christianity is broken up are really different and conflicting Christianities. And the writer goes so far as to say that the different definitions of Christianity are due to the fact that we do not believe in the same God. In particular the conceptions of religion, of sacraments, of Church and ministry held by Baptists are the working out in history of their belief in the Freedom of God. 'The truth is, that you cannot reconcile the Roman and the Anglo-Catholic doctrine of God with that of the Baptist. . . . Baptists and Anglo-Catholics do not believe in the same God.'

The other book is by Principal A. C. Underwood, B.Litt., D.D., of Rawdon College, and is on *The Continental Reformation*. In dealing with its development, principles, and results, the writer is, as may be expected, highly commendatory. The most interesting chapter is the one on 'Our Debt to the Reformation,' and sums up the contribution which the great movement has made to religious and social well-being. At a time when so many people are inclined to sniff at Luther and all his works, a robust and whole-hearted proclamation of his merits and influence is refreshing.

Both books are published at 2s. 6d. net.

The Triumph of Life (Longmans; 10s. 6d. net), by the Rt. Rev. Mgr. William Barry, D.D., Rector of St. Peter's, Leamington, consists of a series of chapters in letter form on the subject of 'Science and the Soul.' The style is clear and animated, and is enriched with many literary allusions, drawn in particular from the classics; and the author shows himself a practised debater. But the debate is conducted in a late-Victorian *milieu*, and the magnates with whom Dr. Barry deals faithfully, in accordance with the principles of the 'high master,' St. Thomas Aquinas, are such as Huxley, Spencer, and Tyndall. It is not that Dr. Barry is unacquainted with more recent writers in the particular sphere of psychology. His chapter on Sleep and Dreams, for example, is written in view of recent tendencies of thought. But although his book belongs in form to the last twelve years, in substance it is older, as witness this apparently unrevised sentence: 'Hume, and *in our day* Spencer, would fain ask how a consciousness which changes . . . can reveal that which does not change.' The manner and the spirit of Dr. Barry's book appears in such a typical passage as the following: 'We have seen how, in deference to that truth which has for them no eternal or absolute value, unbelieving men of science put aside all that gives our life more than a momentary value. Ideals to them are but imaginations, in Pindar's words, "the dream of a shade." History with its countless deeds of heroism—so George Eliot sang—was but "a scroll within a tomb, to be unread for ever." Thus would all the magnificent conquests of knowledge end in a negation, not without irony.' Somehow we feel that Dr. Barry does not appreciate the new-found attitude of many scientific theorists, with their sense of the limitations of natural science.

A book which deals both with theory and with practice in religious education, and especially with both these aspects of Sunday School work, is *An Introduction to Sunday School Work*, by Mr. C. F. Hunter, B.A. (Ludgate Circus House; 2s.). We can cordially commend this excellent manual. There are chapters on child nature, on Sunday School organization according to modern ideas, and finally on methods of teaching. Frankly, we

question the value of a good deal of the 'psychology' recently applied to the child and his treatment, and this in our opinion is the least valuable part of Mr. Hunter's work. But the chapters on the modern Sunday School as it should be, and particularly the valuable advice on the actual teaching of a lesson, are just what young teachers and inexperienced but open-minded superintendents need. If the last section on 'The Teacher and his Work' could be printed as a separate booklet and put into the hands of teachers everywhere it would greatly benefit the teaching in our Sunday Schools. And if the teacher finds that this only whets his appetite for more detailed guidance so much the better.

If any one is looking for a gift book for young people that is both handsome to look at and interesting to read, he will find it in the latest publication of the Religious Tract Society, *Feathered Friends of Field and Forest*, by Eleanor E. Helme (7s. 6d. net). The writer's aim is to tell her young readers all about the birds they may see when they go to the country. And so we have the magpie, the jay, the lapwing, the owl, the swift, and skylark, and rook, and finches, and others. You will hear all about their habits, their nests, their virtues, and peccadillos. And there are sixteen lovely full-page coloured plates, so that you cannot fail to recognize these little friends, besides black-and-white drawings, all by Barbara Briggs. The book is a treasure, fascinating in its letterpress and beautiful in its printing, its binding, and its adornments.

The Transforming Friendship, by the Rev. L. D. Weatherhead, M.A., F.R.G.S. (Sharp; 3s. 6d. net), is described in the sub-title as 'A Book about Jesus and Ourselves.' It consists of a dozen addresses on the Christian life conceived as a personal relation of friendship with Christ. It is freshly written, with real insight and a fine glow of religious feeling. The writer has a gift of imagination, and knows how to illuminate his pages with apt and telling illustrations. It is a book of unusual beauty, and one which is fitted to introduce the thoughtful reader to intimacy with the Divine Friend.

'The evolution theory is a potent weapon against all that is best and noblest in man.' That sentence sums up the message of *Evolution and War*, by Mr. Reginald Cock, M.R.C.S. (Elliot Stock; 3s. 6d. net). The theory is examined, and found wanting. And, if Mr. Cock is right, the outlook for a world that has accepted evolution is very bleak. Because the evolution theory 'teaches that nations are of different germ-plasm and cannot look upon one another as fellow creatures,' hence the inevitable certainty of war. The courage of a writer who takes up his broom to sweep back the tide of scientific theory is admirable. Let us hope his gloomy prognostications will not realize themselves.

The Rev. J. Vernon Bartlet, D.D., the well-known Mansfield College Professor, has done a most useful and acceptable service in editing a series of selections from the works of the late Gaston Frommel under the title *The Psychology of Christian Faith: Being Selections from the Writings of the late Gaston Frommel* (S.C.M.; 7s. 6d. net). The translations have been done by the Rev. J. Macartney Wilson, D.D. Dr. Bartlet has done the choosing, the revising, and the editing. The result is a book of quite unusual fascination. The editor gives us in an introductory essay a sketch of Frommel's career, and an estimate of his contribution to the psychology of religious experience. Then follow the selections, illustrating first Frommel's approach to religion, next his doctrine and faith, and finally his treatment of the Inner Life. At the forefront of parts one and two are sketches of Frommel's great teachers, Alexander Vinet and César Malan, by himself, essays very relevant to the rest of the book. The profound insight of this writing, the deep religious feeling, and the clear and strenuous thinking make these chapters as pleasant to read as they are religiously helpful. Perhaps the very best part of the book is its last section, on 'Communion with Jesus Christ'; it is a fine specimen of the blend of personal piety and masculine thinking, which is the peculiar attraction of the whole volume.

In *Sons of Africa* (S.C.M.; 5s. net), Miss G. A. Gollock has given us a picture gallery with portraits of unusual variety and interest. Her aim is to discover to us the wealth of character and intellectual capacity of the African race. We have here studies of great African chiefs from the dire Tshaka to Khama the Good. The romance of Bishop Crowther is thrillingly re-told, and studies are given of the career and achievements of such notable Christian statesmen and scholars as Sir Apolo Kagwa and Dr. Aggrey. A considerable number of slighter sketches are added of native evangelists and teachers, prophets, and men of affairs, while not the least interesting is a chapter on Mothers of Men. The whole is a convincing vindication of the claim that the African has his own contribution to make to the commonwealth of nations.