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permanent or recurrent situations of life. Its precepts have full cogency only for those who know something of what it means to be within the Body of Christ, and for them it is less a code of behaviour than a suggestive stimulus to work out for themselves what it is to be a Christian in such a world as this.

It remains to remind the readers that the Christian life is always a struggle. Christ has indeed put the powers of evil under His feet, but

for the Christian they are still active enemies to be encountered. The conflicts in which he is involved are part of the process through which the universe is being brought into the unity and peace of the kingdom of God (6^{11, 12}). He must therefore fight like a good soldier of Jesus Christ; and he knows where to find weapons for the battle (6¹³⁻¹⁸).

With a request for prayer and a brief personal note and greeting the Epistle closes (6¹⁹⁻²⁴).

Literature.

A TEXT-BOOK IN APOLOGETICS.

The Christian Belief in God (Hodder & Stoughton; 16s. net) completes what Principal Alfred E. Garvie calls his *magnum opus*. In 1925 he published as a contribution to dogmatics his 'Christian Doctrine of the Godhead,' and in 1930 as a contribution to ethics his 'Christian Ideal for Human Society.' Now appears a contribution to apologetics, and he would ask us to regard the three volumes as forming a Systematic or Constructive Theology. In them he has gathered together the study, reflection, and teaching of the last thirty years in connexion with Hackney and New College, in the University of London.

We may allow the claim that the three volumes cover the ground of Systematic Theology, the present volume to be taken first, and the other two in the order of their publication. We may also allow that the three volumes make useful text-books. But it can hardly be said, and Dr. Garvie would not make the claim, that they compose a formal systematic unity.

How has Dr. Garvie conceived the task of apologetics? In view of two tendencies to be avoided by the Christian theologian—the isolation of Christianity from other religions, and the isolation of religion from other human functions—he deals in the first, the historical, part of his volume with the relation of Christianity to other religions, and in the second, the philosophical part, with the relation of religion to other human functions. Inasmuch as reason is the term generally employed to describe the organ of the ideals of Truth, Beauty, and Holiness, he would describe his book simply

and briefly as being concerned with the relation of religion and reason.

The positions reached by Dr. Garvie in the first part are: (1) man is everywhere religious, and needs religion for the completion of his personality; (2) religion is a relation to an object, other than the world and man, which may be variously described as the numinous, the superhuman, the supernatural, the divine; (3) religion has evolved towards the conception of divine unity, of which pantheism, deism, and monotheism are variant conceptions.

In the second part the standpoint is one of philosophical realism, affirming that man is aware and apprehensive of reality, but that, in the comprehension and explanation of reality, awareness, apprehension, or intuition is completed by reason. In thus recognizing the ontological function of reason and the ultimately rational nature of reality the realism here adopted is also idealism. From this philosophical position Dr. Garvie seeks confirmation in the other activities of human personality of the affirmation of religion that God is.

The discussions, which are largely historical, range over a wide field. In the first part, dealing with the history of religious belief, chapters on the origin and development of religion lead up to a useful chapter on the 'Values of Religion,' in which a comparative estimate of religions is essayed. In the second part, there is a certain rehabilitation of the traditional theistic 'proofs,' and chapters on Æsthetics, Mystics, Theodicy, and Theism follow upon chapters treating of Ontology, Cosmology, and Teleology.

Dr. Garvie is so anxious to be comprehensive,

and refers to so many writers and their opinions, that his book requires patient reading if his constructive views are to be elucidated. Indeed, his text often seems in parts to be the harvest of a busy reviewer rather than the construction of a quiet thinker. He has certainly handled most of the recent literature on the subjects of which he treats, and in this his book should serve the student well. It abounds in quotations, long and short, and in references for further study. We observe that Dr. Garvie has made diligent use of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS and acknowledges his indebtedness to the articles on Beauty, Teleology, and other subjects.

We congratulate Dr. Garvie on the completion of his attempt at a Constructive Theology, 'not common,' as he truly says, 'in the English language,' and commend this new volume to the attention of the teacher and the student.

EUSEBIUS OF CÆSAREA.

Eusebius Pamphili (Heffer; 4s. 6d. net) is a study of the first Christian historian and his writings from the practised pen of Professor F. J. Foakes-Jackson. Forty years ago Dr. Foakes-Jackson published a Manual of Church History, thirty years ago a History of the Hebrews. The latter work he followed up three years ago with a study of Josephus, who would guide us in the obscure period of the rise of post-exilic Judaism. The former work he now follows up with a study of Eusebius of Cæsarea, who would guide us in the obscure period of the rise of the Christian Church.

The volume before us consists of five essays based on lectures delivered at Lennoxville, Canada, and at Strasbourg. They are entitled respectively, The Background, The Life of Eusebius, First Five Books of the History, Rest of the History and the Life of Constantine, Eusebius' Other Works. They reveal Dr. Foakes-Jackson once more as a scholar who wears his learning lightly. We admire in particular the masterly and attractive way in which he summarises the movements of Church History.

It is Dr. Foakes-Jackson's hope that these essays will encourage a younger scholar than himself to carry out a project which had long been in his mind. It was to provide a memorial of Bishop Lightfoot's work in Church History in the shape of a volume which would assist future students to understand Eusebius. The volume should be prefaced by Lightfoot's article on 'Eusebius of

Cæsarea' in the *Dictionary of Christian Biography*, and contain an estimate of Eusebius in all his different capacities, summaries of all his genuine works, due notice of all the works which have been attributed to him, and an explanation of his system of chronology and exegesis of Scripture. 'This would be a worthy monument of England's most learned and generous bishop.'

THE HEART OF THE BIBLE.

Mrs. Jeannie B. Thomson Davies, M.A., has speedily followed up the first volume of her three-volume series on 'The Heart of the Bible,' to which we called editorial attention in the September issue, by a second volume entitled *The Literature of the Jewish People* (Allen & Unwin; 5s. net). This volume, which covers the period between Nehemiah and the last century before Christ, includes Nehemiah and Ezra, the Priestly Narrative and Code, Ruth and Jonah (under the significant rubric 'Literature of Protest'), Job, and other Wisdom Books (including Ecclesiasticus and the Wisdom of Solomon), the Psalms, Chronicles, Esther, Daniel, Judith, Maccabees, and a brief discussion on the Formation of the Canon. As in the former volume, the author's aim is to let the Bible speak for itself: consequently much of the book is occupied with selections, sometimes brief, sometimes generous, but always happy and relevant, from the Biblical books themselves. The selection from the Psalms is particularly happy, and all the selections are introduced by apt comments which reveal Mrs. Davies's thorough grasp of the modern attitude to the Bible. She distinguishes, *e.g.*, between the two views of the conquest—the genuinely historical view that it took a long time, and the later idealistic view of it as achieved within a single generation. Of the phrase 'The Lord hardened Pharaoh's heart' she frankly says that the man who wrote it had wrong ideas about God, attributing to the direct action of Jehovah 'the psychologically natural result of Pharaoh's stubborn pride and thwarted ambition.' Again, the Hebrews did not suffer from the great pestilence which attacked the Egyptians, 'perhaps because of their different diet.' Stories like those of Balaam's talking ass, though not to be taken literally, have a certain religious significance, as showing us 'what men once believed about God and His power in dumb creatures.' The value of Mrs. Davies's book lies in bringing its readers face to face with the very words of the Bible in their intelligible chronological sequence, and in presenting the substance

of the Bible in a way which an educated reader would welcome. Its sweet reasonableness is its own commendation, and we look forward with interest to the third volume, which will deal with the literature of the New Testament.

THE COUNTER-REFORMATION,

The Reformation of the sixteenth century had a large measure of success; why was its success so incomplete? It gained the adherence of a considerable portion of Western Christendom; why did it not embrace all? Primarily because, while in the opening years of the sixteenth century practically all thinking people were at one in their demand for a reformation of the Church, they were by no means at one in their ideas of a reformation. The Reformed cause was speedily hindered by its own deep and mutually hostile divisions. Against what to their minds was a rebellion, the more conservative forces waged a campaign of re-assertion of Catholic principles. This campaign is known as the Counter-Reformation. It is important to observe that the movement had two sides. On the one hand, it was an attack upon Protestantism with a view to rehabilitate the threatened authority of the Roman See and all that went therewith. On the other hand, it was a real reformation which made such changes upon the Church, and more especially upon the priesthood and religious orders, as satisfied a multitude who had been clamouring for reform. The Counter-Reformation, to secure both its aims, furbished up some old weapons and devised some new ones. Of the latter by far the most successful was the Order of Jesuits.

To tell the story in reasonable compass is somewhat of a feat. For it will not suffice to confine oneself to a general review. The Counter-Reformation was curiously unequal in its measure of success in various countries. Hence its methods and its success here and there must be specifically detailed if we are to have some real understanding of the situation.

We give a very hearty welcome to Dr. B. J. Kidd's brilliant attempt to do ample justice to the whole question in *The Counter-Reformation, 1550-1600* (S.P.C.K.; 8s. 6d. net). Here the reader will find as objective and unbiassed an account as is humanly possible. Dr. Kidd here, as in his former works, exhibits the faculty of making a past situation live before us; of marshalling the relevant facts so as to exhibit their real significance; and very markedly preserving balance between

the generalities on which so many are tempted to ride off, and the particulars which in less skilful hands are apt to become bewildering and tedious. The book is carefully documented. We are grateful for it, and most cordially recommend it not only to the student but to the ordinary reader.

ISLAM.

In *The Jewish Foundation of Islam* (Jewish Institute Press, 40 W. 68th St., New York), Professor C. C. Torrey of Yale reveals the same independence of judgment as he has already displayed in his studies of Ezra, Second Isaiah, and Ezekiel. The book, which embodies the Hilda Stich Stroock Lectures, deals in five successive chapters with the Jews in Arabia, the Genesis of the New Faith, Allah and Islam in Ancient History, the Narratives of the Koran, and Mohammed's Legislation. The general thesis of the lectures is that the great bulk of the material of the Koran is of Jewish origin, and that it had been mediated to Mohammed by Jewish teachers. He knew very little about the Christians, and hardly anything about their Scriptures, and such Christian elements as are present in the Koran are derived from Jews; all this as against those who, like Wellhausen, claim that Mohammed received his first and chief impulse from Christianity. 'Pagan' rites and customs were also deliberately incorporated in the Koran, in so far as they were not incompatible with strict monotheism and civilized usage. But the preponderating influence is Jewish, the amount of material from Jewish sources being 'truly astonishing.' Much of the legislation is suggested by that of the Old Testament, and Dr. Torrey expounds at length Mohammed's fantastic use of many of its narratives. He makes an interesting contribution to the problem how the Jews, whose presence is pre-supposed throughout the Koran, came to be in that part of Arabia: his answer is that they are the descendants of Hebrew trading settlers who migrated to the Hijaz in the sixth century B.C., after the collapse of the Judæan state, attracted as they may well have been to Teima, the great trading centre to which Nabonidus had transferred his royal residence. Dr. Torrey differs from many scholars in believing that Mohammed was far from being an unlettered man, and that his messages were obtained through self-hypnotism, of which he had acquired the technique. This is a learned and stimulating book.

A BIG LITTLE BOOK.

The Teaching Parson and his People, by Mr. John R. Lumb (S.P.C.K.), is a comparatively small book in bulk, and costs only 3s. 6d. net, but it is one of the wisest and most useful books that have appeared for long on the subject of religious education. The writer is the Director of Religious Education in the Diocese of Blackburn, and he has been impelled to write his book because he could not find any other that said what he urgently wanted to hear said to the clergy. Mr. Lumb knows a great deal about the parson as he is, about the Sunday School as it is, and about the religious teaching in the day school as it is, and if what he says here were only digested and followed there would be a remarkable change for the better in all three! He does not deal in vague advice. He always has his eye on the object. In the chapter on 'the learning parson,' or rather the studying parson, his counsel is so definite, so wise, so practical that a minister's life would become something entirely new if he would only listen. The chapters on the Sunday School and on the worship of the children are rich in suggestiveness and real helpfulness. And the ideal of the writer, to set before the clergy the blessed aim of a teaching ministry, is expounded with such kindness, shrewdness, and earnestness that it will bring a blessing wherever and whenever this book is read.

Behind the backwoods of Australia lies the vast unwatered inland which is one of the least known and most sparsely populated regions of the globe. There the Australian Inland Mission carries on an arduous and romantic work. *The Man from Oodnadatta*, by the Rev. R. B. Plowman (Angus & Robertson; 6s. net), is an unvarnished but most absorbing tale of a parochial round made on camel-back, covering over 2500 miles and extending over five months. The 'Man' himself is a pioneer padre whose parish exceeds the combined area of Great Britain and Ireland and is populated by four hundred whites, to many of whom his coming is their only link with the outside world. His descriptions of the country and the settlers are exceedingly vivid.

The Rev. George Jackson is already well known to a large public by his attractive writings on more or less familiar subjects, but probably he has not done anything more charming than his new book,

Half-Hours in a Library (Epworth Press; 3s. 6d. net). What a delightful and seductive title that of the first chapter is: 'Books I can reach without Rising'! Of course it is concerned with dictionaries and similar fascinating works. Some odd Corners of a Library; a Professor among his Books; George Gissing; Good, but not for the Prayer Meeting—how can any one resist such invitations? The papers are 'fugitive' (they were all weekly contributions to *The Methodist Recorder*), but the writing is so pleasant and casual, a sort of chat over the fire, that you become absorbed at once wherever you open the book. This kind of undress essay used to be far commoner than it is to-day, and no kind is more delightful. There are all sorts of pleasure and profit awaiting the fortunate reader of this volume.

Still another 'reply' to Mr. G. B. Shaw's 'Black Girl' book has appeared, this time, surprisingly, by Dr. W. R. Matthews, *The Adventures of Gabriel in his Search for Mr. Shaw* (Hamish Hamilton; 2s. 6d. net). At St. Peter's suggestion Gabriel disguises himself as a private detective, and goes in search of the real Mr. Shaw. He is hard to find, and when found he is revealed as a good deal smaller than he thinks himself. The only excuse for such a book is that it is clever and amusing, and makes a point. This is both clever and amusing—was it really worth writing? Mr. St. John Ervine says of it that it is 'the best reply to Mr. Shaw I have read.' Well, we can imagine a better, and in any case to make fun, even good fun, of Mr. Shaw is not likely to do much to counter his thrusts at the Bible. By the way, the illustrations are really good.

Stanley Jones is a writer of 'best sellers.' This is now taken for granted, so that the publishers feel confidence in issuing his new book in the 'first English edition.' Well, it is a good book—*Christ and Human Suffering* (Hodder & Stoughton; 4s. net). It is a good book not because it solves the age-long problem of suffering, nor even has much originality of thought in the suggestions it makes, but for such things as these: its frank recognition of the magnitude of the problem, its candid and sympathetic appreciation and criticism of the attitude to suffering commended in the great world-religions, its warning that Christian thought on the subject is too often befogged by paying overmuch heed to certain Old Testament passages instead of concentrating on Christ's teaching and life, its deep earnestness, its limpid style, and last,

but by no means least, its extraordinary store of illustrations drawn sometimes from the author's wide reading, oftener from his personal experiences in the East.

Many people find help as well as interest in the meditations which the Rev. James Reid of Eastbourne contributes to 'The British Weekly,' and they, as well as others, will be glad to have a permanent selection in published form. The book is suitably called *The Springs of Life* (Hodder & Stoughton; 5s. net), and the sum of all its teaching, Dr. Reid tells us, is that if we seek the will of God He will discover Himself to us as the abiding reality of life. Dr. Reid's gift reminds us of Dr. George Morrison. There are the same original touch, the same spiritual outlook, and the same brevity. These are gracious and edifying utterances.

How Can I Find God? by the Rev. Leslie D. Weatherhead, M.A. (Hodder & Stoughton; 3s. net), is a welcome and valuable addition to the 'Westminster Books.' The writer very wisely does not attempt anything in the way of apologetics, but proceeds to give direct personal counsel and guidance to the seeking soul. In the first half of his book he raises the very pertinent question, 'Are we hiding from God?' In half a dozen short chapters he searches through the lurking places where the uneasy soul takes refuge in its attempt to escape from God. Having thus, as it were, driven the seeking soul out into the open, he next deals more positively with the question, 'How can I find God?' Can't I find Him in Nature, in the service of man, in the services and sacraments of the Church? All these may be found helpful, but the seeking soul must pass through to something more inward, must come face to face with God in a personal venture of faith and consecration. The chapter on 'Where shall I begin?' ought to give real guidance to seekers after God, and the whole book may be commended both to those who seek and to those who have already sought and found, for it is well fitted to let daylight into the secret places of the heart and stimulate to fresh devotion.

Most of our religious denominations have their Year-books giving in an elaborate scale all the information that relates to them. This has not satisfied the Rev. D. P. Thomson, M.A., minister of the Gillespie Memorial Church, Dunfermline. He has prepared a volume of five hundred pages of

small type entitled *The Scottish Churches' Handbook* (Lassodie Press; 5s. net), which is intended to be a definite contribution to interdenominational understanding and fellowship, and a practical guide for ministers, office-bearers, and members of all the Scottish Churches and for busy men in every field of religious and social service. Mr. Thomson has justified his claim to have prepared a most readable and reliable special work of reference. He and his large body of assistants are to be congratulated.

The Report of the American Appraisal Commission on Foreign Missions has created something of a sensation, not least in the mission field, and in '*Re-Thinking Missions*': *An Answer from India*, Principal J. F. Edwards, of the Union Theological College, Poona, has indited a vigorous reply. While acknowledging gratefully the constructive suggestions in the Report, Principal Edwards joins issue on the main point: Is Christianity a unique Gospel for the World? The writer has had twenty-five years' experience of work in India, as Bishop Badley points out in a preface (Lutterworth Press; 6d.).

In *Evolution or Creation?* by Sir Ambrose Fleming, D.Sc., F.R.S. (Marshall, Morgan & Scott; 3s. 6d. net), the author opposes the doctrine of evolution as an explanation of fundamental origins. It is in contradiction to the teaching of Scripture, it cannot explain the source of matter, life or mind, and, insisting on man's kinship with the beasts, it is powerless to give us any hope of a life beyond the grave. Sir Ambrose Fleming has quite a respectable status as a scientist, and on a question of evidence would be heard with deference. But the fact that many convinced evolutionists (like the late Sir Arthur Thomson) are earnest religious men seems to discount the conclusions of this book, not to speak of the obvious facts that evolution does not profess to deal with such a question as immortality, and that the Bible is not a book of science but is solely concerned with religion. But it is well that the side of the argument represented here should be stated and respectfully considered.

Of the *History of Britain from the Flood to A.D. 700* (Marshall Press; 3s. 6d. net) it is sufficient to say that it is a reprint without alteration of part of a work written by Mr. Richard Williams Morgan in 1857.

A book that can claim to be 'the outcome of a

life's experience spread over many years, and now drawing towards its earthly close,' has a right to be heard, and this is what Mr. Edward Grubb, M.A., says of *Flowers of the Inner Life: Brief Studies of the Christian Way* (Methuen; 3s. 6d. net). The purpose of the book is not argument but witness. It tells what Christianity means to the inner life of the writer. There is a fine breadth and tolerance in these 'studies.' They are based on the Bible, but they are really the expression of a very beautiful spirit of reverence and faith. None of the meditations will take more than two minutes to read aloud, and there are about a hundred and forty of them.

Dr. Svend Aage Pallis, Librarian in the Royal Library, Copenhagen, is an authority on the mysterious and elusive Mandæans, and has made notable contributions to our knowledge of the sect. He has now produced an *Essay on Mandæan Bibliography* (Milford; 16s. net). It is the fruit of many years' laborious and scholarly investigation. It embraces all the books and articles on the subject of the Mandæans that have appeared since 1560 to nearly our own day. More valuable than the mere cataloguing of that great number of writings in their chronological order is the long introduction, which is a history of the discovery of facts as to the Mandæans, their views and their cultus, and of the various theories as to their origin and relationship to other religions, such as Parseeism, Gnosticism, and later Judaism.

For two years a body of experts, comprising the 'Education and Service' Committee of the National Sunday School Union has been studying the various aspects of Sunday School life and activities, as well as the important problem of Bible teaching in day schools. The result of this study appears in a volume entitled *Christian Education in the Sunday School, and Bible Study in Day Schools*, (N.S.S.U.; paper covers, 2s. 6d. net). The subjects dealt with are such as these: 'The Nature of Christian Education,' 'Grading,' 'Training of Teachers and Ministers,' 'The Church and the Sunday School,' 'Worship in the Sunday School,' 'Youth Organisations.' Among the writers are E. H. Hayes, B. A. Yeaxlee, Carey Bonner, and G. Hamilton Archibald. There does not seem to be anything startlingly new in this book, or anything that these writers have not said elsewhere. But there is a great deal that is urgently needing to be said again and again. And it is said here with persuasiveness and authority.

That entrancing series 'The Library of Romance' has at last received a long overdue addition in the form of *The Romance of Missionary Pioneers*, by Mr. Norman J. Davidson (Seeley, Service & Co.; 6s. net). Why this enticing subject has not found a place in this series sooner is a mystery, for it is one on which a score of books of romance might be written. The writer has wisely, we think, chosen to lead us along the more unfrequented paths so that his tales will be fresh to most readers. The difficulty of selection must have been great, but no partiality is shown to any place or people. We are taken in swift succession from the highlands of China to the wilds of British Columbia, and from the heart of Africa to the South Sea islands. It is a splendid gift-book for the young, attractively got up and well supplied with illustrations.

A rather original book for children is *Your Sacred Body*, by Catherine Cotton, illustrated (admirably) by H. M. Pemberton, A.R.C.A. (S.P.C.K.; 5s. net). The Lambeth Conference of 1930 stated that 'it is important that, before a child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty.' That has been done here very successfully. The book is just physiology made perfectly clear and extraordinarily interesting. Why we can stand up; Hinges: or, Why we can bend; Miles and Miles of Garden Hose; Twin Cameras (the eyes); a Drum—these titles show how the physical facts of our bodily structure and functions can be placed before young children.

At a Convention held at Cromer in the summer of this year the subject of Conference was 'The Cross in Human Life,' and the addresses have been collected and published under the title *Christ our Redeemer* (S.P.C.K.; 2s. 6d. net). We have referred in the 'Notes of Recent Exposition' to one of the essays, and from the account given of it the quality of the book may be guessed. The writers are the Bishop of Ripon, the Dean of Manchester, the Ven. V. F. Storr, the Rev. R. O. P. Taylor, Canon Buchanan, and Canon Raven. The subjects are all concerned with the central theme, the Cross in itself and in its relations with the world and with ourselves. These Conventions are useful when they are given up, like this one, to a single large subject, and the challenge to faith in this volume can only issue in both enlightenment and inspiration.

An excellent course of lectures to a Bible Class or of sermons to youth might be based on the Bishop of Jarrow's *Completeness in Christ: A Study of Man's Needs* (S.P.C.K. ; 3s. 6d. net). Dr. Gordon adopts MacDougall's psychological classification of human instincts or propensities, and shows how each and all of them find true outlet and expression under the guidance of Christ. A short simply written work for which we wish a large circulation.

The Student Christian Movement Press, which, under its able editor, has been making large strides in enterprise, is issuing a series entitled 'The Torch Library,' of familiar and tried works at a popular price. The first to reach us is the admirable book by the Very Rev. Principal Cairns, *The Faith that Rebels*, of which it need only be said that its powerful argument for the miracles of Jesus has brought reinforcement to the faith of many. In this cheaper edition we hope it will reach a wider public and enter on a new lease of life. The other volumes promised are F. R. Barry's 'Christianity and Psychology,' Dr. Fosdick's 'The Modern Use of the Bible,' the Rev. Hugh Martin's 'Christian Social Reformers of the Nineteenth Century,' Dr. Oldham's 'Christianity and the Race Problem,' and 'Everyday Religion,' by E. S. Woods. The price of each book is 3s. 6d. net.

The Rev. V. A. Demant, B.Litt., B.Sc., is well known as an authority on industrial and social questions. In *God, Man and Society* (S.C.M. ; 6s. net), he has written an introduction to Christian Sociology. His aim is to present it 'not as a supererogatory department of Christian teaching in a specially critical situation, but a necessary aspect of Christian Theology and a condition of continued vitality in the Church's pastoral and prophetic office.' His criticism of the present impasse in the industrial world is most powerful and searching. As a follower of Major Douglas he is particularly severe on high finance. Change for the better 'depends primarily upon the dethronement of plutocracy whose heart is no longer in Agriculture or in Industry but in the Bank. As money is the most social in essence of all institutions, its use in the service of monopoly is the most anti-social force that can be conceived.' It is perhaps inevitable that in a situation so baffling as the present this book should be fuller of questions than of answers, of criticism than of construction ; and

one could have welcomed a little more crispness of style and less of the ponderous jargon of sociology. But it is an uncommonly stimulating and arresting work, written with fullness of knowledge and deep insight.

If the crucial question of to-day is the validity of the Christian ethical standard, then *Morality on Trial*, by the Rev. Hugh Martin, M.A. (S.C.M. ; 3s. 6d. net), is a timely book. Its author is the well-known editor of the Student Christian Movement Press, who has already made important contributions to the literature of ethical Christianity. In the present volume he successfully vindicates the claim of religion to be the necessary basis of morality, and in the last three chapters applies his conclusions to some of the urgent questions of our time, such as the relations of men and women. In a somewhat hesitating way he appears to give the case away by admitting that morality may stand on its own feet. But he virtually retracts this when he says, 'we have been trying, not altogether with success, to keep religion out of the discussion.' The book would have been stronger if the author had definitely said (what is manifestly true) that there can be no constraining morality without a religious foundation. That, indeed, is what his argument leads to, and for that reason the book is immensely valuable for the class of young man or woman at whom it is aimed.

Porphyry, the chief disciple of Plotinus, best known perhaps for his attack on the traditional date of the Book of Daniel, was one of the most influential opponents of Christianity in the ancient world. Following the lead of Celsus, he launched his great attack on Christianity in fifteen books about A.D. 270. He dwelt upon the contradictions in the New Testament, but the doctrine of the Incarnation was to him the chief stumbling-block. He was, however, far from being an ignoble opponent ; and, as Mr. Amos Berry Hulén remarks, 'his earnest defence of immortality, prayer and Providence, was worthy of a Christian father.' Mr. Hulén, from whom copies of his brochure of fifty-six pages on *Porphyry's Work against the Christians: An Interpretation*, can be obtained at 786 Elm Street, New Haven, Conn., U.S.A., writes his study 'to throw light upon the philosopher's religious development, his place among those who attacked the Church, his attitude towards Christianity, and the order of his work.'