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being thus related to our own, will help us to that understanding of the whole conditions under which we work, which is necessary for effectiveness.

Again, the effective sermon or speech still raises in the breast of the auditor the question, How is it that these words, spoken by another dealing with the circumstances of his own life, speak to me in terms of my own life? God is still the great Translator, and presses His own meaning home. How often has one stood astonished at discovering the message received through some sentence which he has used in a far smaller sense than that in which it was grasped by the hearer. For my own part, I have come to feel that any sermon which gets across is a repetition and a continuation of Pentecost. When one considers what he has said, realizing that, at best, he has only spoken a fragment of his mind, and remembering the variety of mental vernaculars, he perceives how the Spirit gives understanding to the hearer as well as lucidity to the speaker.

I have sought to bring Pentecost into close connexion with our common experience, as a matter of principle. I am persuaded that we can only understand the New Testament records as we detect their verification in our own experience. But what I have said may incidentally serve another purpose if it induces any one to consider the obstacles which lie between him and his hearers. Though we know that we can rely on the help of God, that help is chiefly given to those who try to understand those whom God has put before them. What we ought to deliver is not a statement which satisfies our own taste in oratory, still less a tirade which satisfies our own feelings, but a message as nearly in their own tongues as may be. Only by getting on to the track of their minds can we make a way straight for God.

Literature.

SCHLEIERMACHER.

We have been looking forward for some years to the accomplishment of a great project to which Professor H. R. Mackintosh set his editorial hand, namely, the translation into English of Friedrich Schleiermacher's chief dogmatic work, *Der christliche Glaube*. And now the project is accomplished, and we are deeply grateful to him, to his joint-editor, and to the band of competent translators whom he gathered round him, for the goodly volume, *The Christian Faith* (T. & T. Clark; 21s. net), which has recently appeared. The joint-editor is the Rev. J. S. Stewart, M.A., B.D., of Beechgrove United Free Church, Aberdeen. The translation is from the second, which was the last, German edition.

Why have we had to wait so long for an English rendering of a work which, as the editors justly say, is, with the exception of Calvin's 'Institutes,' the most important work covering the whole field of Christian doctrine to which Protestant theology can point? Many good reasons might doubtless be given, but the perusal of the first pages of the work suggests one which, if not altogether good, is at least valid. It is that a subjective theology of feeling does not readily find a home among the inheritors of the Calvinistic tradition. It is true that Schleiermacher composed his theology from within the bosom of the Reformed Church, but it is also true that he sought to bridge the divisions between the Reformed and the Lutheran Church, and that the 'piety' on which he lays so much stress is more characteristic of the followers of Luther than of those of Zwingli and Calvin. It is significant in this connexion that Schleiermacher has impressed his influence more deeply upon the neo-Lutheran or Ritschlian school than upon any other school of theology. It is also significant that within the German Reformed Church there has arisen in recent years a strong neo-Calvinistic movement which repudiates Schleiermacher's subjective position and would reaffirm the essential objective principle of the Reformed theology. Is it then altogether to be wondered at that a work so influential as Schleiermacher's has had to wait for a whole century before being published in Great Britain? Theology clings to the past, and is not readily hospitable of innovations of thought. In this it is unlike philosophy. But then its appeal, unlike that of philosophy, is to the many rather than the few.

It is not that in Great Britain, or America, Schleiermacher's influence has not told. Its mark is on all our vital theological teaching, whether from rostrum or pulpit. But it has been an indirect rather than a direct influence, and it has

been mediated to us chiefly through the Ritschlian Movement, which in combining the subjective principle with a strong historical emphasis has more readily established contact with our Reformed Church tradition. Moreover, the Ritschlian Movement took place at a time when we were more prepared than we were in Schleiermacher's day to consider new standpoints and methods in dogmatic theology.

On the merits of the volume under review little need be said. Dr. Mackintosh's name is a guarantee that the translators have been carefully selected and their work co-ordinated. The translation appears, so far as we have tested it, to aim at being literal rather than free. The numbered paragraphs and sections and the footnotes of the original German have been scrupulously reproduced, and indexes of subjects, authors and sources, and Scripture references have been provided. But why is the full title of the original work not reproduced on the title-page?

We trust that this volume will have the wide circulation it deserves; and we make bold to say that, as embodying the experimental standpoint and method of one who is well-named 'the father of modern theology,' it will play no small part in furthering that work of doctrinal reconstruction for which our age is ready.

LUTHER.

We welcome very cordially the third volume of Professor Mackinnon's notable work, *Luther and the Reformation* (Longmans; 16s. net). This book covers the years 1521–1529, a short but very pregnant period. The three most important topics which fall to be dealt with are Luther and the Revolutionary Movement, Luther and Erasmus, Luther and Zwingli. Those were three conflicts which were of decisive importance in fixing, so to say, the limits and making clear the limitations of the Reformation achieved by Luther. To expound the three very different conflicts so as to do historic justice to both sides in each of them is no easy task. It is not easy, for instance, for a writer who can be quite just to Zwingli to be equally interested in doing justice to Erasmus, or indeed to realize that there is a case for Erasmus at all.

Dr. Mackinnon's treatment of all three series of difficulties is clear, illuminative, and to our own mind satisfying. This instalment deepens the impression which the former volumes gave us, of the solid worth and abiding value of a work which, when it is complete, will be a noteworthy monument of Scottish scholarship.

We also commend a small work, *Young Luther*, by Professor Robert Herndon Fife of Columbia University (Macmillan; 8s. 6d. net). The author traces the intellectual and religious development of Luther down to 1518. Very valuable are the numerous footnotes. It is a work of sound scholarship.

HEGEL'S SCIENCE OF LOGIC.

It is indeed a matter of surprise that the 'Larger Logic,' which has been described as the 'Bible of Hegelianism' and 'the corner-stone of the Hegelian system,' should now, for the first time, be translated into English. It would seem to be a case, as Professor J. H. Muirhead remarks, of the good being the enemy of the better. For Dr. Hutchison Stirling incorporated in his 'Secret of Hegel' (1865) a translation of the first section, 'Quality,' of the *Science of Logic*, and a summary of the second section, 'Quantity'; and Dr. William Wallace published in 1874, under the title 'The Logic of Hegel,' a translation of the 'Lesser Logic,' namely, the section on Logic in Hegel's later work, 'Encyklopädie der philosophischen Wissenschaften.' With these texts, and little else, the English reader has had to be content.

But now he may read and estimate for himself the authoritative exposition of the principles of Hegel's thought, in *Hegel's Science of Logic* (Allen & Unwin; 2 vols., 32s. net), a book which forms a notable addition to the publishers' 'Library of Philosophy' (edited by Dr. Muirhead), and on which editor, publishers, and translators (Mr. W. H. Johnston, B.A., and Mr. L. G. Struthers, M.A.) are all to be congratulated. The translators were thoroughly alive to the difficulty of their task, and their admirable performance of it amply condones their remark, that sometimes, perhaps, Hegel was rough and obscure from 'sheer devilry'! It should be mentioned that the translation is made from the fourth edition of the *Wissenschaft der Logik*, issued in 1923 by Dr. Georg Lasson, and that it not only adheres as closely as possible to Dr. M'Taggart's terminology in his 'Commentary on Hegel's Logic' (1910), but has been chiefly guided by that Commentary in point of interpretation.

In an Introductory Preface the late Viscount Haldane of Cloan offers a brief but useful outline of the principle underlying Hegel's method. Hegel himself declared that his method was the im-

portant thing; the results might take a different form in other hands. And it is Lord Haldane's conviction that, despite the criticisms that have been not unjustly urged against Hegel's display of the 'Absolute' and against many of his scientific views, the value of the principle underlying his method remains intact.

Under Objective Logic, Hegel treats in this work, first, of the Doctrine of Being, including sections on Quality, Quantity, and Measure; and, secondly, of the Doctrine of Essence, including sections on Essence as Reflection into Self, Appearance, and Actuality. Under Subjective Logic he treats of the Doctrine of the Notion, including sections on Subjectivity, Objectivity, and the Idea.

It may be added that although the 'Larger Logic' was written before the *Encyclopædia*, being first published in 1812–16, it has been the authoritative exposition of Hegel's ground-principle and method. Indeed Hegel's system of thought was already formed as early as 1807, when his first philosophical treatise ('The Phenomenology of Mind') appeared, and from then it remained in all essentials unchanged.

BERGSON.

We have not for many a day read a philosophical book so incisive in its critical power as the Rev. John MacWilliam's *Criticism of the Philosophy of Bergson* (T. & T. Clark; 9s. net). If philosophy is 'a criticism of categories,' this is philosophy pure and undefiled, and Mr. MacWilliam at once takes his place amongst the ranks of real thinkers, and raises in our minds great expectations that he will give us a constructive system in the near future.

The underlying categories of Bergson's philosophy —his special applications of quantity and quality to sensations, his theories of time and space, of contingency, necessity, and freedom, of perception and memory, of mind and body, of evolution and creation are taken up one by one and explained; and then by sheer logical skill are individually given the *coup de grâce.* Admirers of Bergson and of so-called 'common-sense' reading this volume must feel like exclaiming over their here-demolished idol: 'How are the mighty fallen and the weapons of war perished!' This book is not only a worthy exhibition of the mental agility of the writer, but a tribute to the intellectual power of the profession he represents.

It would, however, be a mistake to suppose that this book's merits are wholly of the negative order. The criticism springs out of a real constructive view which occasionally comes to light, but which is sufficiently evident to enable us to divine our author's outlook. If one inclined to a belief in reincarnation he might be tempted to imagine that in Mr. MacWilliam we had a double avatar—of the pure-souled Malebranche, who saw all things in God, and of him whom Kant called the 'good bishop Berkeley'—the unified, conjoint personality —meanwhile having learned much in the flow of subsequent philosophic thought; for Mr. MacWilliam's theory is the intuitional integration in the Sole Spiritual Reality—God, of all relative existence. We value this work in itself, for its sheer intellectual power, for the clarity of its style, for the sublimity and purity of its underlying world-view; and above all we value it as an earnest of greater things—of a more constructive kind—to come.

THE HEBREW PROPHETS.

What have the Hebrew prophets to do with the Scottish layman? Much every way, in the opinion of the Rev. John Adams, B.D., and we agree with him. As the editor of the well-conceived and growingly popular 'Scottish Layman's Library,' he has seen fit to include a volume on *The Hebrew Prophets and their Message for To-day* (T. & T. Clark; 5s. net). As editor and author, Mr. Adams is a man of long and ripe experience, and the fruits of it are evident in this volume, which shows entire and easy familiarity with the whole prophetic period. It was a happy idea of Mr. Adams to include the major with the minor prophets, with the result that in this simple volume, which conceals much study and learning, the layman can follow with ease the whole course of the prophetic movement through the four centuries and more that separate Amos from the later Zechariah and Jonah.

The space at Mr. Adams' disposal does not allow him to elaborate. This is all to the good. Too often in books about the prophets, we cannot see the wood for the trees: here only things of commanding importance can be touched upon. The prophetic figures and scenes stand out clear and sharp. Even the very titles of the chapters are suggestive—'A layman from the hills of Tekoa' (Amos), 'A shattered home' (Hosea), 'A voice from the villages' (Micah), 'A great pathologist' (Jeremiah), and so on. There are many points in these sketches at which differences of opinion are possible, but Mr. Adams has wisely declined to waste his strength on the discussion of side-issues. He helps us to feel how intimately the prophets were in contact with the life of their times.

He might not boldly say, as Dr. Jefferson does, 'Jeremiah was from first to last in politics: his religion drove him into politics,' but he says what practically amounts to the same thing when he describes Isaiah as 'the statesman, preacher, and guide of his own time.' 'Our one hope for the new age,' he tells us, 'is that we conserve all that was best in our own national history, and weave it into the texture of the coming years.' Much of what is best in that history owes its inspiration to the Hebrew prophets, and Mr. Adams has shown the layman how to appreciate and appropriate his great prophetic heritage.

CANON HAY AITKEN.

The publication of the *Memoirs and Letters of Canon Hay Aitken*, written and compiled by Charlotte E. Woods (Daniel; 7s. 6d. net), is a reminder that more than fifty years have elapsed since the memorable evangelistic services of Moody and Sankey throughout the country aroused such a religious fervour among all classes. Canon Aitken, then the vicar of a Liverpool parish, had been taking a prominent part in mission services in London and in several of the large manufacturing towns of the north of England. He came under the spell of the American revivalist, who persuaded him to give up his work in Liverpool with the offer of a settled income in return for uninterrupted mission work in every part of the British Isles where it was called for. It was D. L. Moody, under God, who thus chose and set apart the young Church of England clergyman who was to become the most popular and successful mission preacher of his day. His was a real apostolic succession. His father, the Rev. Robert Aitken of Pendeen, a rural parish in Cornwall, of whose notable career there is here a most interesting and indeed remarkable sketch, was a Scotsman from the Border country. His mother was also a Scotswoman, a sister of Hay Macdowall Grant of Arndilly in Banffshire, a greatly esteemed laird and evangelistic layman in his day. What a graphic picture we get of a cleric's life among the miners of Cornwall a century ago. The son was never sent to school. His father was his teacher, and there was no question that his future career was to be in the Church. He went direct to Wadham College, Oxford, from the humble Cornish parsonage which his father had designed and built along with the church. Here in due course he graduated B.A. and M.A. He was fortunate as a curate in a North London parish to serve under the zealous vicar who founded the Mildmay Conference, and one of whose parishioners became his wife and true helpmeet throughout his most strenuous career. Under his agreement with Moody, Mr. Aitken carried on his mission services on definite lines in London, in all parts of the English provinces, also in the United States and in Canada. Like other ministers in more limited spheres, Mr. Aitken had his seasons of seeming failure and depression—the feeling that his work was done. It was not for this reason, however, that he accepted the offer made to him of the position of Canon-Residentiary of Norwich Cathedral, which he held during the last twenty-six years of his life. So far as the duties of that position allowed, Canon Aitken was to the last the zealous mission preacher of his prime. A Boanerges in the pulpit and on the platform, Canon Aitken had likewise the pen of a ready writer and a fearless controversialist. He was denounced as a heretic on the question of the future punishment of the lost by some of those who had been his most faithful friends, and a bitter controversy was the result. But his power on the mission platform remained, and the words of the Prophet Daniel inscribed on his father's coffin might have been written on his own: 'They that turn many to righteousness shall shine as the stars for ever and ever.'

THE 'SOUL' OF THE PRIMITIVE.

Anything that M. Lucien Lévy-Bruhl writes must be considered. His former books, 'How Natives Think' and 'Primitive Mentality,' have settled that. And his latest work is worthy of his reputation, built up like the others, as it is, from masses of curious knowledge, from which he fashions his deductions with a sanity and skill that carry conviction, even if one sometimes wonders at the assurance over things so dark and difficult. It is a dim and unfamiliar land into which *The 'Soul' of the Primitive* (Allen & Unwin; 12s. 6d. net) leads us, where the mists trail low, and things are queerly upside down, and many of our self-evident axioms are just flatly denied—have never even dawned upon men's consciousness as possible—a strange, alien, rather eerie land. And some turn impatiently away from the rigours of pushing through these pathless jungles; and, they cry, for what? Speaking of the early achievements of the Greek race, Thucydides remarks: 'It is impossible to speak with certainty of what is so remote; but from all that we can really investigate, I should say they were no very great things.' Yet it is worth exploring. For did not the mighty rivers

that have watered the whole earth rise there, in some sorry muddy trickle that seemed to have no future? You will not easily find a guide surer footed or with more detailed knowledge of the lie of things than M. Lévy-Bruhl.

JOHN DEWEY.

William James demonstrated to the world that philosophy was cultivated in America to some purpose, and that Europe might need to 'bring in the new world to redress the balance of the old.' Since James's death Dr. John Dewey is perhaps the best known philosopher in America. His text-book on 'Ethics' (Dewey & Tufts) is used in many schools and colleges not only in America, but in all English-speaking countries, so that his name is well known. Unlike some philosophers he has freely uttered his mind not only on technical problems of philosophy—which appeal but to a select few—but on all topics of human interest, and in language shorn of technicality, and a great many people are interested in knowing his mind.

Many of these views, however, are recorded in journals and magazines that circulate only among the learned, and are inaccessible to the ordinary educated reader who would like to know what Dewey thinks on problems like 'education,' 'public morals,' 'society,' 'art,' and 'religion,' not to speak of 'Behaviourism.' Dr Joseph Ratner conceived the happy idea of collecting into one handy volume from these various sources representative utterances on these varied topics arranged in logical and genetic order, and this useful book—*The Philosophy of John Dewey*, selected and edited by Joseph Ratner (Allen & Unwin; 16s. net)—is the result. Whether one agrees with Dewey's 'instrumental view' of truth or with his factorization of the 'moral ought' into the 'social is' or not, still it is desirable that Dr. Dewey's views should be known; and this book with its eighteen carefully chosen and logically arranged chapters of extracts makes that possible. We congratulate Dr. Ratner on his happy inspiration and his well-executed achievement. The book will be of use not only to the technical student but to the thoughtful lay reader for whom it is intended.

The Arthur Davis Memorial Lecture on *The Excavations at Ur and the Hebrew Records* (Allen & Unwin; cloth 2s., paper 1s.) was delivered by Mr. C. Leonard Woolley, the distinguished archæologist. In it he shows how rich was the culture evolved by the Sumerians as far back as 3500 B.C., and he seizes the occasion to correct some current misconceptions about Abraham. So far, he tells us, from being a primitive Bedouin accustomed only to the wide spaces of the desert and the stern traditions of a nomad tribe, Abraham was essentially a city dweller, the heir to an age-old civilization, who only under the force of circumstances adopted the nomad life.

Who's Who (Black; 45s. net) has now become a 'heavy-weight' among books of reference, having expanded to three thousand three hundred and ninety pages or six thousand seven hundred and eighty columns containing thirty-two thousand biographies. The alterations and additions to be made every year require the printing of the volume to be begun in August, but deaths recorded up to October are included in the obituary contained in the earlier pages. One may apply to the record any form of testing its accuracy, to feel satisfied that the whole work still maintains the amazing accuracy that has always been its characteristic and made it indispensable.

Preaching on Church and Community Occasions, by the Rev. Professor Ozora S. Davis (Cambridge University Press; 12s. 6d. net), is distinctly an American book. It contains hints and suggestions for sermons, not merely for the principal Sundays of the Christian year, but also for a wide variety of special occasions such as Mothers' Day, Labour Sunday, Prison Sunday, Rally Sunday, Veterans' Sunday, and the like. One is pleased to learn that 'recently the funeral sermon has been largely abandoned at the burial of the dead, to the great relief of the preacher and certainly in the interests of good taste and truthfulness.' No mention is made in the list of any Peace Sunday, a notable omission. It should be said that as a practical handbook the work is excellent. The suggested texts are well chosen, the sermon outlines are admirable, and there is much to stimulate and guide the thought of any preacher. The price, however, seems out of all proportion to the size and appearance of the book.

A most readable and interesting volume has been added to the 'Scottish Layman's Library.' *Representative Men of the Scottish Church*, by the Rev. Donald Macmillan, D.D. (T. & T. Clark; 5s. net), contains brief sketches of notable figures in Scottish Church history, beginning with Columba

and ending with A. B. Davidson and George Matheson. One name, that of Robertson of Brighton, appears somewhat out of place, even though it be true that he was of Scottish Celtic ancestry. With this exception, all the names are of men who made their mark, whose life-story is an integral part of Scottish Church history, and whose characters are illustrative of the manifold genius of the Scottish people. It is exactly the kind of book to put into the hands of Scottish laymen who wish to know something of their Church and country.

There must be a large demand for popular apologetic if all the books of that nature circulate widely. Some of them are good, and some not so good. But we have come on one that is first-rate in *The Truth of the Christian Faith*, by the Rev. J. S. Rutherford, M.A. (James Clarke; 3s. 6d. net). The treatment of the different subjects is not elaborate: it is more suggestive. But it is always satisfactory and persuasive, and above all it is sincere and fair. We should be glad to see such a book as this in the hands of many young men and women. It deals with 'God in Nature,' 'God in Man,' 'God in Christ,' 'Christ, the Son of Man,' 'Christ, the son of God,' 'Christ, the Saviour of the World,' 'Christ, the Lord of Life,' 'Christ, an Indwelling Spirit,' and 'The Life Everlasting.' It is all just the kind of presentation that is likely to win inquiring minds.

A new translation has been made of *The Vision of God*, by Nicholas of Cusa, the famous fifteenth-century mystic (Dent; 5s. net). The translation is from the pen of Emma Gurney Salter, who supplies a succinct biographical note in addition. Miss Evelyn Underhill equips the translation with a very admirable introduction in which she discusses and expounds the mysticism of Nicholas in an illuminating and interesting fashion. The original treatise has the advantage of being a mystical writing by a man of affairs, one who was immersed in problems of administration. Nicholas was a Cardinal Bishop, and the beautiful meditations in the 'Vision' show us the deep wells from which his soul drank and was refreshed for its arduous tasks. The modern reader will be specially impressed by the passages that reveal the mystic's devotion to the Person of Christ.

Studies in Literature, by Mr. Henry Bett, M.A. (Epworth Press; 5s. net), contains a number of fascinating essays on themes and books, old and new, well known and little known. Among the themes is the contempt in which evangelical religion has been held by literary men, or at least in literature, a subject discussed long ago by John Foster but discussed again here with penetration. Among the books is Wesley's 'Journal,' on which the writer bases a delightful paper in which he contrives to reveal aspects of Wesley that are as interesting as they are little known. Even on such threadbare topics as the nature of poetry and the elements of style Mr. Bett has something to say that is his own. Among the less familiar themes are Walther von der Vogelweide and Jaufre Rudel. And there are essays on Dora Greenwell and Gautier. The book is a very charming one by a writer who has wide sympathies and a broad culture, and who always succeeds in interesting us. Essays are a delightful form of literature, and particularly essays in literary criticism; and we account these as among the really good.

The Riddle of Life, by the Right Rev. Neville S. Talbot, D.D., M.C., Bishop of Pretoria (Longmans; 2s. 6d. net), is one of the well-known series of Special Books for Lenten Reading recommended and with introductions by the Bishop of London. The volume is admirably suited for its purpose, facing as it does the problem of pain and suffering in the Christian way, which is not to explain the existence of evil, much less to explain it away, but by overcoming evil to justify the ways of God to men. Says the writer, 'We must hold to the radical Christian optimism which believes that life is at heart good, and that evil of all kinds is an unnatural alien and intruder within it, which shall be finally overcome and done away.' He ends on a note which is sounded in all truly Christian theodicies: 'No matter how much the spiritual glory of character seems inseparable from circumstances of trial, from temptations resisted, from difficulties overcome, from sufferings used and endured; we must look onwards to the glory which shall remain while the conditions of testing for ever pass away.'

The Scottish Church and University Almanac for this year (Macniven & Wallace; 2s. 6d. net) contains all the usual detailed information about the Church of Scotland, the United Free Church, the Free Church, the Episcopal and Roman Catholic Churches, the Universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews, the Provincial Training Colleges, etc. This issue is specially interesting in view of the approaching union between the Established and the United Free Churches. Under the heading of 'Statistics' we

find fourteen hundred and seventy Parish Churches with 759,797 communicants and fourteen hundred and forty-one United Free Church congregations with 536,380 communicants. In both cases, however, these are the figures for 1927. Under the heading of 'Finance' the total of the Established Church, including seat-rents, is £816,229 and of the United Free Church, including what remains of the Semi-Jubilee Thanksgiving Fund, £1,543,752.

Professor S. Langdon of Oxford has now issued vol. vii. of the well-known editions of cuneiform texts from *The Herbert Weld Collection in the Ashmolean Museum*. This volume, written by himself, deals with *Pictographic Inscriptions from Jemdet Nasr*, which were unearthed in 1926 by the Oxford and Field Museums (Milford; 10s. net). *Jemdet Nasr* is a small mound seventeen miles north-east of Kish in Babylonia, and represents some city destroyed by a great fire about 3500 B.C., and never built again. The volume contains a valuable Sumerian Sign List, not only based on the tablets from this mound, but sufficiently numerous to provide a fairly complete list of the original Sumerian syllabary. There are also forty-one plates containing copies of one hundred and ninety-four tablets. Professor Langdon traces a racial and cultural connexion between *Jemdet Nasr* and Elam, owing to the close resemblance in the signs as well as the mathematical values of both places. The conclusion is that the Sumerian civilization entered the Mesopotamia Valley from Elam in the *Jemdet Nasr* area, and then spread southward to the shores of the Persian Gulf. According to the tablets, the use of the sign *An* as a determinative for a god had not yet arisen as on the Fara texts, and Professor Langdon concludes that this reveals an early stage of religion very close to monotheism. 'In my opinion,' he says, 'the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widely spread belief in evil spirits. It is, in a very true sense, the history of the fall of man.' This, too, seems to be the growing opinion of religious ethnologists; and if the earlier stage of the *Jemdet Nasr* civilization could be studied by means of still older tablets, it would no doubt be found that the only deity the people worshipped in the beginning would be *An*, the heaven god.

Simplicity Towards Christ, by Dean Howard C. Robbins, D.D. (John Murray; 6s. net), is a volume of fine sermons by one of the great preachers of New York. They are written in chaste and beautiful English, and reach a high elevation of Christian thought and feeling. The Bishop of Ripon introduces the writer in an interesting foreword, and in commending the book says with truth, 'The thought and style are so gracious and distinguished, and at times so original, that the book seems marked out for reading by those to whom the ordinary religious book would not appeal.'

From the number of books that have recently appeared dealing with the need for a revised Creed or of a reorganized Church, it is evident that this is a problem which appears to many to be an urgent one. Mr. J. F. Mozley publishes his views on the subject in *The Rebuilding of the Church* (Scott; 7s. 6d. net). The writer is profoundly convinced that the Church is a permanent necessity in the world, and he pleads eloquently for loyalty to the Church on the part of her critics and would-be reformers. He is, however, as firmly persuaded that all existing churches need considerable changes wrought upon them if the great body of thoughtful people, and especially the men, are to be regained and kept for her. The new Church will present a religion which doctrinally is liberal, subordinates all ritual to the spiritual, demands loyalty, and teaches for practical life a reasonable puritanism. It is this last point which seems to us the most arresting and most needed. The literary quality of the whole volume makes it a delight to read.

The S.P.C.K. have reissued Canon J. C. Robertson's *Sketches of Church History* (5s. net), which appeared as far back as 1878. The work has been revised and the most necessary emendations and additions made by the Rev. C. B. Moss. The editorial secretary in a foreword admits what perusal of the work makes plain, that this plan of taking an old book and trying to bring it up to date is likely to prove disappointing. We have now a rather anecdotal series of incidents drawn from Apostolic times to the eve of the Reformation. It is always interesting. The language in some places seems deliberately designed for children. But it is not history.

Another addition has been made to the same publishers' useful series of translations of Liturgical Texts, namely, *The Anaphoras of the Ethiopic Liturgy*, by the Rev. J. M. Harden, D.D., Bishop of Tuam (7s. 6d. net). The so-called Ethiopic Liturgy was the Liturgy of the Monophysite Church of Abyssinia, and was composed in the Geez language, now and for many centuries a dead

language. It is with the developed form of the Ethiopic Anaphoras, as they have existed since the sixteenth century at least, that this volume has to do. Of the two parts of which the Eucharistic service of the Abyssinian Church consists the Pro-Anaphora is invariable, except for the lections from the New Testament, and the Anaphora varies according to the day on which the Liturgy is used. The normal Anaphora is that of the Apostles, which is here translated along with twelve other subordinate Anaphoras, those of John Chrysostom, James of Serug, and Gregory of Armenia being given in full and for the first time in an English version, and those of Athanasius, Epiphanius, The 318, Gregory of Alexandria and Cyril being given in part, also for the first time in an English version.

Mr. Bernard Lord Manning has written an attractive and forceful little book, distinguished for clearness and crispness of style, on *The Making of Modern English Religion* (S.C.M.; 3s. 6d. net). He gives us a lively impression, and—as we believe—largely a true impression, first of the effects of the Renaissance and the Reformation upon the institutions and beliefs of the Church of England, then of the genius and work of both Luther and Calvin, and, finally, of the respective influences of Luther and Calvin upon English Church life, both within and without the National Church. His standpoint is professedly that of the historian, but he does not conceal the fact that his sympathies are with the evangelical passion of Luther and the ecclesiastical ideal of Calvin. In John Wesley he sees Luther and Calvin combined. As we read his book we find ourselves asking at times whether, in view of the history of the Scottish Church, Mr. Manning is justified in virtually setting up an antithesis between Calvinism and Erastianism. But it is a book which, taken as a whole, we heartily welcome, and we have no doubt it will also be welcomed by the constituency to which it is primarily addressed.

An interesting, and in some ways unique, book of an apologetic nature has been written on *The Gospel of God*, by Mr. Herbert Kelly, of the Society of the Sacred Mission, Kelham (S.C.M. ; 4s. net). Its quaint, rambling, personal style of treatment gives the book a place of its own. The author is often thrusting forward his commonplaceness, even his stupidity, and he may be thought to overdo this, but it will probably find a way for his plea into some minds. His main point is that what matters is not our hold on God but His hold on us, that God *comes* to us, not we to Him, and in his final chapter the author presents the gospel, centring in the Cross, which is the cure for all ills and the means of all fulfilment. The book arose out of an address to students at Swanwick, and it will appeal to young minds of an unconventional type. 'God and the Soul,' 'Evil, Sin, and the Self,' 'Religious Reality,' and 'The Gospel' are some of the topics handled.

Etheric Energies by Sir Bampfylde Fuller, K.C.S.I., C.I.E. (Williams & Norgate; 10s. 6d. net), is a mildly bewildering book. The writer says its 'object is to understand human nature, not to moralise about it,' but it may be doubted whether any reader will find it helpful to this end. Beginning with Heat, Light, Electricity, and Gravity, the writer discourses on energies in the animate and inanimate world after a manner and with a terminology all his own. Some of his etheric energies are denoted by such terms as Thermogen, Chromogen, Electrogen, etc. He has much to say about vortices that get 'caught by the feet,' and the indraught of gravity. A casual and almost contemptuous reference to the theory of relativity suffices to show that its elementary principle has not been grasped. A suggestion is made that tides are due not to lunar attraction but to oscillations of the rocks of the ocean bed. After a volume of such speculations the writer concludes, 'after stumbling through this tortuous analysis, it is almost impossible not to ask oneself the question whether, if all this be true, life is really worth living.' We may leave it at that.

The prominence which has been given in recent times to the Doctrine of the Holy Spirit ensures a welcome for any good book on the subject. Such a book is *The Spirit of Christ*, by the Rev. S. C. Lowry, M.A. (Williams & Norgate; 3s. 6d. net). It is, in its opening part, strictly expository, and the teaching of the Synoptics, St. John, Acts, Paul's letters and the other letters is carefully and excellently expounded. Then comes a section on 'The Acquisition of the Spirit,' which deals with (1) the Sacramental Method of Acquisition, and (2) the Non-Sacramental Methods, such as Prayer, Fellowship, and Reading. The book is marked by ability and breadth of mind. There is a very seemly enthusiasm for the truth expounded, but there is also a sane eye to reality. It would be difficult to recommend a short book on the subject more satisfactory than this one.