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will see to it. Many people find these consequences the hardest thing to meet. They have wronged some one deeply, too deeply for any recovery they can make. It may be some one who has been brought through their sin into moral degradation and has drifted down out of their life. The thought of this havoc in the soul of others is like a gnawing pain for which they can find no anodyne. But God has His own way of meeting that situation. The new centre of redeemed life which has come into our soul through God's love will have an influence beyond our ken. God will guide these currents that He has set flowing within us for the redeeming of the world around us. That task we must leave to Him. It is one of the unseen and mysterious results that come from putting the whole situation into His hands and leaving Him to work in it transformingly. For His forgiveness of us, His standing in with us means more than our transforming; it means also the redeeming of our world and of life around us wherever we touch it as we walk together, He and we, through the years. This is an unspeakable comfort. It is part of the peace that passeth understanding. It is part of the blessedness of sin forgiven.

To sum it all up, the conviction of sin brings us into a moral world in which God's love reigns. And through His fellowship we have power to step into it and live in it. We can only keep our place in this world on terms of utter sincerity. It is only on condition that we are utterly honest with ourselves that we have fellowship with one another and with God. 'If we walk in the light . . . we have fellowship one with another,' says John, 'and the blood of Jesus Christ his Son cleanseth us from all sin.' The strange fact is that His grace can so triumph over sin that He can make out of the old estrangement and ruin of it something beautiful. It will be different from what it might have been had sin not been allowed to invade our life, but it will be none the less beautiful: That is His victory. He is like a craftsman of genius who takes the debris of some ruined building and makes of it a new structure which might almost be said to justify the catastrophe which brought the ruin. 'Happy are the associations,' says Thornton Wilder, 'that have grown out of a fault and a forgiveness.' It is this victory of grace that makes St. Paul put the question, 'Shall we then sin that grace may abound?' To that there can be only one answer. No one who has seen the Cross which reveals what our sin cost God can ever listen to such a suggestion. But this is the amazing paradox of love that through the sin that sent us into exile and brought us into the despair of the lost, God finds the opportunity to show us His Infinite Love. It is this Love which is the blessedness of the redeemed. Even the pain and despair of guilt and loneliness become worth while if through them He has found us and brought us home.

Literature.

THE MORALITY OF CRISIS.

In *An Interpretation of Christian Ethics* (S.C.M.; 6s. net) Mr. Reinhold Niebuhr has written in a penetrating and provocative way about the problems of the soul in its relation to society. It is strange that in an age which seems to have succeeded in banishing the devil from its theology, the category of 'the demonic' should have become so alarmingly prominent in ethics, especially in the group-egoisms of 'immoral society.' It is also interesting, as the sign of the end of an era, that in ethics as in theology there is a revival of apocalyptic ideas. So in Barth, in the theology of crisis, and also here in ethics in the morality of crisis, we see the extreme reaction from humanism resulting in an apocalyptic attitude to human nature and to the facts of the world of our day. While Niebuhr would probably claim for his own position that it is a kind of prophetic realism, it is quite obviously the ethical counterpart of the Barthian reaction. But Barth's theological apocalyptic tends to become socially quietistic, while Niebuhr's ethical apocalyptic is socially evolutionary, as well as fiercely polemical against an idealism based on illusion, and against rationalism and naturalism in all their forms. He 'is almost inclined to agree with Karl Barth that this ethic "is not applicable to the problems of contemporary society nor yet to any conceivable society."' Both are doctrines of disillusionment, but if it be true that 'Luther trusted the redeemed man; Calvin trusted no man'

(McGiffert), both are thoroughly Calvinistic. Yet there is an ethical passion about Niebuhr which contrasts most favourably with Visser t'Hooft's interpretation of Barth's ethical attitude: 'We may warn each other, we may share experiences, we may point each other to the Gospel, but in the last analysis we must stand aside to watch God at work.' Niebuhr does not stand aside to watch—no more can we.

The first chapter contrasts his 'independent Christian ethic' with current liberalism and orthodoxy on the one hand, and with Marxism on the other. His use of the word 'mythical' to describe the central truths of our faith may puzzle some readers, but, as he explains, he uses it not in the sense of something illusory and unreal, but as Berdyaev says, 'Myth is a reality immeasurably greater than concept.' When the natural and the supernatural meet, life can only be expressed in terms of 'myth,' as Plato knew. Niebuhr refuses to follow orthodox Christianity 'in its premature identification of the transcendent will of God with canonical moral codes' or Marxism in its apocalyptic utopianism. Both liberalism and Marxism are 'secularised and naturalised versions of the Hebrew prophetic movement and the Christian religion.' His aim is to steer a middle course between idealistic dualisms and naturalistic monisms, and to maintain the tension between the transcendent and the historical, which alone makes a religion ethically fruitful.

In the second chapter he examines the ethic of Jesus, and finds it transcendent in the sense that it cannot be directly applied and formulated in a code of 'a prudential ethic which deals with present realities.' 'The ethic of Jesus is the perfect fruit of prophetic religion,' and follows logically from its presuppositions. It has an eschatological element and even basis. 'Anything less than perfect love in human life is destructive of life,' but 'with Augustine we must realise that the peace of the world is gained by strife.' The love-perfectionism of the Gospels is both inevitable and impossible.

In chapter three he joins issue with the assumption of liberalism, 'that human nature has the resources to fulfil what the Gospel demands,' but at the same time he refuses to agree that the Creation was really the Fall, as if finitude in itself was the essence of sinfulness, whereas it is the arrogant pretension of the finite creature to make himself into a god that does the mischief. This leads to a discussion in the next chapter of the 'relevance of an impossible ethical ideal,' where he has very pertinent things to say about the relations of the regulative principles of justice and equality to the ideal of love, and generally about the influence of religion in accentuating the demonic pretensions of political and economic structures, and in promoting instead of lessening strife. 'Christianity has been more frequently a source of confusion in political and social ethics than a source of insight and constructive guidance.' The only exceptions he allows to this startling indictment are Thomist Catholicism and Calvinism.

Chapters five and six continue the criticism of Christian orthodoxy and liberalism, in further discussion of the relations of the law of love to the realities of politics and economics, with a wealth of historical allusion to show how Christianity has 'always had to borrow from some scheme of rationalism to complete its ethical structure,' and yet has challenged and transcended every phase of culture and civilization. The last two chapters deal with 'love as a possibility for the individual,' and 'love as forgiveness,' for 'the crown of Christian ethics is the doctrine of forgiveness.' Here the conflict becomes most acute, for 'love as forgiveness is the most difficult and impossible of moral achievements.' On the levels of justice and mere morality it is completely impossible, where claim meets claim, and the best to be achieved is a workable compromise. For the enmity between man and man is not only rooted in natural divisions but is nourished and accentuated by our idealisms. There is no deeper pathos in the spiritual life of man than the cruelty of righteous people.'

The Kingdom of God remains transcendent. An individualistic absolute ethic which shuts its eyes to the demonic perversions of our best endeavours, and all evolutionary, educational, reformist policies are alike inadequate. Yet we are saved from complacency as from despair by faith. We can neither solve our problems nor leave them alone. 'The vitality and the resulting anarchy of human existence is the vitality of children of God.'

Whether or no we grant Niebuhr's assumptions or agree with his conclusions, we cannot but profit from the fearless pungency of this admirable book.

TWO RECENT BOOKS ON THE FOURTH GOSPEL.

Two recent books on the Fourth Gospel are of much interest because they give the ripe conclusions of two Biblical scholars who have devoted many years to the study of its teaching. Principal

W. F. Lofthouse's *The Disciple Whom Jesus Loved* (Epworth Press; 3s. 6d. net) consists of four lectures delivered at Cambridge in the summer of 1935 to visiting students in connexion with 'the Vacation Term for Theological Studies.' The subjects treated are: The Fourth Gospel and its Author; Hellenism in the First Century A.D.; The Religious and Theological Conceptions of the Fourth Gospel; and The Fourth Gospel and Christian Belief. Dr. Lofthouse examines the various objections which have been brought against the traditional view of Apostolic authorship, and comes to the conclusion that 'to be frank, there is nothing that is really inconsistent with the work of an eye-witness.' He is also far from thinking that the Gospel is deeply influenced by the Hellenism of the first century, and maintains, on the contrary, that it 'is one long protest against the fashionable views that surrounded the author.' 'The author,' he says, 'has no doctrine of the *logos*. Save as a means of attracting the attention of his readers at the beginning of his work, it would appear even that he has no interest in the *logos*. His interest is in the doctrine of the Son.' In the last two lectures Dr. Lofthouse repeats many of the arguments presented in his book, 'The Father and the Son,' and, in particular, his contention that the characteristic teaching of the Evangelist can be derived from no one else save Jesus Christ Himself. The book is written in a popular style and is impressionist in character; it contains many valuable and striking thoughts, but the conclusions, we suspect, fall rather too easily 'on the side of the angels.' There are one or two small errors. It is not true that 'all' students recognize identity of authorship with the Gospel in the case of 1 John, and the saying of the Baptist (in Jn 1^{29}) is not recorded twice. Moreover, does not the meaning of this passage call for discussion?

Canon J. O. F. Murray's *Jesus according to S. John* (Longmans; 15s. net) is built upon a different plan, but reaches similar reassuring results. The writer's object is 'to enable the student to see what help the Evangelist can give us in forming a coherent picture of the public ministry of Jesus,' including 'the nature of the office with which He had been entrusted' and 'the inner life of communion with His Father in heaven.' The book is really an attempt to rehabilitate the traditional authorship and estimate of the Fourth Gospel. For example, the former Master of Selwyn says that, 'from a strictly literary point of view, the internal evidence for the authorship of the son of Zebedee, as Lightfoot and Scott Holland present it, is overwhelming.'

We gladly bear witness to Canon Murray's expository powers and the spiritual insight of much in his devotional treatment of the subject-matter of the Gospel.

KARL HEIM ON WORLD PROBLEMS.

Karl Heim's Sprunt Lectures have been published under the title *The Church of Christ and the Problems of the Day* (Nisbet; 6s. net). The lectures were originally written in English, and only once or twice will the fastidious reader guess that the writer is not an English-speaker born. Karl Heim has enriched theological thought already, and the thought has been sometimes not too easy for the ordinary reader. This work will present no such difficulty. It is simply but forcibly written on subjects that the plain man, if he be a thinker at all, is profoundly interested in. The problem dealt with is that which has confronted us all since the collapse of our optimistic confidence in inevitable progress. Rationalization has broken down. It did good service up to a point, but beyond that it will not go. It breaks down before the brute fact of the struggle for existence. There are only two ways open to us—despair or faith in God. Very interesting is his second chapter which deals with the new 'German' faith. That he represents as an attempt to evade the dilemma—despair or faith in God. It really offers no way of escape from our distress; it is only an attempt to evade frank facing of the question as to the reality of God. There follows a chapter on the significance of Luther's thought for the present day. Then we have discussion of the reality of sin and atonement; Christ, His Church and the world; the power of prayer, and finally, 'I am the Resurrection and the Life.' Every chapter is rich in significance and suggestion, and we cordially commend this book. It deals with the most living problems of our day, problems with which from time to time every minister must deal if he is not to miss a great opportunity. There is widespread in our day, with all that seems so superficial and cynical, a wistful heart-hunger for reassurance and certainty in a shaken world, and we can recommend no book better than this as a guide and example and instructor.

BRUNNER'S GOD AND MAN.

God and Man (S.C.M.; 5s. net) is a group of four essays by Emil Brunner; they are entitled respectively—The Philosopher's Idea of God and the Creator God of Faith; Faith in Justification and

the Problem of Ethics; Church and Revelation; Biblical Psychology. Brunner himself gives the book the sub-title 'Four Essays on the Nature of Personal Being.' The first, second, and third essays are at first reading more connected than the third; but all four make a unity. The argument in brief is as follows: the Reformers showed that the attempt to synthesize the findings of philosophy and revealed truth is impossible, for all philosophies agree in making God and the thinker fundamentally one, while Christian Faith affirms a God who is Divine Personality, Divine Initiative. In the second essay it is held that rationalist ethics has two species — idealistic legalism and realist eudæmonism. Both trust man himself to achieve the good; both are legalistic, impersonal, self-centred, and in the issue self-righteous. Only Christian Faith releases us from ourselves, and makes us truly free agents. In the fourth, Brunner similarly shows that no scientific psychology does justice as Biblical psychology does to the fundamental facts about human nature, that man is a sinful being with a chasm in his nature. The third essay deals with the Church as the vehicle of the message of Salvation.

Presupposed all through is Brunner's distinction between general and special Revelation. One may here and there find difficulty in understanding all Brunner's points, and one may find the conception of Revelation as he uses it somewhat baffling; but no one will read these essays without great profit.

The value as well as the interest of the book is increased when we notice that it has been translated very competently by Rev. D. Cairns, the son of Principal D. S. Cairns. Further, that Mr. Cairns is the able grandson and son of very distinguished forebears is abundantly testified by the exceedingly able Introduction which he has contributed, in which he draws an informative contrast between Brunner and Karl Barth, and does us a great service in discussing the distinction of a special from a general revelation.

THE DOCTRINE OF THE TRINITY.

The Rev. G. L. Prestige, D.D., did much work for the projected Lexicon of Patristic Greek, so much indeed that he found himself with a pile of material far in excess of what the Lexicon could use. He has put that to good use, and in consequence has given us a portly and very learned work, *God in Patristic Thought* (Heinemann; 12s. 6d. net). His aim is to give a critical account of the important terms employed chiefly by the Greek Fathers, and on that basis to explain their doctrine. It was a long process of hard thinking that had to be undergone; mistakes were made, and had to be corrected; terms were tentatively employed, some were discarded, others had to be given a new shade of meaning. But Dr. Prestige is convinced that the perilous undertaking had to be faced in the interests of the truth of Scripture and Christian experience; and he is persuaded that on the whole the formulation of Trinitarian Doctrine as the Greek theologians finally attained it is impressive and of abiding worth.

He crosses swords with writers like Harnack and Mackinnon, who blame the Greek theologians for 'corrupting' the Gospel by forcing it into the mould of Greek philosophy. He reminds us that it is the duty of the Christian thinker to go on thinking; and holds that so far from forcing Christian truth into a Greek mould, precisely the opposite was done—philosophic terms were modified to suit Christian truth. There are in the book fourteen long chapters, and we have not space to analyse any of them. What has been said may suffice to indicate the scope of the book. The conclusion Dr. Prestige reaches is this: the Greek theologians were confronted with the problem of doing justice to monotheism on the one hand, and on the other to the revelation of God as threefold in Christian experience. 'It was laid down that God is a single objective Being in three objects of presentation.' 'God is one object in Himself, three objects to Himself.' 'In more modern language,' but 'in loyalty to the spirit and meaning of Greek theology,' it may be said that 'in God are three organs of God-consciousness, but one centre of divine self-consciousness. As seen and thought, He is three; as seeing and thinking, He is one.'

LIFE HERE AND NOW.

Lord Ponsonby's book, *Life Here and Now* (Allen & Unwin; 10s. 6d. net), will certainly evoke interest, stimulate thought, and doubtless be widely discussed. It is well written in language that the plain man can understand. It deals with metaphysical puzzles about Time in a way that proves that Lord Ponsonby has read widely and pondered deeply. There is much in the book with which we heartily agree. For its value lies in its emphasis on the old maxim, 'Act in the living present.' It is a new and forcible exposition of the gospel of work. It reminds us that we are often mistaken in our judgments of value, and never so much as when we belittle our own possible influence. So far we gratefully acknowledge Lord Ponsonby's contribu-

tion, and appreciate his powerful plea in particular that now is the time for each individual to determine and make known what is his attitude to war. But where he and his Christian readers will part company is on his quite politely expressed demand that we should abandon faith in immortality. To him it is an incubus; to us it is an inspiration. No doubt he marshals strong arguments against it, some of which the ordinary Christian would find difficulty in meeting. No doubt as soon as we begin to picture future conditions in any detail, we fall into confusion and probably contradiction. Immortality is of Faith, not of knowledge; and it is a pity that Christian thinkers ever attempted to give definite form to those things which, according to St. Paul, it hath not entered the heart of man to conceive. What is to be our inspiration to make that most of 'Here and Now' which Lord Ponsonby so strongly urges? With him it comes to this—so doing we shall make a better world for posterity. But in the course of time this will be a world uninhabitable by man, and all human values will, in consequence, on Lord Ponsonby's view, perish and disappear. He lays stress on the value of the evanescent. But the evanescent has no value save for some mind; and when no mind is left, what can be the value of anything? in particular, of striving to make a better world for posterity?

THE PROBLEM OF POLYCARP'S EPISTLE.

In an appendix to his recent work on 'The Primitive Church' reference is made by Professor B. H. Streeter to an interesting suggestion communicated to him by Dr. P. N. Harrison, to the effect that what has come down to us as the Epistle of Polycarp to the Philippians is really two letters—a short letter, comprising chs. xiii. and xiv., written at the time of the death of Ignatius, and a longer letter (chs. i.–xii.) written ten years or more later. The suggestion is at once interesting and important, because its verification would not only solve problems of interpretation which have vexed the minds of Lightfoot, Harnack, and many others, but throw additional light upon that still obscure period of Church History, the first half of the second century.

Students of this period of Church History will be glad to learn that Dr. Harrison has now worked out the suggestion above-named (which met with the approval of the late Dr. F. C. Burkitt), and has presented the evidence in detail in a learned and scholarly volume entitled *Polycarp's Two Epistles to the Philippians* (Cambridge University Press; 21s. net).

The Epistle of Polycarp contains two apparently conflicting series of indications as to the circumstances of its own origin. One of these series points to a date not many days after the departure of Ignatius from Philippi, when his friends in Smyrna, having heard of that departure, were looking forward with intense interest and concern to further news of him. The other series points to a much later date, when Polycarp, as well as the Philippians, must have known for some time beyond all shadow of doubt that Ignatius had suffered the fate of martyrdom which his friends had hoped against hope would not befall him.

Dr. Harrison is of opinion that there is a real contradiction here, and that the only way to resolve it is to abandon the assumption, entertained by Lightfoot and Harnack, and indeed all parties hitherto, of the Epistle's unity. It is to assume instead that we have here two different Epistles written at different times by the same author.

It is Dr. Harrison's contention, supported by much careful investigation, that the adoption of this two-letter hypothesis leads to a more credible notion than has been held hitherto of the way in which things really happened in the period A.D. 100–150; and he would now welcome a thorough discussion of his hypothesis on the part of patristic scholars.

His volume, which is clearly and attractively written, is furnished with a noble bibliography, as also with the Greek text and a translation of Polycarp's short but significant letters.

JOHN CALVIN.

Emeritus Professor James Mackinnon, Ph.D., D.D., D.Th., LL.D., of the University of Edinburgh, has added another volume to his notable list of publications in general and Church history. It is entitled, *Calvin and the Reformation* (Longmans; 16s. net). It may be regarded as a companion volume to his four-volume work on 'Luther and the Reformation.' It has been published timeously in the quatercentenary year of the first appearance of 'The Institutes' and of the commencement of reforming activity at Geneva (1536). And it is marked by the careful scholarship, the profound learning, and the clearness of exposition which one has come to associate with Dr. Mackinnon's name.

It is explained in the Preface that the present work is not a biography, but primarily a critical survey of the Reformer's work and influence, into which the biographical element only enters as far as it is relevant to the survey.

The Introduction contains a sketch of the Reformation at Zürich under the leadership of Zwingli, which provided in its general features the model for the Reformation at Geneva and the other parts of Switzerland. Then follows the critical survey of which the book is mainly composed, and which is arranged on the lines of the historical sequence of events; beginning with the early days of Calvin, advancing through the story of the reorganization of the Genevan Church, and of the opposition encountered (including the tragedy and 'scandal' of the fate of Servetus), and closing with an account of Calvin's services, not only as the champion of the reformed cause against Rome, but also as mediator in the internal quarrels of the Reformed Churches in Germany and Switzerland, as director of the evangelical mission to his native France and other western lands, and as the protagonist of the reformed cause in the sphere of international politics. The concluding chapters treat of Calvin as a theologian, presenting an outline of the contents of 'The Institutes'; and of Calvin as a man, showing a balanced estimate of his character and significance.

Dr. Mackinnon, as the following words of his clearly show, is fully alive to the fact that Calvinism does not influence the twentieth-century mind as it did that of the sixteenth and seventeenth centuries: 'If John Calvin were to be born anew in the early twentieth century, he would have difficulty in recognizing himself in large numbers of his modern spiritual descendants. He would seek in vain for the theocracy and the consistory in Geneva or elsewhere. He would find the members of the Theological Faculty of its University, and of many other Universities, criticising his doctrine of predestination and reprobation. He would find many critics in the theological schools applying the higher criticism to the Scriptures, without incurring disqualification for the ministerial office. He would find that historic investigation had gone considerably beyond his depth in its treatment of the origins and early development of Christianity. He would find leading theologians disposed to give even Servetus a judicial hearing in the debate over the Christology of the Greek Fathers.'

WORSHIP.

The 'Library of Constructive Theology' has given us several books of conspicuous worth, such as Canon Barry's 'The Relevance of Christianity' and Professor Mackintosh's 'The Christain Experience of Forgiveness,' but we question if any of the previous volumes possesses greater distinction of matter and manner than the latest, Evelyn Underhill's *Worship* (Nisbet; 10s. 6d. net). The book is divided into two parts. The first part expounds the fundamental characteristics of Christian worship, its 'theocentric yet incarnational' temper, the way and degree in which ritual, symbol, sacrament, and sacrifice enter into it, and the many strands that are gathered up and expressed in the Holy Supper, and finally the need and place of both corporate and personal worship. These fundamental principles are illustrated in the second part by chapters describing different historical types of worship, from the Jewish, through the early Christian, the Catholic, the Reformed, the Free Church worship to the Anglican tradition.

This bare description of the course of Miss Underhill's thought gives little idea of its beauty and fulness. Any one who knows Miss Underhill's previous work will be prepared to find here the two features of all her writing, a profound spirituality, and, along with this, an unusual sanity of judgment. However 'far ben' she penetrates, she never loses sight or hold of realities. It is this, perhaps, that accounts for the kind and sensible recognition of worth and truth in unlikely quarters. She detects the Divine element lying in the crudest forms of primitive superstition. And (what is far rarer) she appreciates the truth and goodness in forms of worship that are not her own. 'My wish has been [she writes] to show all these as chapels of various types in the one Cathedral of the Spirit.' Catholic, Free Churchman, Presbyterian, Jew, Anglican—all will find their own forms appreciated here with a sympathy and understanding that are the fruit of a really catholic mind. Of the book as a whole we may say that it is a rare and precious possession.

Towards Peace of Mind is an attractive title for a book (Allen & Unwin; 6s. net), because it is the one thing every human being is seeking. Dr. Karl M. Bowman, Chief Medical Officer, Boston Psychopathic Hospital, has written the book, and presents us with a sort of guide to successful living. He deals with inheritance and its limiting effects, the glands and their influence, instincts and emotions, problems of child training, fatigue, alcohol, sex, tobacco, education, worry, fear, and most other things. If peace of mind can be gained through mental and physical hygiene, chiefly mental, then Dr. Bowman will show you the way. It is not that the doctor ignores the place of right beliefs, but that the beliefs that are right seem to be the beliefs

that are useful. If this book has the limitation that all such books have, it at any rate deals with a multitude of practical problems in a practical fashion, and on its own level furnishes an element of sane guidance for practice.

A very striking principle is laid down in *Thought and Imagination in Art and Life*, by Katharine M. Wilson, M.A., Ph.D. (Allen & Unwin; 7s. 6d. net). It is that feeling and not reason is the guide to truth. With most people it is a feeling judgment that determines their appreciation of art. It is the same with the determination of our acts and our attitude to truth. A 'feeling apperception' of a general truth is as legitimate an approach as a reasoned one. That we have a strong feeling about a fact may be in itself an indication that the fact is a true one. Most of the principles people use as guides are determined as much by their feelings as by their reason. Our minds are fitted to recognize truth when we see it, and the mere statement of it carries conviction. Relying on this general creed, Dr. Wilson discusses art and life, imagination and children's stories, the sense of humour and the moral sense, love, consolations, and instinct and immortality. The essays are detached, but all have the common approach and assumption indicated above, and they are all delightful to read.

The Rev. A. M. Coleman has published a little book entitled *Six Liberal Thinkers* (Blackwell; 2s. 6d. net). He is obviously in sympathy with Liberal or Broad Church Anglicanism, and his sympathies have led him to write six articles (five of which have already appeared in various periodicals) not only on such moderns as F. C. Baur, D. F. Strauss, Mark Pattison, and E. Hatch, but on Clement of Alexandria and Erasmus. The articles are informative on popular lines, and the treatments of the various subjects as diverse as the subjects themselves. There is not much in the pages that may be called topical, unless it be the remark quoted from Dr. Elliott Binns: 'What is troubling us to-day is not only original sin, but also aboriginal stupidity.'

It would not be easy to find a more interesting and well-informed account of China and Chinese Missions than is given in *China Calling*, by the Rev. Frank Houghton, B.A. (China Inland Mission; 1s. 6d. net). The style of the book is unusually vivid and popular, while as to its substance it gives just the right kind of information. Its pages are crowded with facts about the country and the people, the religious and political situation, and the methods and progress of Christian missions. In a searching discussion of missionary methods the significant fact is mentioned that in recent years, while the number of missionaries in China has diminished by over two thousand, the China Inland Mission in response to a great appeal of faith has increased its staff by over two hundred. The book may be warmly commended to all who are interested in the fortunes of China and her Christianization.

The Church of Scotland Youth Committee have reprinted from their magazine *Morning Rays* a series of booklets containing simple Bible stories for very young children. On one page is a brief sentence in large type, and on the opposite page a picture. There are twelve booklets, each with its story occupying six or seven pages. The pictures are well done, and the words are simple enough for a small child to grasp. The booklets are to be strongly commended. They are issued by the Publications Committee of the Church of Scotland, Edinburgh, at 1s. 2d. by post for the twelve.

The Church of Scotland Year-Book for 1937 is ready. It is full of information, and will be found quite indispensable for all ministers, office-bearers, and church workers. It seems to us to differ from many church year-books in the comparatively small space given to lists of ministers, leaving the bulk of the volume free for the various branches of the church's work. Its contents page makes an impressive show. One item which should not be missed is the very interesting account of the Right Rev. Daniel Lamont, D.D., Moderator of the Church, 1936–1937.

Recent political events have brought Zionism so much to the front that there is some danger lest we should regard all Jews as Zionists. A short article by Dr. C. G. Montefiore in the 'National Review' for December 1936, aims at correcting this impression, and insists that, in the view of many, true Judaism is a matter of religion, not of race or of politics. In a recent pamphlet, *The Jews: Race, Nation, or Religion?* (Dropsie College, Philadelphia; 75 cents), the distinguished American-Jewish scholar, Solomon Zeitlin, Ph.D., seems prepared to adopt a similar position, though he confines his formal argument to the period of the Second Commonwealth (538 B.C. to A.D. 70), and expressly leaves open the possibility of later modification. His work is mainly a study of various terms used—Hebrew, Israelite, Jew, etc.—both in Hebrew and in

Greek. Before the Exile the common name was 'Israel,' and 'Jew' ('Judahite') was confined to subjects of the southern kingdom. After the Exile, 'Jew' could be, and commonly was, applied, not only to the Judæan community, but also to that of Egypt. It thus had a religious and not a political signification, and, similarly, the Greek term ὁμόφυλος might include proselytes from any race, and dwellers in any State, even outside the Roman Empire. Only after the destruction of the Second Temple did the old name 'Israel' reappear, 'Jew' being contemptously retained by the Gentile world.

Once or twice Dr. Zeitlin might have cited other evidence in addition to that which he actually adduces. In illustration of the last point mentioned, he might have noted that the word 'Christian' seems to have been originally a contemptuous nickname. And, in citing the well-known Temple notice forbidding ἀλλόφυλοι to pass beyond the great balustrade, he might have quoted the inscription on the surviving tablet, which differs slightly from the form preserved in Josephus. But his argument is clear, well stated, and, apparently, convincing.

The high standard of Duckworth's Theology Series is fully maintained in Principal T. Hywel Hughes's *Psychology and Religious Origins* (Duckworth; 5s. net). The first three chapters deal respectively with the relation between Psychology and Religion; Psychology and the Origin of Religion; Psychology and the Nature of Religion. The remaining four treat of the rise of religious ideas—God, Worship, Sacrifice, and Immortality. All through the treatment is lucid and thoroughly competent. A great variety of views is considered, and Dr. Hughes's criticism is sound. We have no hesitation in saying that this is undoubtedly the book which by reason of its fulness, compactness, and clarity of treatment is fitted to become a textbook for students, while still profitable for the general reader who wishes enlightenment on the present position in the study of the psychology and so far also the history of religion.

There have been so many studies of the Lord's Prayer, critical, devotional, and homiletical, that one would imagine there was no room for more. Yet the great themes of the faith must ever be handled afresh and commended to each new generation of readers. *The Lord's Prayer in Modern Life*, by the Rev. R. Guy Ramsay, M.A. (Kingsgate Press; 2s. net), is a commendable example of this. The exposition is not in any special degree connected with modern life. It is a simple, straightforward restatement of an old and familiar theme. It passes lightly over critical points and aims at the spiritual guidance of the general reader. The subject, familiar as it is, is treated in a fresh and interesting way, and is illuminated by a number of apt illustrations. It should prove very helpful for Bible-class study.

Dean Inge in his retirement still continues to bring out of his treasury things old and new. His latest book, *Freedom, Love and Truth* (Longmans; 12s. 6d. net), is designated in the sub-title 'An Anthology of the Christian Life.' It consists for the most part of a catena of quotations from more than a hundred religious writers in prose and verse. 'The reader,' Dean Inge says, 'must dip into the book, and mark the extracts which "speak to his condition." I have tried to make this anthology representative of Christian piety, not only of my own predilections, but I have deliberately drawn by preference from our Anglican writers.' These quotations are arranged in order under such main headings as the Necessity of Religion, God, Jesus Christ, the Fruits of the Spirit, the Inner Life, Life's Pilgrimage, the Journey's End. Among the writers quoted, Jeremy Taylor takes pride of place with extracts extending in all to over twenty pages. Some of the prose quotations, it may be felt, are unduly long, but the book is full of gems. In a most interesting introductory essay, Dean Inge discusses the question of what the Christian life means. He finds it to have the essential character of a spiritual discipline, an unworldly frame of mind, a mysticism which has deep affinities with the religious philosophy of the Neo-Platonics.

The Threefold Bond, by the Rev. Reginald Kirby (Marshall, Morgan & Scott; 2s. 6d. net), has a title which does not throw much light on the subject of the book. It is in the main an exposition of John Owen's work, 'Of Communion with God the Father, the Son, and the Holy Spirit.' This is introduced by a short sketch of the great Puritan divine, and is followed by some studies of the practical issues of communion with the Triune God. John Owen's writings, however solid, have never been regarded as easy or attractive, and it may be doubted whether this brief exposition will commend them to the modern reader. Owen's arguments also as to the possibility of communion with each person of the Trinity distinctively would seem to go beyond safe Scriptural ground. The introductory sketch is easily the most interesting part of the book, while the concluding chapters, in which communion with

God is treated as having practical issues in the conquest of fear, in spiritual victory and consecration, contain much that is of value.

The Very Rev. R. H. Malden, Dean of Wells, is of opinion that the Apocrypha has fallen into undeserved neglect in England, partly through the action of the Reformers in the sixteenth century in relegating its books to a position of inferiority, and partly through prejudices which prevailed during the early part of the nineteenth century: since the year 1825, the British and Foreign Bible Society has on principle refused to print the Apocrypha. Accordingly, Dr. Malden has issued a volume bearing the title of *The Apocrypha* (Milford; 4s. 6d. net), comprising a course of six lectures recently delivered by him in Wells Cathedral. He shows very clearly the relation of the Apocrypha (or deutero-canonical books, as he would prefer to call it) to the Bible, and explains how the books of the Apocrypha came to be written. Then he proceeds to indicate their contents, dividing them into works of fiction, wisdom literature, works of history and prophecy, and apocalyptic works. There have been other recent guides to the Apocrypha besides this of the Dean of Wells, but we commend his little book very heartily for its conciseness and attractiveness.

The Dean of St. Paul's is a busy man. He is Editor of the Library of Constructive Theology, and, in addition to his own numerous writings, he has become responsible for a new series, 'The New Library of Devotion.' The idea of this series is that, as the older devotional classics do not make the same appeal to the man of to-day as they did earlier, devotional literature to be helpful must take account of the mental and spiritual atmosphere of our own time. No book could more fitly fulfil such an aim than *The Veil of God*, by Principal H. Wheeler Robinson, D.D. (Nisbet; 2s. 6d. net). God is hidden from us, not only by His own Majesty, and by our sin, but in other ways. Nature, history, man's own experience, the Bible, death are, or may be, all veils concealing God. Dr. Robinson deals with each of these 'veils' in turn. His book is in one respect different from older devotional manuals. It is not merely meditation. It is full of hard thinking, and aims at 'comfort' by enlightenment. It deals with many of our commonest and most perplexing difficulties, and always reasonably and helpfully.

The Rev. Hugh A. Studdert Kennedy, brother of the better-known 'Woodbine Willie,' has written a book, *And I will give Him the Morning Star* (Putnam; 6s. net). It is a book into which he has put a great deal of himself, and contains reflections on life and death, on sickness and sin, which are seriously, even passionately, held. They will not be easily understood or accepted by many others. Mr. Kennedy leans heavily on Mrs. Eddy and her 'Science and Health,' and his philosophy is a kind of idealism which is now somewhat of a 'back number.' But his book deserves consideration, if only for the earnestness with which he deals with many of the problems that urgently confront the common man.

Justice, long overdue, has at last been done to the work of Thomas Sherlock, who was Bishop of Bangor, 1628, of Salisbury, 1734, and finally of London, 1748–61—*Thomas Sherlock, 1678–1761*, by the Rev. Edward Carpenter, M.A., B.D., A.K.C. (S.P.C.K.; 15s. net). Mr. Carpenter has had access to many manuscript sources hitherto untapped. Sherlock's lot was cast in stirring times, and his influence on many questions was considerable, alike in Parliament and in theological controversy. In politics the country was agitated by such crises as the Spanish War, the South Sea Bubble, the Porteous Riots, and the Jacobite rebellions, and Sherlock had his own views on all. But more important was the part he played in the Deistic controversy, in which he expressed some views and used some arguments that have more than a mere historic value. Mr. Carpenter writes well, and has given us not only an interesting but an informative book.

From an Office Window, by Mr. J. W. Jessop, M.A. (Stockwell; 3s. 6d. net), contains the reflections of a business man who, after the rush of early life, has found some leisure to look round and take stock of things. Kindliness is perhaps the note that principally characterizes his book. There is nothing very original or revolutionary about these reflections, nor are the pages lit by any literary allusions, but the writer discourses very pleasantly throughout on such themes as Business, Leisure, Materialism, Foreign Competition, the State, the Empire, the Clash of Colour. The views expressed are marked by strong common sense, and the reading of the book will fill a pleasant hour.