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land. As was pointed out long ago, swaraj is a thing of the spirit, and the ultimate test of its worth is the contribution it makes to the understanding of the Christ, and to the winning of the world for Him.

The transference of responsibility from the home churches to the indigenous churches has been a comparatively simple matter in connexion with some branches of the work, such as bazaar preaching and primary schools. The chief questions which await solution in that department are financial. What period of time must elapse before the indigenous churches are able and willing to provide the whole of the funds required? If that period seems likely to be lengthy, how long will the churches of the West be willing to finance work which they only in a very minor degree control? These are questions which only the future can answer.

The institutions such as Arts and Science Colleges, Training Colleges, Theological Colleges, High Schools, Hostels, and Hospitals, will present a bigger problem, with regard alike to administration, personnel, and finance. The Lindsay Commission has made proposals for giving Indians a much larger share in the government of the Mission Colleges in India than has been customary hitherto; but at the speed at which things are moving, there seems good reason to hope that, within a measurable time, at least in the more advanced countries, Christian nationals will be able to undertake a very large share both of the work and of the administration. There is already in India (at Alwaye) a College conducted entirely by Indian Christians. Finance may prove a stiffer problem; but, curiously enough, in some of these large institutions, the financial difficulty may turn out to be more easily soluble than would appear on a superficial view. Fees and Government grants bring in so large an income that even now a very expensive college may make no demand on the Home Board except for the salaries of the foreign staff, and for only a portion even of that amount. The same is true of hospital work. If Christian nationals of adequate attainments can be found, as doubtless they can, who will be content with a subsistence allowance, in some cases at least the question of funds need present no insuperable obstacle to the transference of these institutions also. Further, we have to keep in mind the point of view presented by the Indian Christo-Samaj. When the young churches develop a fuller self-consciousness, they may favour quite different methods of spreading the gospel from those used by the Western churches with their passion for organization. Even if they do not disapprove of institutions as a missionary method, they may decide that these have had their day. In so far as Hospitals, Schools, and Colleges exist for the benefit of the Christian communities, there is even now in many cases the option of Government institutions not intended primarily for Christians. It will be for the indigenous churches to say how far these meet their needs.

Speculation on the future development of the new churches, and especially of these churches as agencies for the spread of the gospel, is not at this stage very profitable. The story of the past generation contains much that is reassuring; and with the mutual good-will that is being displayed, and the readiness which missionaries are almost everywhere showing to surrender for the good of the Church power and privileges which they have long held, there is good reason to look forward with hope and confidence to the developments that will take place in the new and most interesting era in the history of Missions on which we have already entered.

Literature.

WHITHER ISLAM?

ALIKE for political and religious reasons, the movements that are taking place to-day in Islamic countries cannot fail to be of the profoundest interest to any one who bestows any thought on the immediate or the remoter future of the world. To clarify the situation, Professor H. A. R. Gibb, of London, has issued a book with the above title (Gollancz; 15s. net), which consists of four contributions to the problem from writers, all of whom speak with authority, and two masterly essays by Professor Gibb himself. Professor Massignon, of Paris, writes on Africa (excluding Egypt), Professor Kampffmeyer on Egypt and Western Asia, Lieut.-Col. Ferrar on India, and Professor C. C. Berg on Indonesia.

There is a real solidarity of culture and tradition

throughout the Islamic world, but this has been so profoundly affected by the impact of European culture and European methods of scientific thought that the necessity for a readjustment is being increasingly felt—a tendency most markedly evident, perhaps, in Egypt. This 'westernization' of Islam is to be seen in many directions, in the altering status of women, in education, and, above all, in the rapid rise and extension of journalism, which is described as 'far and away the most revolutionary and influential of all the contributions of Europe to the Moslem world.' As a religion Islam has lost little of its force; but in the more advanced countries the interests of the Moslem are no longer bounded by religion, and Islam, as the arbiter of social life, is being dethroned. But even the religion has not remained unaffected; in every Moslem country there are movements towards a reinterpretation or revision of the doctrines of Islam. And it is interesting to learn that, while the Moslems bitterly resent missionary attacks on Islam, relations between the bodies can in other respects be so friendly that the Greek Orthodox Congress in Palestine actually sent greetings to the Islamic Congress, which happened to be meeting at the same time. It is also refreshing to hear of institutions like the Young Men's Moslem Association, to most of whose tenets, which have to do mainly with the promotion of the moral life, the most devoted Christian could subscribe with alacrity.

This book, which deals with the inner currents of thought among the Moslem peoples rather than with the political situation, finely interprets not only the present crisis in Islam, but also the crucial importance of Islam. For 'in its hands,' as Professor Gibb strikingly says, 'lies very largely the solution of the problem with which Europe is faced in its relations with the East. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition.'

THE GOSPEL IN THE EARLY CHURCH.

The Gospel in the Early Church (Longmans; 16s. net) is a study of the early development of Christian thought by James Mackinnon, Ph.D., D.D., D.Th., LL.D., Professor-Emeritus of Ecclesiastical History, University of Edinburgh. Dr. Mackinnon was already well known as historian of 'Modern Liberty,' of 'Scottish Social and Industrial History,' of 'Scottish Constitutional History,' and of 'Luther and the Reformation' when two years ago, with the issue of his work on 'The Historic Jesus,' he revealed himself in the unexpected rôle of historian of the Early Church. In that work he attempted to depict the gospel as it appears in the authentic record of Jesus' mission and teaching. And now he has published a continuation of it, in which he endeavours to trace the development of the gospel from the death of Jesus onward to, approximately, the middle of the second century, as this development is reflected in the Apostolic and Sub-Apostolic writings, and in those of the early Fathers. Nor does it appear that Dr. Mackinnon's literary labours have ceased. Yet his is already a conspicuous record of literary achievement, as distinguished as it is many-sided.

The term 'gospel' is here used as equivalent to Christianity, in its early form, as a proclamation or teaching which centres in Jesus Christ, the Revealer of God, and the divinely ordained Redeemer of mankind. Such other aspects of early Christianity as the Christian mission and the rise of the Christian Church as an organized institution are not considered. It is the Christian message rather than the Christian movement that is here reviewed.

In his presentation of the Christian message Dr. Mackinnon shows himself to be in the line of liberal Christianity. It is enough to cite his treatment of the question of the evidence for St. Paul's conception of the pre-existent, cosmic Christ. 'The cosmic Christ,' he concludes, 'is, after all, but an inference. Paul's grand preoccupation is the Cross of Christ, his significance and his achievement as the agent of man's redemption.' The selfsame liberal attitude appears throughout the volume, not only in the treatment of the Pauline Gospel, but also in the treatment of the Primitive Gospel, the Sub-Apostolic Gospel, and the Gospel in the early Fathers (Clement of Rome, Ignatius of Antioch, Barnabas, Hermas, and the author of the 'Didache').

There appears to be room for such a monograph in English as this, which will further commend itself to many readers by reason of the sanity of its guidance and the freshness of its bibliographical notes.

THE TEXT OF ACTS.

Professor Albert C. Clark of Oxford has made a notable contribution to New Testament study in *The Acts of the Apostles: A Critical Edition with Introduction and Notes on Selected Passages* (Milford; 30s. net). The main portion consists of a printing

of the text with a very copious *apparatus criticus*. Professor Clark adopts a particular text and gives in the Introduction his reasons why. It is the so-called 'Western' text. For some considerable time back, scholars have become more and more convinced that the term 'Western' is not only dubious but erroneous. It is one care of Professor Clark to demonstrate that; and for the misleading 'Western' he suggests simply the symbol Z. He suggests strongly that Z was Eastern in origin, and proves that, whatever its origin, it was in very widespread use till the imposing group of MSS which were used by the Revisers of the English New Testament displaced it. As to Acts, our readers are aware that the Z text is longer, containing numerous additions, chiefly of realistic detail, to the familiar narrative. The prevailing view has been that such extra matter represents interpolations into, and embellishments of, what was the normal text. Professor Clark takes the opposite view. Z, he holds, was originally the normal, and its rival was produced by way of abbreviation, sometimes accidental, but for the most part deliberate. We feel that in this Professor Clark has proved his case.

Why the text should have been abbreviated is a difficult question. Still more difficult is it to understand why the Church should have so generally adopted the abbreviated text as the standard. Professor Clark has suggestions to make as to both points which strike us as very reasonable. But whether one agrees with him here or not, it may be said that he is not bound to answer such questions. The prime question is as to the facts, and the view set forth in this volume will not, we think, be easily contradicted, or even essentially modified.

THEOLOGY AND DEVOTION.

Books of devotion are not usually characterized by strenuous thinking. The writers are generally content with sweet meditations and appeals to the emotions. And a little of them goes a long way. Even à Kempis can be cloying if taken in too large amounts. Besides, books of devotion are usually on severely traditional lines. It seems to be assumed that only the old theology can elicit and direct devotional feeling. Both these ideas are set at naught in *Seven Words*, by the Rev. W. R. Matthews, D.D., Dean of Exeter (Hodder & Stoughton; 2s. 6d. net). Dr. Matthews is known everywhere as one of the ablest and most independent thinkers in the Church of England, or in any Church for that matter, and we owe him much for the apologetic works in which he has vindicated the truth of Christianity in face of the present-day challenge.

A book of devotion from Dr. Matthews is very welcome, not only for itself, but as a proof that the 'liberal' interpretation of the gospel has a real religious message. The weakness of Modernism generally has been its spiritual barrenness. Dr. Matthew's book, however, shows that this is not a necessary result of enlightened 'breadth.' The book is marked by all the writer's qualities, virile thinking, originality, and simplicity. The aim is to show that each of the seven words from the Cross has light for us on a fundamental problem of our common life, and in the exposition there is no straining after artificial applications. The Lord's words are allowed to give their message in a natural reference to some of the most pressing needs of our day. And one rises from the absorbed reading of these pages refreshed and strengthened with real and living bread.

FROM TERTULLIAN TO ERASMUS.

The welcome which was universally accorded to the first volume of Dr. McGiffert's *History of Christian Thought* will certainly be extended to the second (Scribner's; 12s. 6d. net). The period covered is that from Tertullian to Erasmus (in the West), and every name of importance is considered —some at great length, like Augustine and Thomas Aquinas. By a skilful interweaving of biographical and historical touches into his theological discussion Dr. McGiffert has contrived to invest with vivid interest a subject which, in the hands of some of his predecessors, has been insufferably dull, and even in the minds of non-theological readers he can kindle an interest in the theological discussion itself. Here we may see the rise and development of ideas which have profoundly affected the course of history, such as the infallibility of the Church and the political claims of the papacy; while as early as Lactantius we find ringing declarations against the illegitimacy of war.

A fine critical spirit pervades the discussion. The greatness of the great men is amply recognized, but their weaknesses are not ignored. Dr. McGiffert's recognition of the profound religious genius of Augustine, for example, and of his enormous influence on the subsequent history of the Church, does not blind him to the fact that he did much to hinder the development of science during the Middle Ages, or to the other fact that

his polemic as a rule was bitter and unfair, and that he often caricatured his opponents in scandalous fashion; nor, in his appreciation of Jerome as a very great scholar and littérateur, does he omit to mention that some of his polemical treatises betray not only a deplorable failure to understand the theological issues involved, but an uncommon power of invective and a singular lack of conscience: and Bernard of Clairvaux, we are told, for all his praise of love, was a violent hater. Some of the less well-known figures are singularly attractive to the modern mind—Jovinian, with his opposition to monasticism, Pelagius, who looked askance at penance as tending to encourage a too easy yielding to sin, and Abelard, with his insistence on the application of reason to the doctrines of the Christian system. Dr. McGiffert has a great admiration for John Scotus Erigena, whose system 'for sweep of imagination and breadth of vision has seldom been surpassed in ancient or modern times,' and he gives a clear account of Thomas's not entirely consistent synthesis of Aristotelian philosophy and Christian theology. We are glad to note his sympathetic account of Erasmus and his rejection of the idea that he was a coward and a time-server. This book must lead to a fresh appreciation of the Middle Ages, marked as they were by uncommon intellectual activity, and by an 'originality and creativeness, a freshness and variety' which have too often been denied to them by those who have not taken the trouble to make the acquaintance of their great writers, thinkers, and saints.

DEMOCRACY IN CRISIS.

Many are the attacks which are made on democracy at the present time, and in his *Democracy in Crisis* (Allen & Unwin; 7s. 6d. net) Professor Harold J. Laski, who holds the Chair of Political Science in the University of London, continues the relentless criticism. He gives a sombre picture of the present situation, but feels that he is compelled to do so by the facts of the case. Our present position is insecure, and he believes that our feet are nearer the abyss than we are willing to acknowledge. We must, therefore, 're-examine the basis of our institutional habits if we are to find the formulæ of a new world.'

Democracy has not failed; it has not really been tried. There is a constant contradiction and antagonism between political and economic power. The former is theoretical and ostensibly based on equality, but the latter is practical and actually concentrated in the hands of the few. The legislature and the law-courts are supporters of the *status quo*. Attempts at adjustment to the demands of the people have hitherto taken the form of concessions, but concessions, especially if reluctantly granted, are always regarded as mainly a tribute to the power of those who profit by them, and are, therefore, productive of unceasing further demands.

Moreover, concessions are possible only in times of national economic prosperity, and if, in times of depression, the social services have to be restricted, the tension between capitalists and the rest of society immediately becomes acute. Liberty and equality must always go together; liberty divorced from equality is quickly seen to degenerate into special privileges for the capitalist.

Professor Laski hopes, almost against hope, that the solution of our present difficulties may come by constitutional means, but he sees many obstacles in the way of a socialist majority making its will effective, and he is afraid that the present holders of power will use irregular means to preserve their privileges, thus goading their opponents into revolutionary action. He regards as almost complete the 'inability of the comfortable to enter into the minds and feelings of those who lack the benefits of their position,' but he thinks that even a miracle may happen, and he is not without confidence that the socialist party may even yet give reasonable consideration to the established expectations of vested interests, and thus avoid the abruptness which chiefly endangers their success in the minds of those who have the experience and temperament of the British people. Professor Laski's style is far from clear, and he takes astonishing liberties with both language and grammar, but he gets down to fundamentals, as is shown by the adaptability of his generalizations to other countries than those which he has under immediate consideration.

A sensible and helpful book of apologetic has been written by the Dean of Drew University, Dr. Frank G. Lankard, *Difficulties in Religious Thinking* (Abingdon Press; $2.00). Dr. Lankard has had a wide and varied academic experience, and is well versed in the mentality of the youth of to-day and of America. He thinks the difficulties of religious belief are acute for men about nineteen years of age, and for women (curiously) not till twenty-three. This judgment is based on a kind of questionnaire initiated by himself. In any case the author knows his constituency, and

writes here for it admirably. The big questions are all handled, and for the most part satisfactorily. The chapter on the Bible is excellent. That on Jesus suffers a little from vagueness, as most of such books do. The conclusion is a sort of reverence for a 'divine' Person, using the word 'divine' somewhat loosely. The general effect of the whole book, however, is sound, and it will make a special appeal to young men and women who are perplexed about religious truth.

In *Religion and the Good Life* (Abingdon Press; $2.00), Professor W. Clayton Bower discusses 'how religion may function effectively in the formation of character.' He has much to say about the technique of the religious and moral life, about the contributions of psychology and sociology to the analysis of beliefs and motives, and such like topics. Much of this is very excellent, yet the reader is left with a feeling that there is here much beating of the air. The standpoint is frankly humanistic. God is no more than a concept, and if that be so it may be doubted whether men will continue the practice of prayer and of 'participation in the religious group' in order to cultivate the sense of being 'at home in the universe.' If religion has nothing more real and potent to offer than this, then we may as well build with Bertrand Russell on the bed-rock of 'invincible despair.'

As a personal religious testimony *When Half-Gods Go*, by the Rev. Frank Kingdon, D.D. (Abingdon Press; $1.50), is impressive and valuable. It contains the message which a preacher has to give after twenty years in the ministry. God comes to every man by private doors, the writer says, and here we find the doors by which He has become real to one deeply religious soul. No witness of such a kind can ever fail to 'find' readers, and these chapters sound a note of honesty that will awaken an echo in other souls.

A good man faced with a particular situation will act in an almost predictable way, whether he profess to follow Kant, Mill, Green, or Spencer; he will feel the same about a crime in others or a lapse of his own, whether he be a determinist or a libertarian. Why? Probably because any type of ethical theory contains some truth, but none of the historical theories has the whole truth, and in real life the good man is moved by many more considerations than, in theory, he holds to be sufficient. In *Moral Laws* (Abingdon Press; $2.50) Professor Edgar S. Brightman of Boston gives us a new text-book of Ethics. It does exceedingly well some things that former text-books have done—for example, in stating accurately and evaluating with discrimination various theories, and in clearing up the relationship of Ethics to Metaphysics, Æsthetics and Religion. What is new is the attempt to exhibit and justify at the bar of reason and experience the largish number of considerations that ought to be kept in view as one is faced with any real situation which calls for moral choice. The criterion of right action is not a single, dubious consideration such as 'greatest happiness of greatest number,' or 'possibility of universalizing,' or 'self-realization.' No fewer than eleven laws must receive due consideration—two formal, six axiological, and three personalistic. We refrain from specifying the laws. We wish readers to find them for themselves from the book, which strikes us as one of the most suggestive and helpful text-books to Ethics that we know.

What primitive sources lie behind our Gospels? Streeter's work was epoch-marking, and since then various modifications have been suggested. We cordially commend to all interested *The Growth of the Gospels*, by Mr. Frederick C. Grant, Dean of Western Theological Seminary, Evanston, Ill. (Abingdon Press; $1.50). It is an interesting and illuminative discussion, thoroughly abreast of the most recent study. It will be of great value to the student, who is instructed how to mark his Greek text so that Ur-Mark, Q, L, and M stand out distinctly. Whether one agrees with the writer on every point or not is not important; an admirable work is here presented which can scarcely be praised too highly.

The Rev. W. Wilson Cash, who writes so interestingly on Missions, has issued a little book of *Helps to the Study of Philippians* (C.M.S.; 1s.). The exposition is centred round the theme of fellowship, on which there are twenty-five brief studies. One is inclined to look critically on a commentary in which one idea is made dominant, but here there is no forcing in the interpretation of the text. The thought of the Epistle is unfolded in a natural way, with scholarly care and rich Christian feeling. This little book would form an excellent guide for a study circle.

Christian Science and the Christian Faith, by the Rev. Breenes Miller (Epworth Press; 2s. 6d. net), contains four sermons in which the writer, while acknowledging the wide influence of Christian

science, criticises its doctrines and practices. At the same time he sets forth the true Christian teaching in regard to the possibilities of spiritual healing. The exposition is clear and deals in a simple way with just those difficulties that are apt to trouble the man in the pew.

The Morals of the Scottish Clergy, vol. i. 'Before the Reformation' (Gardner, Paisley; 5s. net), may be followed by other volumes dealing with the subsequent periods. The author is the Rev. William Watson, D.D., D.Litt., Minister at Oyne, Aberdeenshire, well known in the Church of Scotland as a versatile scholar. In this volume the attempt has been made as far as possible to reach evidence contemporary with the lives and actions of the men whose virtues and vices are recorded. Apparently, to avoid adding to the price of the volume, the references to the authorities are not given. The scheme is simple. In the first part of the volume, dealing with the period from St. Ninian to the coming of Queen Margaret, the material is arranged under the rubrics of beneficence, self-control, lack of self-control, zeal, lack of zeal; in the second part, dealing with the period from Queen Margaret to the Reformation, it is again arranged under the self-same rubrics. The work is written in a clear and popular style and abounds in interesting detail. Obviously Dr. Watson has a wide and intimate knowledge of Scottish history, and he is successful in presenting his material in its historical setting. He does not appear to be troubled with critical doubts concerning the historical value of some of the records of the earlier period.

That excellent series, 'The Westminster Books,' whose aim is to treat practical problems in untechnical language, continues to maintain its high standard of usefulness. Two volumes have come to hand. The first is entitled *Does Science leave Room for God?*, by the Rev. R. O. P. Taylor, M.A. (Hodder & Stoughton; 3s. net). It deals with many of the difficulties that have been raised in the popular mind by the diffusion of scientific knowledge. Among the topics treated are 'The Creator,' 'The Lawgiver,' 'The Merciful Father,' 'The Incarnate Logos,' and 'The Marks of the Spirit.' The reasoning is lucid, the style simple, the shafts of criticism acute and often barbed with delightful wit. Take this on miracle and law. 'It is well to remember sometimes that thinking was not invented in the nineteenth century. There is no need to assume that the Jew could not see the implications of his creed. No doubt he looked at things differently. It is true he was not interested to know how God worked His miracles, whereas we are greatly interested. But he would never dream that God had changed from a law-maker to a law-breaker, even on those strange occasions. I have heard Christian people defend the idea that miracles are a reversal of natural law by saying, "God can do as He likes." But I have no doubt that the Jew would rejoin, "The likings of God cannot alter."'

The second is *What Did Jesus Teach?* by Professor J. Alexander Findlay, D.D. (3s. net). After a preliminary chapter on the trustworthiness of the Gospels, Dr. Findlay deals with the teaching of Jesus about God, about the individual, about the social life of man, and about Himself. The chapter on social life is especially full and thought-provoking. To many it will appear revolutionary, for Professor Findlay writes as a Christian Communist. 'There is not a shred of evidence that Jesus ever made the separation between "spiritual" and "material" that we commonly make. He never used the word "spiritual" at all, and in His institution of the Last Supper He quite definitely suggested that we shall never enter into communion with God until we are ready to share what we call the material things of life with one another.' The whole book deserves to be read and pondered.

Any one who desires a popular and persuasive presentation of the modernist creed will find it in *Faith without Fear*, by the Rev. T. Rhondda Williams, D.D. (Hodder & Stoughton; 5s. net). The writer is deeply in earnest in striving to interpret and commend the gospel, as he understands it, to the mind of to-day. He has much to say that is wise, beautiful, and devout. His reverence for Jesus Christ is deep and passionate. But he finds no value in much that is dear to Christian hearts. He quotes with approval the words of Dr. Kirsopp Lake that 'the modern man does not believe in any form of salvation known to ancient Christianity.' Redemption is when a man comes 'into the realisation that the whole world, including himself, is one in God.' Again, 'it was a wrong theology that made Job cry out for a mediator.' Dr. Fosdick in a foreword says of the writer, 'He is a Christian with the consent of all his faculties.' Karl Barth would doubtless roundly declare that his system of thought is essentially a negation of the gospel.

It is with some apprehension one opens a book with the title *Adventures of the White Girl in her Search for God*, by Mr. C. H. Maxwell (Lutterworth

Press; 1s. net). It is so obviously a reply to Mr. Shaw's 'The Adventures of the Black Girl in her Search for God.' And one fears that, if the author follows Mr. Shaw's method as well as his title, the result in unskilful hands may be anything but successful. This apprehension, however, is allayed by the modesty of the writer. He does not attempt to be 'clever.' He does not ape Mr. Shaw's violence or tricks. In the 'Black Girl,' as in all Mr. Shaw's writing, we are impressed alternately with the vivid truth and the almost incredible absurdity of many of the statements. The truth behind Mr. Shaw's extravaganza is the Progressiveness of Revelation, and to a mind enlightened with this sane and reasonable view of Scripture the 'Black Girl' is simply a wild *tour de force* of misrepresentation. But the solid truth is behind it all, and it is this truth that Mr. Maxwell very simply and effectively brings out. His little book can do nothing but good. Indeed, it may bring illumination to many minds, with a light that is very much needed by both orthodox and heterodox. It is regrettable that in an otherwise excellent argument the author has allowed himself to sneer at Mr. Shaw's motives in writing this and other volumes.

A Study of Jesus' Own Religion, by Mr. George Walter Fiske (Macmillan; 10s. net), is a vigorous and arresting book written from the modernist standpoint. 'The book is a quest for the most characteristic conceptions and social ideals of this outstanding genius, this spiritual revolutionist of Galilee.' The writer has no sympathy with the apocalyptic element in the Gospels. The Kingdom of God becomes in his view 'the oncoming strides of the democracy of God.' There is a great deal of excellent sociology with special reference to the conditions of American social life. The picture of Jesus the social reformer and the human teacher, 'with keen mental acumen,' as skilful in answering questions 'as a Philadelphia lawyer,' is painted with vividness and colour. The application of the golden rule to family life, industrial, social, and international life, is worked out with conviction and power. Yet one is left with the disquieting question, Is this all? In 'the grand strategy of social evolution' is there the potency of world redemption?

Expectations are aroused, and disappointed, by the title of Dr. J. C. Carlile's book, *Portraits of Jesus* (R.T.S.; 3s. 6d. net). We turn eagerly to its pages to hear about the true representations of Jesus in art. But the sub-title undeceives us—'Drawn by Himself.' The book is, in fact, a series of 'pictures' from the Gospels—'The Doctor of Souls,' 'The Good Shepherd,' 'The Friend of Little Children,' and others. The discourses are all happy and helpful. The book is brightened by a number of sketches by Harold Copping. Of these the frontispiece, a face of Jesus, is so good that the book is worth buying for it alone. It is one of the most impressive presentations of Jesus we have seen in art.

The merit of Dr. C. de Lisle Shortt's *The Influence of Philosophy on the Mind of Tertullian* (Stock; 4s. 6d. net) lies in its collocation of passages from the writings of Tertullian, which constitutes the demonstration of what is perfectly well known, namely, that the theological pioneer but notorious 'special pleader' of Carthage owed a great deal to philosophic studies which he sometimes affected to despise. Otherwise the book is marred by otiose repetitions and a disjointedness which sometimes produces incoherence.

A vigorous essay on the prospects of international comity has been written by Mr. Edward Shillito, M.A.—*Nationalism: Man's Other Religion* (S.C.M.; 4s., in paper covers 2s. 6d.). The author emphasizes the fact that nationalism is a real religion, and a dangerous one. He points to nationalist movements in India, Japan, China, and Europe, in all of which lie the seeds of war. War is inevitable in a world organized into States that do not recognize anything above the ends of the State. The true internationalism will come through a Church which is first of all *Catholic* in the true sense, and *free*. In this way, and in this alone, the nations will be led back to the New Testament. The interest of the book is increased by sketches of the career of men like Marx, Machiavelli, Tilak, Sun Yat Sen, and Augustine.

With All Thy Mind, by the Rev. Norman Goodall, M.A. (S.C.M.; 3s. 6d. net), is a most excellent and timely book, designed to recall Christian minds to a fresh sense of the necessity and value of Christian doctrine. After an introductory chapter on Religion and Dogma the writer deals successively with the doctrine of the Cross, the Person of Christ, the Holy Spirit, and the Trinity. He concludes with an exposition of the relation of dogma to faith, life, and prayer. These addresses were originally 'given at one of the Swanwick Conferences of the Student Christian Movement in the summer of 1932,' and they are of an extremely

high order intellectually. Nothing could be more admirably fitted to restore in the student mind that respect for Christian dogma without which religion is apt to evaporate in vague and formless sentiment.

Mr. McEwan Lawson is known as the writer of certain very vivacious sermonettes 'and other curly tales for young and old.' His new book, *Is Christianity Done For?* (S.C.M.; 3s. 6d. net), gives us a further supply of the same appetizing provender. It contains over a score of short papers, some of which have already appeared in the 'London Evening News' and 'The Christian World.' In these the writer discourses with lively wit and wisdom on such themes as 'The Folly of the Foot-Rule,' 'New Spectacles,' 'Luck or Providence,' 'What does the Cross Mean?' and 'Over the Hills and Far Away.' There is no formal apologetic or systematic argumentation, but all is written from the Christian standpoint and abounds in suggestions that there are 'reasons and reasons' why a man should believe.

Amicitiæ Corolla (University of London Press; 10s. 6d. net) is a volume of essays presented to James Rendel Harris, D.Litt., on the occasion of his eightieth birthday. An excellent portrait of Rendel Harris forms the frontispiece. The editor, Herbert G. Wood, writes a dedicatory letter in which it is claimed that these studies, whether or not directly connected with themes that Dr. Rendel Harris has made peculiarly his own, all reflect in a measure his joy in discovery, his delight in extending the bounds of knowledge, and his belief in the duty of playing the long game and pursuing research into remote quarters that may not seem to be immediately important or likely to be fruitful.

The volume includes studies, appealing to the professional rather than the general reader, in the fields of New Testament and Old Testament research, and also in the realms of Church history and classical literature. Some particular avenues in which, as Mr. Wood says, Dr. Rendel Harris has been the pathfinder are here further explored—the character of the Western Text, for example, the influence of Testimonies, and the ramifications of Twin-lore. There are twenty-two essays in all, and the writers are from America, Holland, and Germany as well as England, not to speak of Armenia. Perhaps the best-known among them, in Great Britain at any rate, are (taking them in the alphabetical order in which Mr. Wood has arranged them), J. Vernon Bartlet, Henry J. Cadbury, F. J. Foakes-Jackson, Robert S. Franks, Kirsopp Lake, Hans Lietzmann, and Theodore H. Robinson. There is a 'Homage' by Adolf Deissmann.

Bewilderment and Faith, by the Rev. F. E. England, Ph.D., B.D. (Williams & Norgate; 3s. net), is a clear and able exposition of the religious situation in our day, with some suggestions as to how it should be met. As is usual in such books, the diagnosis of the disease is fuller than the description of the remedy. The writer is persuaded that men and women are not feeling their need of grace and forgiveness 'because another need is more pressing and more clamant. What we all need to-day is the power to maintain our peace, our courage, our joy, in the face of all menaces; to meet life's uncertainties with an even confidence; to rise above anxiety.' This may be so. But obviously these are not new needs peculiar to our time, but are fundamental human needs which have pressed sore on every generation since history began, and perhaps the most wholesome thing that could happen would be that this generation, which imagines itself and its problems unique, should learn that after all it is a world of ordinary sinful men and women needing to be saved in the ordinary way.

The Message of the Epistles.

1 Thessalonians.

By Professor W. F. Howard, M.A., D.D., Handsworth College, Birmingham.

'Take three orthodox Christians, enlightened according to the standards of their time, in the fourth, the sixteenth, and the twentieth centuries respectively, I think you will find more profound differences of religion between them than between a Methodist, a Catholic, a Freethinker, and even perhaps a well-educated Buddhist or Brahman at the present day, provided you take the most generally enlightened representative of each class.' So wrote Professor Gilbert Murray twenty years