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solves. We can dispense with the Mediator only as we camouflage the hopeless load from which we have need to be delivered.

Again, in the light of Christ I cannot doubt that I am my brother's keeper. Nothing can be so clear as that the distinctive boon or bestowal offered in Christ can neither be received nor retained in isolation, and that if, to use a phrase of Luther's, we try 'to enjoy God all by ourselves in a corner,' it slips inevitably from our grasp. The certainty that we are the forgiven children of God can flourish nowhere except in an atmosphere of brotherhood, warmed by the conviction that God can have no blessing for us which is not meant for every member of the family. The brotherly impulse of itself will not generate such a certainty, but if desire for brotherhood dies, the certainty I am speaking of dies along with it. Hence we may know by immediate intuition—which is the human aspect of the Spirit's witness—that no Christianity deserves the name which is not a corporate possession, and that religion which communicates no abiding impetus towards social betterment is, not accidentally but intrinsically, hostile to the gospel. We alter the quality of God's good news when we fail to proclaim it as calling likewise for love and justice to our neighbour. For we cannot have God without having our brother also.

Finally, the character of God revealed in Jesus

makes immortality certain. Not even by making a great effort can we envisage God as One who pardons our evil and thereby takes us to be in fellowship with Him, and then combine with this the desolating suspicion that at the last He will leave us in the dust. Survival, indeed, is not by itself a religious or Christian thought at all; considered abstractly it may be no more than one element in what may be called the 'natural history' of the unseen world; it only becomes religious when it is put in relation to God in whose hand are the issues of life. All the assurance we need—all the assurance possible or conceivable—respecting a blessed life after death lies in the words: 'Because I live, ye shall live also,' and 'He is not the God of the dead but of the living.' No cumulative evidence gathered from the experiments of psychical research will silence the doubts of mortal men as they contemplate an open grave, or assure them that the kind of survival these experiments indicate is necessarily worth having. For myself I seem to hear a deeper note, and one that satisfies, in the lines of a simple old Moravian hymn:

And when I'm to die,  
Receive me, I'll cry;  
For Jesus hath loved me, I cannot tell why.  
But this I do find,  
We two are so joined,  
He'll not be in glory, and leave me behind.

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## Literature.

### H. G. WOOD'S HULSEAN LECTURES.

IN appointing Mr. H. G. Wood Hulsean Lecturer for 1933-34 the Trustees of the Lectureship made a notable innovation. While the appointment of a Free Churchman was not novel—one had previously held office—Mr. Wood is the first layman to be so trusted. Of course there are few laymen so well equipped for such a task as Mr. Wood. We have known laymen who were quite competent in some one branch of theological study; we doubt if any but Mr. Wood is so able to teach on nearly all the subjects that go to make a whole theological curriculum. If the Society of Friends had Orders, Mr. Wood, we may suppose, might be Archbishop. A wide public is already familiar with the very high standard of his published work, marked as it

is by meticulous scholarship, sound judgment, and delightfully limpid style. All those qualities are manifest in the published form of his Hulsean Lectures, *Christianity and the Nature of History* (Cambridge University Press; 6s. net).

There are five lectures, each dealing with a very important topic: the Christian emphasis on historical happenings, is it not in line with the nature of history as the modern historian conceives it?; the place played by great men in history; does not the coming of Jesus as and when He did, justify, indeed compel, our faith in Providence?; in history can we discern the operation of a moral law, *i.e.* can we reaffirm the prophetic interpretation of history?; apart from Christ, have we any reliable standard or safeguard of progress?; can any vision or hope of a good time coming on earth

satisfy our deepest spiritual needs? While it is difficult to say of any one chapter that it excels another, special interest perhaps attaches to that on great men and social forces, inasmuch as it affords Mr. Wood opportunity to submit Kautsky's reconstruction of the life of Jesus to searching examination and convincing demolition. No extracts from the book can do justice to it; most emphatically it is a book to get.

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#### THE CHURCH OF GOD.

The Russian revolution had the effect of exiling to Paris a considerable number of devoted Russian Christians who in the land of the stranger have constituted a vigorous Orthodox community. Under the fostering care of the Student Christian Movement bonds of sympathetic intercourse have been forged between those exiles and a section of the Church of England; and this mutual sympathy and desire for better understanding has been focused in the institution of the Fellowship of St. Alban and St. Sergius. The Fellowship have had several conferences, that of last summer discussing the subject of the Church. Papers read at that Conference are now published in *The Church of God: An Anglo-Russian Symposium* (S.P.C.K.; 7s. 6d. net). The Bishop of Truro writes a preface, and the writers and their subjects are—Rev. E. L. Mascall, 'Christ and the Church'; Canon Goudge, 'The Biblical Conception of the Church in Relation to the World'; Rev. G. V. Florovsky, 'The Catholicity of the Church'; Canon Kirk, 'Loyalty to the Church'; Professor G. P. Fedotov, 'Orthodoxy and Historical Criticism'; Rev. Ivan R. Young, 'Eucharistic Worship'; A. Karpov, 'Personality and the Church'; Rev. D. J. Chitty, 'The Communion of Saints'; Professor S. Bulgakov, 'Religion and Art'; Professor A. V. Kartashov, 'The Church and National Life'; Dr. N. M. Zernov, 'The Church and the Confessions.'

The volume is of interest, first, as showing that a need is becoming felt for a new study of the doctrine of the Church. There has been overmuch discussion of the notes or marks of the Church without what is surely a necessary preliminary inquiry—are we agreed as to what the Church is? It is of interest, secondly, for the singularly high standard of the individual contributions. A minor point of interest is the means afforded of comparing and contrasting the outlook of Churchmen so different in mental build as English and Russian. Several of the writers have the common interest of trying to get to something deeper than the Pro-

testant and the Catholic conception of the function of the Church, something which might at once reconcile both and correct each.

The whole symposium exhales a very admirable and Christian spirit, and the stoutest Protestant will find many things very well and truly said. Nothing but good could come to the participants in such a conference; and we are sure that this record of their proceedings is calculated to do great and much more widespread good.

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#### RELIGIOUS EXPERIENCE.

*Man and God* (S.P.C.K.; 7s. 6d. net), by the Rev. Lindsay Dewar, Canon and Chancellor of York, is an essay on the psychology and philosophy of religious experience. It is a subject on which there have been many books in recent years, and not a few of them of outstanding merit; yet this is so up-to-date a work that it will be found very useful. It cannot, however, be said to carry the debate a stage farther. Indeed the first chapter, which is on the nature of religious experience, shows neither independence nor clarity of thought. But the remaining chapters are written more firmly, and one cannot but admire the author's diligence as a student and the width of his range of reading.

The first chapter is followed by one on the sceptical attack on religious experience, in which the positions of Freud and Jung are criticised. Then the orthodox attack on religious experience is considered. By this is understood the view expressed by Dr. Tennant when he says: 'Experience must be interpreted atheously but not atheistically.' It is the view of which St. Thomas is the classical exponent. As against it the author finds support in Otto.

Turning to the interpretation of religion, Canon Dewar reaches the affirmation that there is a specific religious experience, and finds in the empirical or religious argument the fundamental ground of religious belief. Apart from the empirical or religious argument the God of the philosophers, he says, would never have been worshipped, and would, in fact, cease even to be called God. This is a point of view which is being much emphasized in recent theistic apology, though few theistic apologists would put it so emphatically as this: *colo deum, ergo deus est*.

The Biblical student will turn with interest and not without being rewarded to the closing chapters on religious experience in the Old and New Testaments. In the Old Testament we find everywhere the chief reliance placed upon first-hand religious

experience. This it is which gives Hebraic religion its virility and distinguishes it sharply from the Hellenistic tradition, which tended always to pantheism. The Hebrew tradition, stressing as it continually does the importance of personal fellowship with the 'living' God, as contrasted with all rationalistic attempts to understand Him, has been the saviour of true religion.

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*PROFESSOR LAMONT ON CHRIST AND  
THE WORLD OF THOUGHT.*

It is over seven years since the Rev. Daniel Lamont, D.D., was appointed to the Chair of Apologetics and Practical Training in the New College. There he has established a high reputation, and we rejoice that his contribution to Apologetic is now in part available to a wider public than the class-room—*Christ and the World of Thought* (T. & T. Clark; 9s. net). The Christian faith stands in constant need of Apologetic. The thought-atmosphere changes so often, and often so rapidly, not only among the *intelligentsia* but among the general public, that a new approach to the general mind is frequently necessary. Dr. Lamont's book was worth waiting for. If we mistake not, he has given us an Apologetic work which will more and more rise in esteem, until perchance a new prevalent *Weltanschauung* necessitates a fresh handling of some of the problems dealt with. We should except from this limitation the second portion, which deals with the main Christian doctrines. There Dr. Lamont's treatment, while it is never oblivious of present-day difficulties, is of far more than temporary value. As to the mode of presentation, the book is extraordinarily well written; the style is crisp and often epigrammatical, lit up with flashes of humour. Not all parts, especially in the first portion, 'The Frontier of Thought,' will prove easy reading for all. Lucid as Dr. Lamont's treatment is, after all we are not all mathematicians, and some will make little of 'the square root of  $-1$ ,' even when it is called *i*. As Dr. Lamont points out, understanding of such things, introduced as illustrations, is not necessary to the argument. Nor does it seem necessary to get clear grip of all the paradoxes about time that are here unfolded. The main line of Dr. Lamont's argumentation is plain enough. He is concerned in this whole first section to show that Thought has its frontiers; we come to 'a veil past which we cannot see'; reason leads us up to a Beyond but cannot explore it. Our thought moves from the *I-object* relation to the *I-thou* relation, which is

very different, and finally to the *I-Absolute*, which differs from both. Thought leaves us confronting a Beyond which can be only one or other of two—fate or intelligent Will.

For our knowledge of the Beyond, the Beyond itself must speak to us. Here we are into the second portion, which, as indicated, deals with the Christian verities under the chapter headings—Faith and Reason; Revelation; the Lord Jesus Christ; Christian Faith; Prayer; the Christian Idea of the Universe; the Trinity; Ethic and Apocalyptic; Personal Decision. Every chapter is stimulating to the mind, and will confirm the faith of the believer and meet the difficulties of the honest inquirer.

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*A NEW COMMENTARY ON THE EPISTLE  
TO THE ROMANS.*

A new Commentary on the Epistle to the Romans by a Roman Catholic scholar is assured of a welcome by Protestants, as well as by Catholics, especially when it is written for students of theology and also in the hope 'that it will be useful to all who are interested in the teaching of St. Paul.' Such a Commentary has been written by the Very Rev. Patrick Canon Boylan, M.A., D.D., D.Litt., Professor of Sacred Scripture and Oriental Languages, St. Patrick's College, Maynooth, and Professor of Eastern Languages, University College, Dublin. The Commentary, *St. Paul's Epistle to the Romans* (Gill, Dublin; 17s. 6d. net), which is accompanied with the author's translation in English, has as its chief purpose the setting forth of the thought of the Apostle, and it makes a very readable volume. Although no attempt is made to supply materials for a history of the exegesis of the Epistle, frequent references are made to the works of Lagrange and Lietzmann, and occasional allusions to C. H. Dodd's Commentary and to Moffatt's Translation appear. Curiously enough, Sanday and Headlam's monumental work is almost entirely neglected. On the linguistic side many useful comments are made, and the many criticisms of the Vulgate text are both interesting and valuable.

Naturally Dr. Boylan is faced by difficulties when he has to treat doctrinal problems on which the Council of Trent has pronounced, and sympathetic readers will not be surprised that he does not enter upon any elaborate investigation of the meaning of *δικαιώω* and its compounds, and interprets *δικαιοσύνη* as 'a justice which makes men "just" who were previously "unjust."' In 2<sup>13</sup> he translates *δικαιωθήσονται* by 'shall be regarded as just.' Occasionally Dr. Boylan cannot resist

a thrust at Lutherans, but in the main his book is remarkably free from ecclesiastical hostility. On important points his comments are often interesting. In 3<sup>25</sup> ἰλαστήριον is translated 'propitiatory sacrifice,' but the rendering 'Reconciler' is also mentioned, and Dr. Boylan remarks that it is quite possible that St. Paul has several nuances of the word before his mind. In 5<sup>1</sup> he decides for ἔχομεν rather than for ἔχωμεν and points out that the distinction between ο and ω had already disappeared for ordinary speech by the New Testament period. While commenting on 5<sup>12</sup> he says that the rendering of εἰφ' ᾧ by 'because' is widely accepted by Catholic commentators, and he explains the pronoun 'I' in 7<sup>14</sup> of 'Paul as representing the unregenerate man generally.' It is tempting to continue these examples, but enough perhaps has been said to show that the author knows the difficulties and can express views which repay consideration.

The treatment of the problems of Introduction is competent but somewhat general, except in relation to the question of the destination of ch. 16. Here Dr. Boylan reaches the conclusion that 'the reasons advanced for the Ephesian destination of 16<sup>1-23</sup> cannot be regarded as valid.' It is, however, as a theologian and an expositor that Dr. Boylan must be judged, rather than as an historical critic, and there is every reason for readers outside his communion to feel grateful to him for his capable study of St. Paul's thought.

#### NEW LIGHT ON THE HANOVERIAN CHURCH.

*Church and State in England in the XVIIIth Century* (Cambridge University Press; 21s. net), by the Rev. Norman Sykes, M.A., D.Phil., Professor of History in the University of London (Westfield College), is composed of the Birkbeck Lectures in Ecclesiastical History delivered at Trinity College, Cambridge, 1931-33. It is a learned and scholarly attempt to portray the salient characteristics of the English Church during the century which divides the 'domestic revolution' of 1689 from the 'French cataclysm' of 1789. Professor Sykes is of opinion that the Hanoverian Church has received unduly severe treatment at the hands of the historian. It is an opinion forced upon him by his study not only of Abbey and Overton's important work of half a century ago, but also of new sources of information, both printed and manuscript, which have since been made available for the investigation of students.

The discussion is introduced by a survey of the heritage of the Caroline epoch, of which the Hanoverian age was the descendant by affiliation and reaction; and it is brought to a close by a consideration of the effect upon the Church of the religious and social changes operative during the last quarter of the eighteenth century.

It is no comprehensive sketch of the English Church in the eighteenth century that Professor Sykes presents to his readers. He has been content to call attention to aspects of the Hanoverian Church which have hitherto received comparatively little examination, in the hope that he may make some contribution towards that 'juster and more equitable verdict' which history has yet to pronounce. The Hanoverian Church has been pilloried for slackness and inefficiency and for its Latitudinarianism in doctrine and worship, and Professor Sykes would here put forward evidential material calling for a certain revision of this judgment.

In the main portion of his volume he takes first the administrative system of the Church in the eighteenth century, beginning with an account of the episcopate: on the one hand in its political capacity, the influence of the bench in Parliament and politics being here treated; and on the other hand in its ecclesiastical capacity, here being treated the discharge of their spiritual duties by the diocesan administrators.

Then is described the status of the higher clergy, the cathedral dignitaries and pluralists, with notes on the social classes from which they were recruited and on the way to high preferment. After that is described the state and condition of the lower clergy, possessed only of the poorer benefices or, as unbeficered curates, taking the place of absentee incumbents.

Attention is then directed to the parochial standards of the Georgian age. The religious tradition is admitted to be homespun and practical, but it is urged that the Holy Communion was not so neglected as it is usually represented as being. This is followed by a review of the chief contemporary theories concerning the nature of the alliance between Church and State.

No record of the eighteenth-century Church in England may evade the challenge of the names of Bishops Hoadly and Watson, whose episcopates are often described as primacies of infamy, as showing the depths to which Whiggery and Latitudinarianism could drag the Church. But their episcopates Professor Sykes would set in what appears to be their true significance, though he is far from condoning absenteeism in a bishop.

## DEMOCRACY.

No Christian minister who believes in the spiritual equality of all men, the liberty of conscience, and the independence of the Church can be indifferent to the common and urgent danger of the political absolutism which is becoming dominant in so many lands. This challenge to democracy is at bottom a challenge of distinctly Christian convictions. The volume by Mr. C. Delisle Burns (*The Challenge to Democracy*, Allen & Unwin; 5s. net) takes up the challenge confidently by trying to show how democracy may justify itself. After describing the crisis, the author discusses how democracy may be realized in the City, in the Nation, and in the Family of Nations; next he discusses the ends to which democracy should direct its efforts—health, wealth in the making and in the using, education as the only means by which a community can be constituted as democracy demands. Lastly, he shows how by the realization of democracy a nation can pass from barbarism to civilization, and the value in this transition of the *nobodies* (the common people), if they choose and follow the right leaders. With the practical measures advocated we find ourselves in hearty agreement generally. We welcome especially the emphasis on the need of the spirit of community, the recognition by the individual of the claims of society, and the recognition by the society of the interests of the individual—the distinctively Christian idea of the body, in which all the members suffer or rejoice together. A very high moral standard is assumed as necessary, if democracy is to succeed. What we miss in the volume is any recognition of religion, especially the Christian religion, as setting the highest standard, evoking the most constraining motive, and providing the most adequate power for the realization of a democracy such as the author desires. Are the churches in any degree to blame that he can so completely ignore their value as an influence to make democracy what it should be?

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Dr. F. H. Hayward is well known as an educationist with views of his own. He is also known as the writer of a suggestive study of 'The Unknown Cromwell.' From his facile pen comes now *Marcus Aurelius: A Saviour of Men* (Allen & Unwin; 10s. 6d. net). He has been moved to this because, among other reasons, the Correspondence of Fronto, made available in the Loeb Library by Dr. Haines,

conveys a good deal of information as to the great Stoic's early days which has not hitherto been used in attempts to write something like a biography. Dr. Hayward has given us a good book. The chapters dealing with the general state of the Empire, and of religion, thought, and culture within it at the time, will be found very interesting and very illuminating.

The 'Roy Calvert Memorial Lecture' was delivered by Mr. Carl Heath, and has been issued under the title *Crime and Humane Ethics* (Allenson; 1s. net). Roy Calvert was the Secretary of the National Council for the Abolition of the Death Penalty, and to this cause he gave all his strength until his death in 1933. The Memorial Lecture is intended to carry on his work, and is inspired by his ideas and aims. The main drift of it is that crime is largely the result of social conditions, and that there is in man a divine element which can be developed by sympathy and culture. The death penalty, in these circumstances, is an irrational and futile expedient.

A book which serves critical, expository, and devotional ends is rare; but just such a volume has appeared in Dr. C. A. Anderson Scott's *Footnotes to St. Paul* (Cambridge University Press; 7s. 6d. net). The book contains a useful summary of each of the Epistles of St. Paul, together with notes on difficult passages and longer notes on outstanding Pauline ideas, and in the closing pages there is a valuable section on 'Paul's Message to his Fellow-Men' which, in spite of its brevity, gives more food for thought than is to be found in many a pretentious discussion. Dr. Anderson Scott believes that 'no man ever understood Jesus, his teaching, his personality, and his value for mankind, so well as Paul' (p. vii), and he writes because he thinks that it is 'of the first importance that men should understand Paul.' We heartily commend this book to preachers, students, and general readers; it is pure gold.

In these days of financial stringency missionary societies are faced with problems of retrenchment and retreat. The Church Missionary Society called a conference at Swanwick last September to consider the situation and to devise a policy in view of it. The message of this conference is given by Dr. W. Wilson Cash, the General Secretary of the Society, in a little book entitled *The Responsibility of Success* (C.M.S.; 1s. net). The title indicates one of the principal findings of the Conference,

namely, that the very success of missionary work had mainly contributed to make the present crisis acute. Ever-widening fields are white to the harvest, and call for more and still more labourers. Remarkable instances of this are given. On the other hand, the Conference found that the deadness of the Home Church was a main cause of its failure in missionary zeal. Conversions at home must precede expansion abroad. One of the findings of the Conference accordingly was 'that it is inconsistent for members of the Church to support by money and prayer those who are sent out by the Church to witness for Christ overseas, and not to give their personal witness to Him at home.' Dr. Cash has presented the case for mission work with great force and impressiveness. His book will repay careful study by all who in any way have the conduct of foreign missions, and to the general Christian reader it will be at once a stimulus and a rebuke.

Here is another of the series 'Great Religions of the East'—*Outline of Buddhism*, by Mr. C. H. S. Ward (Epworth Press; 2s. 6d. net). It is an excellent half-crown's worth. Of the mass of works on Buddhism not a few are quite worthless, some of more value, and only one here and one there of any genuine helpfulness. This little book is definitely one of these last, though one may differ from it now and then, with some assurance. Mr. Ward is a very orthodox Buddhist interpreter. Such heretics as Mrs. Rhys Davids he mentions and passes by, for he is not concerned with the quest for primitive Buddhism, but with what confronts him in the Pali Canon as it stands. But even of that he gives a rigidly orthodox interpretation. Poussin, for example, is only mentioned casually in the Introduction, and does not appear in the slightly disappointing bibliography. And while what is stated is as a rule unchallengeable, there are often other sides to things left quietly in the shadow. This method makes the author's task an easier one, but less convincing to a reader with some knowledge of the subject.

Still, with that limitation, this is a valuable introduction. The discussion of such elusive topics as Rebirth without Transmigration is quite curiously lucid, where lucidity is not a matter easily attained even for Buddhist minds.

The latest addition to the 'Westminster Books' is an apologetic volume, *Is it Reasonable to Believe?* by the Rev. J. W. Hunkin, D.D., M.C. (Hodder & Stoughton; 3s. net). The writer follows the order

of truth in the Apostles' Creed, and his chapters are on Belief in God, in Christ, in the Holy Ghost, in the Church, Forgiveness, and Eternal Life. Both the 'mystical' and the reasonable avenues are explored, and the difficulties in the way of belief that are commonly experienced are fairly met. Books on these lines are numerous at the present time, but this one has its own place. It is a good piece of work, especially the chapter on Forgiveness, and puts into fairly simple language a number of considerations that make belief reasonable.

In *The Answers of Jesus to Job* (Marshall, Morgan & Scott; 3s. 6d. net) we have Dr. G. Campbell Morgan at his best. And many will turn in this Lenten season to this deeply evangelical book. Last month we quoted from it in 'The Christian Year,' and this should be read. Dr. Morgan does not forget how helpful illustrative matter is. 'When I went in New York to see *Green Pastures* I never shall forget the impression created upon my mind, as imaginatively but quite reverently, from the standpoint of negro mentality, the Lord is represented as viewing the world in revolt and in rebellion, and the angel Gabriel, in sympathy with God, desired to blow the trumpet, and call the judgment, and blot out the sinning earth, the Lord said to him, "Gabe, it ain't no picnic bein' Gawd!" If for a moment that seems to shock the mind, let it be remembered that what I have said is true, that it was the negro outlook that expressed itself. If that be remembered, we are brought face to face with the very principle of the Cross.'

The publishers have done their part by printing the addresses in clear type and turning out a volume light to handle and at a price within the reach of all.

Dr. Inge has collected twelve devotional addresses, and these have been published at the request of the Bishop of London as the Lenten Book for 1935 (Longmans; 2s. 6d. net). The meditations are all on fundamental things, the title being taken from the first meditation—*The Gate of Life*. Other subjects are 'The Kingdom of God,' 'The Church and the World,' 'The Justice of God,' and 'War.' All contain much that is eminently quotable. We have given one address in an abridged form in 'The Christian Year' this month.

This is a vital book, and we have pleasure in drawing attention to it and endorsing the Bishop of London's preface: 'I heartily commend this book to the many people who are terribly troubled by the difficulty of reconciling the state of the

world as we see it to-day with a belief in the Power and Love of an Almighty God. The subject is treated with great frankness and reverence by one of the acutest brains in Europe.'

In the *Annual of the American Schools of Oriental Research*, xiv., for 1933-34 (Milford; 11s. 6d.), we have a full and detailed account of the exploration of Eastern Palestine or Transjordan, undertaken in 1932 and 1933 by Professor Nelson Glueck and party. No fewer than one hundred and fifty sites were visited from Ammân in the north as far south as Shôbek. All periods of habitation from the Early Bronze Age to the time of the Nabatæans are described, and there are twenty-eight plates of tells, buildings, and pottery. Not all scholars will agree with the view that there was 'an almost complete gap' in the history of settled communities in these regions from the eighteenth century till as late as the thirteenth, and it is well that Professor Glueck admits at least that the land was not 'completely unpeopled.' Nothing is more precarious than the hard-and-fast rules that are sometimes applied to pottery dating. The volume also contains a discussion by Professor Millar Burrows of Yale on the topography of ancient Jerusalem, as given in Neh 3<sup>1-32</sup>, and notes by Dr. Cyrus H. Gordon on an Aramaic Incantation in Iraq Museum. The *Annual*, like its predecessors, is of value to every Semitic student, and should find a welcome place beside the others.

In these days when discussion is rife on the subject of the nature of the State and what limits, if any, are to be set to the obedience of the individual subject, many will be grateful to Mr. E. F. Carritt for his brief and penetrating study, *Morals and Politics: Theories of their Relation from Hobbes and Spinoza to Marx and Bosanquet* (Milford; 6s. net). The title explains the contents so far; but there is a second part, positive not merely historical, in which the author deals with Philosophy of History, Political Rights and Duties, and in a concluding chapter with the General Will and the Contract. It is all very lucid and helpful, and we have seldom seen such value packed into so small compass.

*Christ and Evolution* (Milford; 9s. net), by Professor George A. Barton, Ph.D., S.T.D., LL.D., of Philadelphia, is a study of the doctrine of redemption in the light of modern knowledge. Dr. Barton is well known as a learned scholar in the fields of Biblical study and the History of Religions.

When he began his ministry fifty-five years ago he was an Arminian in theology and a 'Fundamentalist.' How far he has travelled since then will be gathered from the pages before us, in which he considers the subjects of the dawn of conscience in man, the growth of man's conception of God, Christ's Messianic mission, His great social and ethical teachings, and the development of the Church.

Man never fell, says Dr. Barton, from a state of perfection. The first sin was not the heinous sin of a perfectly moral being, but rather the venial sin of an ignorant child. Since man did not fall from a perfect state, he did not need to be restored to a perfection which he had never possessed. What he did need was the moral quickening and the moral power to enable conscience to triumph over appetite and passion. Such quickening and power could come from a Saviour who could renew and strengthen the will and integrate the personality.

But does God need to be propitiated and appeased before He can bring Himself to forgive sin? An examination of man's knowledge of God through the ages leads Dr. Barton to the conclusion that God is engaged in a great creative work that is far from complete, and that instead of being unreasonably angry with His children He pities them; that, indeed, the whole movement for the redemption and uplift of man originated in God's love.

The Person of Jesus Christ is then reviewed in the light of recent criticism, and the death of Jesus described as a sacrifice to human selfishness and hatred, and not as a sacrifice made to God, as demanding it before He could forgive man. It is, however, the mediatorship of Jesus in His life and death that saves man, giving man the assurance of forgiveness for past failure and union with a new source of moral power.

The same modernness of outlook combined with an essentially evangelical standpoint shows itself in Dr. Barton's treatment of the Christian ethic and the Christian Church. The Kingdom of God must come within before it can come without; the inside of the cup and platter must be cleansed before the outside can become clean. And again, creeds and theology are only explanations of the facts of the religious life; worship is the experience in which the life forces of the spirit are renewed.

The whole volume may be commended as a fresh and up-to-date commentary, from a liberal or at any rate modern conservative standpoint, on the great themes of the Christian faith.

*Devotion and Discipleship* (S.P.C.K. ; 6s. net) is a collection of the more important devotional works of that distinguished New Testament scholar and writer, the late Rev. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin. There is an Introduction and Memoir by the Rev. W. C. Simpson, Vicar of St. Bartholomew's, Dublin, and a Foreword by the Master of Sidney Sussex College, Cambridge. The books in question are (1) *Self-Training in Prayer*, (2) *After This Manner Pray Ye*, (3) *Self-Training in Meditation*, (4) *Alive unto God*, (5) *He Led Captivity Captive*, (6) *Discipleship*. Says the memoirist: 'He was first and last a Disciple, a disciplined, intimate friend of Jesus Christ,' and one could not peruse his devotional works without realizing how true this is. The industry by which he became so well equipped as a theological scholar was carried into his practice of the spiritual life. We commend this volume, so full of piety and unobtrusive learning, to those who have not read Dr. McNeile's devotional works. Those who have read them will be interested to know of their collection in so convenient a form as this.

An important and extremely valuable little book has been published by the Student Christian Movement Press with the title *Right Marriage* (6d. net). It is the joint work of a clergyman, the Rev. F. R. Barry, Canon of Westminster, Mr. Claud Mullins, a Metropolitan magistrate, and Mr. Douglas White, M.A., M.D. It is designed to be put into the hands of engaged couples in order

to prepare them for married life. The book is perfectly frank, both on the physical side of marriage and on such matters as the use of contraceptives, and wise counsels are given, both on these subjects and also on the practical difficulties that emerge in the relations of husband and wife. We could not think of a book better adapted to its purpose than this one, and hope for its wide usefulness.

We are in receipt of a copy of *The Mysticism of Ignatius of Antioch*, a thesis submitted to the University of Pennsylvania by Mr. Frederick Augustus Schilling, and printed in Philadelphia in 1932. We do not know whether or not it is available to the public; if not, it is to be regretted, for it is a singularly able and scholarly study of one who in some ways is the most important figure in early Christian history after St. Paul. After full consideration of the Ignatian Epistles, the writer sums up Ignatius as follows: 'His personal communion with Christ was of the highest type, like that of the Apostle Paul. His work and life as bishop was sober and practical, balanced by tradition and practice. As ecstatic prophet he has been one among many, and respected as one who was in closer touch with the divine than the average Christian. He was a true mystic, with the ecstatic and rational, personal and cultic elements well balanced and the ecstatic under conscious control. . . . From the view-point of *Religionsgeschichte* he was an epitome of the religious syncretism of his age.'

## Some Outstanding New Testament Problems.

### V. Luke's Disputed Passion-Source.

BY PROFESSOR ALFRED MORRIS PERRY, PH.D., D.D., BANGOR THEOLOGICAL SEMINARY, BANGOR, MAINE, U.S.A.

I. 'Does Luke contain an independent Passion narrative?' The question has been brought to the forefront in the source study of the Synoptic Gospels, both because of the historical value an independent Passion narrative would possess, and also because it is one of the corner-stones of the Proto-Luke hypothesis. And, although the real contributions of the *Formgeschichtliche* school have

in some quarters quite largely detracted from the interest in literary criticism, the question is by no means an idle one; for not only are the documentary sources one of the important stages in the formulation of the Tradition, but the longer-established and more objective methods of the literary criticism will yield more assured results within their own limits.