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Literature.

THE LITERARY REMAINS OF BARON FRIEDRICH VON HÜGEL.

THE late Baron Friedrich von Hügel has made by his writings a deep impression on the religious mind of England. 'Our greatest theologian,' says Dean Inge, 'and the ablest apologist for Christianity in our time.' But what attracts us to his books more than the scholarship and ability of the writer are the candour, the restraint, and the gentle charm of the man. Those who have learned to admire the writer and the man will turn with great interest to the volume of his literary remains edited by Mr. Edmund G. Gardner, F.B.A., under the title *The Reality of God and Religion and Agnosticism* (Dent; 15s. net). Though it is composed only of fragments of two unfinished books, it serves at many points to illustrate von Hügel's characteristic thought and at the same time to afford glimpses into the workings of his mind and heart. There are also some delightful autobiographical touches in the volume.

'The Reality of God' in the title represents the first of the projected books. It was intended as the Edinburgh Gifford Lectures for the sessions 1924–25 and 1925–26. A fuller title of the Lectures was: 'Concerning the Reality of Finites and the Reality of God: A Study of their Inter-relations and their Effects and Requirements within the Human Mind.' The general philosophical standpoint was to be that of 'critical Realism,' and the book was to deal with its subject from the sides of Epistemology, Ethics, and Institutional Religion. The only portions of the MS. which the editor felt justified in publishing are the Introduction, the greater part of a chapter on Intimations of the Reality of God and Nature in the Human Mind, and chapters on the Moral Apprehensions, Morality and Happiness, Moral Perfection, the Need of Body and Soul in Emotion, and the Need of Institutional Religion. The last-named chapter is not given in its entirety, and the rest of this first part of the volume is made up of excerpts from other chapters which reflect the author's personality.

In this part von Hügel shows his essential loyalty to the philosophy of Aquinas, while at the same time recognizing that since Kant and Darwin there has been an immense accession of precise application and detailed insight, both in regard to the inner and the outer world. He is particularly insistent on the principle of natural theology. 'What was the discovery of Neptune in its successive stages other than a sallying forth of mind certain of being met by mind? And now we have, within but a few years, a practically unparalleled series of discoveries, one after the other, concerning this reign of mind: a Mind distinctly not our own, and yet a Mind sufficiently like our own for us to believe It present everywhere, and for us, in various degrees, to be able to work into and with Its laws.'

'Religion and Agnosticism' in the title stands for the other book left uncompleted. It was a study of Alfred Comyn Lyall. Although the work remains a fragment, the extant portions here published had been revised by the author himself, and represent him—as the editor justly says—at the height of his powers and mental activity. The fuller title of this part runs: 'Sir Alfred Comyn Lyall and his Attitude towards Religion: Recollections and Reflections concerning the Last Twelve Years of Lyall's Life.' The first section, as explained in the Introduction, has to do predominantly with the philosophy of religion, and with Agnosticism in particular. Here it is shown how in his pre-Indian days Lyall came under the powerful influence of David Hume. The second section is busy with the history of religion, treating as it does of Lyall's Indian affinities and positions and of his strong trend to Euhemerism. This section remains incomplete; and the third section, which was to deal with Lyall's post-Indian aspirations, gropings, and intuitions, was never written. It was these later and latest 'pressures and pushes' of his spirit that von Hügel had the privilege of observing; and he intended to give them, like the earlier, a broad setting in the philosophy and history of religion. Adopting Bagehot's classification of thinkers as gropers (like Kant and Butler) and seers (like Plato), he perceived in Lyall 'the pathetic figure of a most sensitive and thoughtful mind perhaps really unable, once his early imprisonment by Hume was achieved, to be usually anything but a groper, yet who never lost the keen need, hence the real sense, of vision, and who indeed, in rare moments of his soul's sabbath, saw and knew he saw.'

THE ETHICS OF PAUL.

Dr. Morton Scott Enslin's book on *The Ethics of Paul* (Harper; 12s. 6d. net) is a scholarly work on an important subject.

We shall begin by giving a brief statement of the

contents, and then point out some dubieties. There is much in it besides the ethics of St. Paul—an evaluation of Rabbinic Judaism, an elaborate exposition of Stoicism, a peep into the mystery religions, and a revelation of the bottomless sexual depravity of the Roman world in the first century. All this is brought forward to throw light by contrast on Paul's moral teaching. There is some patronizing of the Apostle as a theologian which sounds just a little superior and of which we easily tire, but there is much admiration for him as a moralist.

The constructive portion of the book deals with Paul's ethical principles, his standards of conduct, and his moral precepts. The moral precepts are arranged under four headings, namely, separation from defilement (sexual purity), steadfastness in the Christian life, service through love, and rejoicing in the Lord. We have excellent expositions of Paul's ethical terminology—only the author leaves out the Pastorals, and he has not yet made up his mind on the Acts of the Apostles. It may be that Paul's precepts could have been arranged under other headings; our own inclination would be to use a great many more than four, for moral precepts are as varied as moral situations, but we have no quarrel with the author on this score.

The earlier section on the standards of conduct deals with such topics as the will of God, what is pleasing to the Lord and edifying for the Christian fellowship, the imitation of Christ, Paul's own personal example, what is fitting, convenient, praiseworthy, and natural. Here he repeats much of what he said on Judaism and Stoicism with obvious advantage to the clarity of his exposition.

On Paul's ethical principles he lays stress on union or fellowship with Christ by faith. The author says much on these topics that is valuable and that gives his work importance and distinction.

It is just because we appreciate the worth of his work that we venture to make some observations on points that to us are dubious. There are careless expressions like 'All have become sons of Christ.' It is highly problematical if any New Testament writer would describe Christians as 'sons of Christ.' This may easily be a slip of the pen, but there are statements all through this volume that strike us as doubtful, of which we give without much comment the following as specimens. Paul is 'a man whose primary interest was morals not theology.' This we think is, as the writer interprets it, a vicious distinction, even if M. Arnold and Percy Gardner think otherwise; and when Dr. Enslin forgets it, the issue is happier than when he remembers it. 'The conception of salvation is distinctly Greek, not Jewish,' and yet Dr. Anderson Scott has given us a whole volume on Paul with this caption 'salvation.' 'Jesus misunderstood the Pharisees and especially the Scribes, as they did Him.' We are acquainted with Montefiore's and Herford's attempt to whitewash the Pharisees, but in all probability Jesus' views will not be displaced by these attempts. 'The Christian becomes hagios by baptism'—which seems a confusion between the sign and the thing signified. 'For Paul the final authority was the light within.' This has the genuine mystical ring, but we doubt if it is Pauline, certainly not in our opinion in the historical sense of the phrase 'the light within.' 'As a condition of discipleship Jesus had demanded the complete surrender of wealth'—an excellent example of a false universal.

In reading this book we feel ourselves pulled up frequently by such unguarded statements which mar its persuasiveness. But more serious than all these is the lack of a chapter on the Dynamic of Morality. The ethical problem to Paul is not one of programmes or precepts or even principles, but of power. How can a sinful, self-centred, enslaved man become holy? Before we can speak even of 'union with Christ,' we want to know who this Christ is and what He has done.

Now in reading this book, we wonder what answer this writer would give to the question—What think ye of Christ?—for He makes all the difference between Christianity and Judaism or Stoicism. The relation between the historic Jesus and the Christ of faith, and between His work and our salvation is not made clear in this volume, and it is a grave defect. One would like some serious discussion on the relation between Paul and Jesus, not simply whether Paul knew some stray words of Jesus, but something deeper, the claims of Jesus and His redeeming deeds upon the faith and obedience of men. It is this defect that makes the writer apt to get into confusion as to Paul's relation to the Law, namely, that he does not clearly distinguish between law as a means of salvation—the Pharisaic position—and law as a standard of conduct, what Rabbi Duncan had in mind when he said, 'Believe in the Lord Jesus Christ and keep the ten commandments.' And this also makes him continually confuse the well-known distinction which, if the Reformers were right, and we conceive they were, is not scholastic but vital—between justification and sanctification.

In short, we find the book strong on the historical, but weak on the theological and philosophical side,

and yet we conceive that the ethics of Paul can never be understood apart from his theology and his Christology.

The book is written without any reference to present conditions in a severely historical manner. This we consider necessary, but we crave for some light on our present way, for the Pauline ethic or the Christian ethic is not a matter solely of antiquarian interest. In spite of all this, we have read the book with much profit and interest. There is a slight misprint on p. 44, line 3.

KARL BARTH.

Quite a little library has begun to be produced in English dealing with the work of Karl Barth and his school, but nothing better in this line has appeared than *The Significance of Karl Barth*, by the Rev. John McConnachie, D.D. (Hodder & Stoughton; 6s. net). Dr. McConnachie has a perfect knowledge of German, and writes as a personal friend and enthusiastic disciple of Barth. He believes that 'the most interesting event in the post-war religious world has been the phenomenal suddenness with which the word of Karl Barth has captured the ear of Europe, and transformed within a few years the whole outlook of Continental theology.' He is convinced that 'the appearance of Karl Barth in the Protestant Church, at this solemn juncture in her history, can only mean that he has been chosen and sent of God to do a work for his generation.' But the trouble is that Barth has the cryptic style of the prophet, and stands much in need of an interpreter. This function Dr. McConnachie performs to admiration. In a plain, straightforward way he sets forth the leading principles of the Barthian theology. The reader may agree or disagree, but at least he is enabled to understand. This is excellent service and will do much to commend the teachings of Barth to the Christian mind of the English-speaking world. Barth is in revolt against the spirit of the age, its pride and self-sufficiency even in the presence of God. By this spirit even the Church has been carried away into a fever of human activities, trusting thereby to bring in the Kingdom of God. For Barth salvation is all of God. He sets in the front the offence of the Cross. 'When Christ preaches Christianity no man can endure to be a Christian. But when a chattering goat proclaims it, we are all Christians by millions.' In Barth we seem to find the heart-shaking theology of the Reformation risen in power from the dead. Here is the material for a great evangelical revival, beginning as of old in the 'broken and the contrite heart.' Here is a trumpet call to the Church to stand upright on its feet, and utter its Divine message fearlessly, instead of cringing before the spirit of the age. Lovers of the gospel will find Dr. McConnachie's book an inspiration and a joy.

THE FOURTH GOSPEL.

During convalescence in 1927 Mr. E. S. Hoernle, I.C.S., began a study of the Fourth Gospel. Certain difficulties impressed him. It looked to him as though two writings distinct in style, spirit, and content had been blended. He has now published the fruits of his study in *The Record of the Loved Disciple, together with the Gospel of St. Philip: Being a Reconstruction of the Sources of the Fourth Gospel* (Blackwell; 8s. 6d. net).

The main thesis is indicated in the title. No great stress need be laid on the authorship of Philip; the important point is that we have the work of two Gospel-writers: one profoundly spiritual, interested in what Jesus was; the other interested in what Jesus did, and proving His Divinity by the mighty works which He wrought—a line in which John is not interested at all. By this hypothesis Mr. Hoernle can explain contradictions which are apparent in the Fourth Gospel as we have it; he can give, too, a plausible account of what troubles every student—the seeming mal-arrangement of the material.

According to Mr. Hoernle, it was the Elders of Ephesus who resolved that the work of John should be enlarged by incorporating the most of the narrative record of Philip; and to prove that such a procedure is not incredible, he reminds us of the Diatessaron of Tatian. For details of this new view we must refer students to the book. It is rather complicated to be convincing, at least at a first perusal. It turns out that we have to consider not simply John and Philip, but two distinct writings by John, and then the work of three successive compilers. The final result is that our present Fourth Gospel is even more of a mosaic than the Polychrome Pentateuch. We pay tribute to the laborious nature of Mr. Hoernle's investigations, and to the ingenuity of many of his suggestions. Of many doubts which his hypothesis raises in our mind we mention only one. Is it conceivable that the Elders of Ephesus should have allowed to stand the gross blunder of the second compiler who, by mistaking a sequel for a parallel column to be worked in, put the cleansing of the Temple at the beginning of the Ministry?

ENGLISH IDEALISM.

Emeritus-Professor John H. Muirhead, LL.D., continues to enrich our philosophical literature. His latest work—*The Platonic Tradition in Anglo-Saxon Philosophy: Studies in the History of Idealism in England and America*—constitutes a valuable addition to Messrs. Allen & Unwin's 'Library of Philosophy' (16s. net). We do not quite approve of 'Anglo-Saxon' in the title, but that is a very small matter. We have read this masterly volume with great pleasure and much profit. Dr. Muirhead corrects a widely prevalent misunderstanding as to the history of English philosophy, namely, that the characteristic type of it is Lockean Empiricism. That indeed was prominent for a time, but it appeared as the interrupter of a far older English tradition which started with Scotus Erigena and in Locke's own century had experienced a strong revival in Oxford and far more markedly in Cambridge.

Locke's 'new way of ideas' did not cause this line to be obliterated. Coleridge was no mere disciple of Kant's, and Ferrier owed little, if anything, to Hegel. English Idealism, in fact, is more native and independent of German influence than histories of philosophy have sometimes allowed.

Finally, the author traces the New England development as represented by such writers as W. T. Harris, Charles Pierce, and Royce.

THE MONADOLOGY OF LEIBNIZ.

We have compared the translation of *The Monadology of Leibniz* here presented by Professor H. Wildon Carr, D.Litt., LL.D. (Favil Press ; 10s. net), with the version of the late Professor Latta of Glasgow, and there is nothing that would lead one to suppose that, viewed as a translation alone, this new version was necessary. The translation in both is practically the same, and Professor Latta's book includes other works of Leibniz which are not given here. Besides, Latta's Introduction is very full and elaborate, whereas the commentary here and the various appendices are sketchy. Why then publish this new translation in a form which the publishers' skill has made a pleasure to handle ? The reason is that Dr. Carr wants to bring Leibniz's views up to date, and, dropping from them what is untenable, to supplement them by two modern conceptions that make Leibniz's contribution to philosophy valuable for the present day.

The two modern conceptions are that of creative evolution, along Bergsonian lines, and the Einsteinian principle of relativity in physics. Dr. Carr in his other works has used both these guiding principles, and here he modernizes through their means the Leibnizian philosophy.

Leibniz, as is well known, tried to harmonize the Democritian and Cartesian physics with philosophical idealism. He regarded the reality of physics as consisting of monads—single beings each in different stages of living. There is no dead thing —each is conscious appercipiently or percipiently or rationally, and each mirrors the universe. While it is a different universe to each, it is the same universe because God had, by a pre-established harmony, arranged it so for all the monads. Monads are eternal, and God is the Supreme Monad on which the harmony depends.

Now Dr. Carr gets rid of the theology and tries to show that the principle of relativity conserves the individuality of the monads, while that of creative evolution conserves the harmony. So the justification for this work is not that it throws any new light historically or philosophically on Leibniz, but because it serves as a peg on which Dr. Carr can hang his own philosophy, and this is quite ample justification. It appears to us at times as if Leibniz's speculations landed us in pantheism of the old type—the Universe being a great living organism—the Anima Mundi of Stoicism ; at other times as if it were a pluralism of self-contained monads which, or who, had to be unified somehow into a Cosmos. There is constant oscillation between these two positions, and the balance is in the direction of the latter. The theologian looks on with interest, and he has a philosophy of his own which conserves the importance of the three great metaphysical entities—God, the soul, and the world. The problem which troubled Leibniz most of all—the problem of sin—is not specifically handled by Dr. Carr, perhaps it does not fall within the scope of the Monadology as it does within the Theodicy, and yet it is a very great problem, on which we suspect all others depend.

While we read with interest the too short chapters dealing with Leibniz's position as modernized by Dr. Carr, we are disappointed that he did not give a fuller handling of it than he has done here ; but this deficiency can be amply remedied by a reading of the author's many volumes, where he elaborates his view and tries to harmonize the age-long difficulty of doing justice to the individual and the whole—the one and the many. That he has succeeded even to his own satisfaction is doubtful, but the attempt itself is worth while, and the philosophical student will find much to

interest him in this book so delightful to handle and so worthy, as far as its matter goes, of its beautiful form.

THE GENEVAN SERVICE BOOK.

We bespeak a cordial welcome for, and a widespread study of, *John Knox's Genevan Service Book, 1556*, by the Rev. W. D. Maxwell, B.D., Ph.D. (Oliver & Boyd; 12s. 6d. net). It is scholarly and erudite, and withal most readable. It fills a real place in Scottish liturgical history, for Knox's Genevan Service Book is the basis of the Book of Common Order which was authoritative in the reformed Scottish Church for the best part of a century.

Knox's Genevan service had its origins, which Dr. Maxwell clearly traces. It owed much to Calvin, and Calvin owed much to the past. It is made plain that Calvin neither accomplished nor intended in this department anything absolutely new. His public worship was the old Catholic Mass stripped of superstitious elements. In the Scottish worship fostered by Knox there was, therefore, not the sharp iconoclastic breach with the past that has often been taken for granted.

The history of the Genevan book is fully exhibited, then the actual texts are given both in English and Latin.

Very valuable are the Notes and Appendices which we commend to the attention of all who are interested in the history or the enrichment of Presbyterian worship. They will learn to avoid some mistakes as to the past, and perhaps to avoid some solecisms in their own liturgical practice. Nothing can be more grotesque than to see a minister with a laudable desire to be more 'catholic' making blunders which are a travesty of catholic usage, such as wearing a stole with a hood, or wearing it at all at a non-sacramental service. On such-like points this volume is sorely needed and should prove most valuable.

MARRIAGE.

Two small books on marriage are worthy of particular mention because of the ability and frankness with which they are written. One is *Christian Marriage and Modern Practice*, by Mr. A. G. Pite, M.A., M.C., with an introduction by Lady Davidson of Lambeth (S.C.M.; 3s. 6d. net). It is a thoughtful and on the whole helpful discussion of the whole problem. Mr. Pite does not shirk its more intimate aspects, and his counsels are sound and sensible. They are sometimes, however, apt to ask too much. He lays stress, for example, on the necessity of joint-decisions by husband and wife. But there is really no such thing as a joint-decision where there is any difference of opinion. One opinion or other has to prevail, and this is just where the rub so often occurs. In his chapter on 'Partnership,' again, does not Mr. Pite ask too much of the husband when he suggests that he ought to take his share of duties that are peculiarly feminine? These are delicate matters, however, and we may leave the reader to discuss them with Mr. Pite. No doubt these problems should be ventilated. They deal with matters that involve the happiness of nearly everybody. But the more one sees of married life the more clearly it boils down to this: if people are really Christian, *i.e.* if they are good-tempered and unselfish, they will get on together. If they are not Christian, they will not get on.

The other book is *Marriage, Freedom and Education*, by Dr. H. Crichton-Miller, the well-known psychologist (S.C.M.; 1s. net). The substance of the book was given as a lecture under the auspices of the British Social Hygiene Council at the Annual Conference of Educational Associations in January of this year. Dr. Crichton-Miller discusses the subject from a different point of view. It is the social reactions of marriage he considers, and especially its relation to the modern demand for freedom. In all he writes he has the child in his mind as well as (or more than) the adult. The whole argument is conducted with a breadth of mind and a mental grasp that are very convincing. Monogamy, illegitimacy, celibacy are all considered, and all in their relation to the freedom of the individual. Dr. Crichton-Miller is on the side of the angels, but he knows enough of human beings to avoid banal idealism and to deal with actualities. It is encouraging to find that the considered judgment of such an authority is that only real monogamy is in the end consistent with real freedom.

DR. GLOVER ON THE NEW TESTAMENT BACKGROUND.

It is not news to say that Dr. Glover is the most engaging of commentators on the period that circles round the beginnings of Christianity. The reason is not merely that his scholarship is rich and exact. It lies partly in his insight, partly in his historical imagination, but perhaps most of all in the little bits of information and reflection that leak out as he goes on. At any rate, we read every-

thing he writes with zest and satisfaction, and no one will fail to enjoy his latest work, *The World of the New Testament* (Cambridge University Press; 6s. net). It has all his characteristic qualities; and (though we have some mild criticisms) we can safely say that this is an enriching book, with precious gifts of knowledge, and especially of insight, for the student of the New Testament.

The thesis of the book may be put briefly. Dr. Glover thinks that it was a great world to which Christ came. He sets aside Juvenal, and Martial and the Mysteries (about which, he says, we know far less than confident writers assert), and looks at the best. The best in that world was very good indeed, and the real achievement of Christianity was that it won the best. That world produced great types of men, and we miss something of the victory of Christ if we fail to realize the grandeur of the types which He captured. And so we have chapters on the Greek, on Alexander, on the Roman, on the Jew, on the Empire, on the Hellenistic Town, and finally on the Man of the Empire. It does not need to be said that on such subjects Dr. Glover is a master, and that his chapters are full of instruction and suggestion.

We have, however, a little grumble to make—or two. One is of a general kind. The sketch of the background tends to carry us out of touch with the New Testament. It is true that Dr. Glover says his purpose is 'not so much to outline a system as to give some feeling for what the Empire meant.' But the reader will, sometimes in the midst of his enjoyment, wonder how he is to connect it with the New Testament. The other criticism is about the chapter on the Jew. It is perhaps not too much to say that this discussion is less worthy of Dr. Glover than anything of his we have read. It is slight and inadequate, and might well be expanded in a future edition.

Nature's Witness to the Trinity, by the Rev. W. H. Hornby Steer, M.A., T.D., J.P. (Stock; 3s. 6d. net), is a quaint and interesting little book. Truth stands on a basis as broad as Nature, the writer thinks, and, since God is Three, there must be the stamp of this in the world He made. And there is. There are three 'kingdoms'—animal, vegetable, and mineral; three basic colours; three leaves in the shamrock; three kinds of water—seas, lakes, and rivers; three kinds of wind—breeze, gale, and hurricane; and so on. There is a sacred number everywhere, and it is as prominent in other religions as in Christianity. Everywhere the Trinity is reflected from the world of men and things.

An earnest and helpful book on the psychological aspect of the Lord's Supper has been written by the Rev. D. S. Guy, B.D., Canon Emeritus of Ripon—*Personality and Holy Communion: A Fresh Approach to the Eucharist* (Mowbray; 5s. net). Experience is the real test of truth here as elsewhere, and experience grasps the Reality of Christ in many ways, which are here described fully. The reality in the Sacrament is the Person of Christ, and this is the same for all believers, whatever their theory of the experience may be. It is the same for the Roman Catholic, as for the Low Churchman. It is Christ that all receive. The discussion of these points in this book is carried on in a fine spirit, and with an admirable fulness of knowledge and breadth of sympathy. The book has a commendatory note by the Archbishop of York, and has behind it wide and varied reading both philosophical and religious.

The Theology of Karl Barth, by Professor J. Arundel Chapman, M.A., B.D. (Epworth Press; 2s. net), is a short introduction to the theology of crisis by one who confesses to 'being half a Barthian.' It is on the whole appreciative, though on some points critical or dubious. Professor Chapman twice repeats the current story of Barth having been a journalist. Barth himself has expressly said that he never was a journalist, and that the idea that journalism had 'left its mark upon his writing' is 'pure nonsense.' It is time that this misstatement should be dropped. Apart from this minor matter, Professor Chapman's little book is admirably fitted to introduce the Barthian school to English readers. The main positions of Barth's theology are briefly and accurately stated, the peculiarities of his terminology explained, and the value of his message to the age estimated.

In *The Divine in Man*, by the Rev. W. C. de Pauley, D.D. (Heffer; 3s. 6d. net), 'an attempt is made to show something of how the mystery of the Incarnation elucidates the two great mysteries with which man is confronted, God and himself.' The method pursued is to study the contributions to the subject made by Clement, Origen, Athanasius, and Augustine, and then to give a summing-up in terms of the thought of to-day. The work, if somewhat vague in its conclusions, is done in a careful and scholarly way, and the exposition of

the great fathers which occupies the bulk of the book is particularly fine.

Between September and December of last year twelve men of eminence in science, philosophy, and religion were invited to broadcast their views as to the degree in which 'the conclusions of modern science affect religious dogma and the fundamental tenets of Christian belief.' These talks have been revised by their authors and are now published under the title of *Science and Religion: A Symposium* (Gerald Howe; 4s. 6d. net). Taken together they make a most interesting and valuable contribution to what is one of the chief questions of the day. The tone of the whole discussion is marked, as we should expect, by great courtesy and restraint. Indeed, Dean Inge is disposed to think that both sides have been 'a little too polite.' Amid much diversity of opinion on various points there appears to be general agreement on two main positions. First, that science by itself is not enough. There are 'limitations in the kind of knowledge of Reality attainable along the line of the physical sciences.' Second, that there need be no quarrel between science and religion. 'The scientific spirit and the religious spirit have both their parts to play.' Both may bring us by different routes into touch with reality. Any one who, without going deeply into the matter, wishes to have some authoritative guidance as to the general lie of the land will find in this symposium just the sort of thing he wants.

Priest and Prophet (Kingsgate Press; 5s. net), by the Rev. A. J. Nixon, B.A., B.D., Ph.D., is a thesis approved by the University of London for the Degree of Doctor of Philosophy. 'Priest' in the title stands for the institutional and official aspect of Christianity, while 'prophet' symbolizes personal experience; and the whole is a study of the principle of authority in the Free Churches of Christendom, particularly the English Free Churches. Dr. Nixon's endeavour is to point the way towards a synthesis in religion of freedom and authority. He first examines the idea of authority, then shows the persistence of the true spiritual principle of authority in the history of the Church, and then seeks to apply it to the life of the Free Churches of to-day. As he says, the Catholic claim for 'continuity,' whether made by the Roman or the Anglican, may be allowed of the organization, but not always of the religion; and that is why 'the continuity of protest' has been justified. But at the Protestant Reformation the spiritual principle of authority was not applied so thoroughly as it should be. The time is now ripe for a new Reformation to complete the work of the old, and the duty of the Free Churches is to be in the van of this enterprise. 'What is called by Troeltsch "the sect type of Christianity" has often stood more clearly for essential Protestantism than the Lutheran or Calvinistic bodies, and it certainly represents it more faithfully to-day than the Established Church of England.'

Despite his good resolutions, Dr. Nixon's ecclesiastical sympathies are apt at times to run away with him. With wider reading he might have given us a better-balanced book. The whole truth does not lie with Fairbairn and Forsyth, Martineau, Oman and Selbie, even with Dean Inge thrown in. And although the book is written in a style that is clear, if sober and tending to repetition, it lacks the independence and the scholarly touch that one may justly look for in an academic thesis. A more frequent application of the good rule that quotations and references should be verified might have saved Dr. Nixon from referring to Schweitzer (*sic*) on page 103.

It is no surprise that Professor Josiah H. Penniman's *Book about the English Bible* (Milford; 8s. 6d. net), which was written some years ago, has passed into a second edition. The delightful comprehensiveness of the title has given the author his opportunity, of which he has not been slow to avail himself, of ranging over many fields of interest, but more conspicuously over two—the literary aspect of the Bible, and the history of the English Bible. These discussions are usually kept apart; it is all to the good that they are here brought together; for few readers interested in the former theme will be uninterested in the latter, and a minister might fruitfully sustain the attention of his Bible class over a whole winter by considering the Bible in both these aspects—What is the Bible as Literature? and How did the Bible which we hold in our hands come to be? Dr. Penniman's book is not, and does not profess to be, a substitute for an Introduction to the Bible: the Prophets, for example, are dismissed in less than twenty pages. What interests Dr. Penniman are its Imagery and Poetic Forms, to which he devotes two attractive chapters; and when a book takes its definite place as literature, as the Book of Job does, he is very much at home, expounding it, like a wise interpreter, profitably and at considerable length, in a manner more reminiscent of the Biblical 'Introductions,' which consider the content of a book as well as its form.

The story of the English Bible from Anglo-Saxon times down to our own day has been told before, but it is thoroughly well told here, and the special excellence of the modern versions in such matters as do not involve style is happily illustrated.

Men of Conviction, by the Rev. Henry Bradford Washburn, D.D. (Scribner's; 8s. 6d. net), is the Bohlen Lectures for 1931. These lectures deal with six notable figures in Church history. They are Athanasius, Benedict, Hildebrand, Francis of Assisi, Ignatius Loyola, and Pius IX.—'a rather strange sextette,' as Dr. Washburn himself calls them. Yet he amply justifies his choice. In an introductory chapter he makes a very interesting autobiographical statement of the principles which have governed his studies in history and led to his present choice. His practice has been to seek in the personal experience of men the secret of the movements in which they have played a leading part. Approaching them in this sympathetic spirit he has striven to see the problems they faced from their point of view, and to discover what there was in their work of permanent value. There is, of course, nothing new in this method, though, alas! it is so little honoured in practice. Dr. Washburn's historical studies, however, are an admirable exemplification of it, being vivid in delineation, penetrating in insight, and sympathetic in judgment. It is a book that makes the past live, and gathers the fruits of its experience for the guidance of to-day.

A Little Road-Book for Mystics, by Ælfrida Tillyard (S.C.M.; 3s. 6d. net), was first published in 1922, and is now reissued after revision by the author. It is charmingly written and is manifestly the work of one who is an expert in the spiritual life. The various stages in the religious progress of the soul are traced out and illustrated by quotations from the great mystics. The general contour of the way is strongly reminiscent of Bunyan's 'Pilgrim's Progress.' Not every one will find here a record of his experiences and of God's way with him, but no thoughtful reader can fail to find in this little book a wealth of spiritual guidance and a rare blending of religious fervour with sound common sense.

The Very Rev. Michael Constantinides, Dean of the Greek Church of St. Sophia, London, has written *The Greek Orthodox Church* (Williams & Norgate; 6s. net) to explain the main positions of that Communion to Anglicans as well as to Orthodox resident in this country. He starts with the Ecumenical Councils, and proceeds to give information as to the national churches which together constitute the Orthodox Church. As to the first section, nothing more is attempted than a refutation by historical facts of Papal claims. While as Protestants we agree in the main with the writer's views, we fear that here and there in his argument a Romanist would not find it very difficult to give an answer. The next section imparts a good deal of information not easily accessible. A closing section gives a fair summary of 'Orthodox' faith. The book is on too small a scale for its programme; but as an introduction to larger works, and as a bird's-eye view of the field, it may serve a useful function.

National Contributions to Biblical Science.

XI. The Contribution of America to Systematic Theology and the Modern Situation.

By Professor the Reverend Donald Mackenzie, D.D., Western Theological Seminary, Pittsburgh, Pa., U.S.A.

Is it possible to diagnose the present condition of Systematic Theology in America (or for that matter, in any country) and to relate this genetically to the past; or can it only be described in Dr. Denney's phrase, as 'a cinematograph of chaos'?

Dr. Emil Brunner—*Theology of Crisis*, p. 2—speaks, and his words are specifically, though not exclusively, directed to America, of the 'decay of theological consciousness,' manifested in such slogans as—'Not doctrine but life, not dogma but