strongly for a recovery of spiritual values. 'The command of Nature has fallen into man's hand before he knows how to command himself,' one writer asserts. And Professor McDougall means much the same when he says that 'every step of progress physical science may make in the near future can only add to our dangers and perplexities,' and he goes on to plead that only a shift of emphasis from the mechanical to the biological sciences can save us, meaning by 'biological sciences' those which are concerned with life, physical, mental, and spiritual.

These voices are representative of the rapidly growing revolt against the mechanistic standard of values that has been so prevalent. There is among thinking people an increasing realization that the prime need of mankind is the recovery by the soul of man of a power of control over his own manifold activities, a capacity to direct those currents of change on which he seems now to be floating without apparent concern for whither he is drifting, or ability to stem the tide, when he knows full well that it is carrying him far out of his course. The tide will not turn of itself. There is no reason why it should turn at all. And the perception of this has created in thoughtful minds in all spheres of life an intense sense of the need of a spiritual foundation for life.

The drift of Canon ELLIOTT's book is just that the Church should be awake to this prospering wind of heaven. If this age of mechanism is near the point of exhaustion, and a new era is being born in which the spiritual will be dominant, this is a great opportunity for the Church, which has as its very heart and soul the message such an age is awaiting, that faith in God is the one security in a perishing world, and that the eternal worth of man, redeemed by Christ, a child of God, can only be secured by its gospel of grace. And so he proceeds to ask, first, what are the churches for? And on the back of that, what do we need? He is very practical and plain spoken on both these matters, and his answers will do much to reinforce the appeal to the nation that has inspired his book.

The Beatitude of Giving and Receiving.

By the Very Reverend Richard Roberts, D.D., Toronto.

I.

'I HAVE coveted no man's silver, or gold, or apparel,' said St. Paul on taking leave of the Ephesian elders. 'Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive' (Ac 20^{33-35}). The *logion* seems to fall into its place here with perfect aptness. Nevertheless, there may well be some hesitation in accepting the saying, as it stands in English, as a faithful rendering of our Lord's mind. Blunt, in the *Clarendon Bible: Acts*, suggests that 'it may be an authentic saying of Jesus, or it may be Paul's summary of many words of Jesus.' It is true that there are 'many words' in the Gospels that bear upon the grace of giving and upon the manner of giving. But it would be difficult to find a group of sayings which, summarized, would give us this particular result. For it is one thing to say that it is blessed to give, and quite another to say that it is more blessed to give than to receive.

For that is not necessarily true. There cannot be givers without receivers. Giving and receiving are the obverse and reverse sides of one and the same transaction; and there is no reason why both should not be equally blessed. The man who is too proud or independent to receive what is offered to him in simple generosity is guilty of the sin of frustrating a gesture of fellowship. It may be that it requires less grace to give rightly than it does (for some persons at least) to receive rightly, and that consequently it may sometimes be more blessed to receive than to give. Certainly there is no blessedness in any but gracious giving. The giving which is marred by patronage or condescension blesses none, neither him that gives, nor him that receives; and there may be grudging and ungenerous giving, which hurts both giver and

co-operating agencies, national and international, that they have possibilities of effective service which we are only beginning to appreciate. One result which we may reasonably expect from the Conferences is that they will direct the attention of their constituent bodies to the importance of these agencies and secure for them the interest and support they deserve.

There is a third possible outcome of our meeting which, while less impressive to the superficial observer, may be found in the long run even more far-reaching in its consequences, namely, the determination to make effective provision for that long-time process of prayer, of study, and of experiment on the part of all the Churches which alone can transform our movement for unity from the concern of a few individuals and groups to the common responsibility of the Church as a whole.

It is one of the most encouraging signs of the times that so many in all parts of the Church are beginning to feel the importance of such co-operative thinking. Among those who have contributed most largely to the preparation for the Oxford and Edinburgh Conferences are university and seminary professors. We must see to it that this co-operation continues; that all of our teachers of theology, to whatever branch of the Church they belong, feel it their responsibility not only to interpret to their students the history and the convictions of their own branch of the Church, but to make them realize their fellowship with all other Christians in the Church universal.

One of the oldest and most honoured of the seminaries in the United States, Princeton, is planning to create a Chair of Ecumenical Theology, of which missions as hitherto understood shall be a part, in the hope that in this way it may help to bring the ministers of the future to a new consciousness of the significance of their membership in the one holy Catholic Church. It is an example which may well be followed in every branch of the Church.

But the teachers alone cannot do what needs to be done. All of us, men and women, ministers and laymen, must feel our responsibility not only for acting but for thinking together.

In a recent number of *Harpers*,[1] Mr. H. G. Wells calls attention to the imperious necessity of organizing the thinking of the world if we are to avoid the danger with which our present irresponsible procedure is threatening civilization: 'As mankind is,' he warns us, 'so it will remain unless it pulls its mind together. And if it doesn't pull its mind together then I do not see how it can help but decline. Never was a living species more perilously poised than ours at the present time. If it does not take thought to end its present mental undecisiveness catastrophe lies ahead. Our species may yet end its strange eventful history as just the last, the cleverest, of the great apes. The great ape that was clever—but not clever enough. It could escape from most things, but not from its own mental confusion.'

What Wells here says is only too true. We must pool our knowledge or perish. But where is the dynamic to be found that shall nerve mankind for the gigantic effort which such concentrated thinking involves? This dynamic, our only hope of achieving a world-wide brotherhood, we Christians find in faith in the Father God whom Christ has revealed. To supply this dynamic and to provide it with adequate organs of expression is the supreme opportunity of the Oxford and Edinburgh Conferences.

[1] 'The Idea of a World Encyclopædia,' April 1937, p. 482.

Literature.

MODERN TYPES OF THEOLOGY.

THE significant element in Professor H. R. Mackintosh's greatness was his complete and reposeful adequacy. It is often forgotten that while God can make any man a Christian, that indispensable quality in a theologian by no means exhausts his equipment. Hence the prescription of test courses of study for ministers in all denominations; for they must all teach doctrine. In a doctor of the Church, like Mackintosh or Barth, the necessary equipment is unusually high. Perhaps the main sign of the former's distinctive gifts is the fact that in him high philosophical ability never for one moment blinds him to the difference between metaphysics and theology. Hence not only his

great contributions to theology proper, but his right to deviate, in this posthumous publication—*Modern Types of Theology: Schleiermacher to Barth* (Nisbet; 10s. 6d. net)—into an *historical* monograph upon his own subject. It is precisely his power thus to distinguish between the science of what is revealed and the findings of mental science that has enabled him to analyse and define the over-reactions against the Enlightenment which began with Schleiermacher, culminated in Troeltsch, and was adjusted with a contrary over-emphasis by Kierkegaard. The swing of the pendulum through a century and a quarter becomes steady again in Barth. A characteristic equability of historical judgment, which refuses to pass over any aspect of any writer, distinguishes the entire treatment.

Brunner considers Schleiermacher the greatest theological figure of the period. The first thing to be seen in Barth's house is a portrait of the man whose influence in particular it is his mission to undermine. Similarly, while Mackintosh underlines Schleiermacher's confessed aim of bringing men back to the Word made flesh, he notes that, apart from the emphasis on Christ, the *Glaubenslehre* is a system of thought, vitiated by its Christology. The Christians in the Schleiermacher succession, like Albrecht Ritschl, attempt patchwork without altering the philosophic framework; the philosophers, like Hegel, discard the Christian contradictions, and think the thoughts of God after Him, with lip-service to the contribution of Jesus of Nazareth. To the eminent gifts of Ernst Troeltsch, for the exercise of which theology and the Church can never be too grateful, Mackintosh extends his charity, on the ground that time might have wrought a further theological change. How far he is right in so doing, the reviewer does not possess the knowledge to say.

The reply to the Romanticism of which Schleiermacher was so long the prophet was uttered by Sören Kierkegaard, though not in a theologically orthodox way. Says Mackintosh with his unerring judgment: 'Religion has too often declined into a temper in which we inspect God, are on easy terms with Him, or employ Him as a theoretical hypothesis. On this sort of humanistic folly, we may affirm with confidence, Kierkegaard has said the last word. He tears in rags all religion which is utilitarian and anthropocentric. He gives voice to that sense of creatureliness which overwhelms us as we worship, and stops every mouth before God. He brings home to the awakened soul those factors in life which express the Divine sovereignty in its sublimest form. Across the page he writes, in letters of smoke and fire, the critical truth that God is holy and we are sinners—sinners, not because as creatures we have been made finite, but because we have thrust the will of God aside, and rejected Him to His face. There is no need to consider this the whole of Christianity. None the less, the man who fails to discover in prophets and apostles something of which Kierkegaard's strong words are an index—something real and august at which he is pointing, though with one-sided emphasis—appears to me to read with a veil upon his eyes.'

For this reason as well as because 'there is no reason to consider this the whole of Christianity,' Mackintosh regarded Karl Barth as one whom a real Christian could read with 'elation.' Just before he left for Lewis upon his last mortal journey, he consulted the reviewer as to what he ought to say about Barth, because he found himself so much in agreement with the Swiss doctor. It is, therefore, regrettable that he was prevented by the inexorable Hand from revising the last twenty pages or so of this book. It will instantly be noted that they do not agree with the estimate of the immediately preceding pages. The tremendous contribution which Barth makes in his 'Doctrine of the Word of God,' Mackintosh generously acknowledged in private correspondence. Of course he swallows neither everything nor anything whole; his mind is too justly critical. But he sincerely rejoiced that it had been given him to see the invigorated trend of Reformed theology in these latter days. He was glad for the pungent Reformation savour in the teaching of one who could clothe what was sound in Kierkegaard's reaction in Christian garb, without losing 'the whole of Christianity.'

This volume deserves to be read and pondered with the same unhurried calm and critical spirituality as inspired the author. It will create its own atmosphere. The biographical sketches with which it is interspersed add kitchen to a repast, the perfect serving of which the whole Church owes to A. B. Macaulay, the author's lifelong friend and fellow-theologian—a man who always gives with both hands.

THE DIVINE IMPERATIVE.

Dr. Emil Brunner has written a book in the grand manner—*The Divine Imperative* (Lutterworth Press; 25s. net). The book is ably translated by Olive Wyon. It is marred by the fault common to all the dialectical school, namely, that they will leave no point until they have repeated it three

times; but in spite of this it marks an epoch in treatises of this kind, for here we break away, finally and irretrievably, from the treatment of Christian ethics as a kind of addendum or appendix to philosophical ethics. Here for the first time we have an attempt not only to treat the Christian ethic as *the Ethic*, but to put the Protestant ethic in the centre of the picture as *the* distinctive Christian ethic.

The book is divided into three: I. *The Problem*, dealing with natural morality and its rationalization in philosophical ethics, and the impact upon that natural ethic of the gospel and the ethic of justification by grace. II. *The Divine Command*, dealing with the Will of God as the basis and the norm of the good; the new man, as created and claimed by God; the neighbour and the necessity for personal relations of stewardship and service; and 'the works of love' involved in an active life which is both 'a gift and a demand.' III. *The Orders*, is the crux of the whole book, and its most valuable part. It has six sections: (1) The Individual, the Community, and the Orders of Society; (2) The Community of Life, Marriage, and the Family; (3) The Community of Labour; (4) The Community of the People and of Law; (5) The Community of Culture; and (6) The Community of Faith. The argument as a whole is singularly well illuminated by many notes (150 pages of them) gathered together at the end, not interspersed throughout the letterpress. These notes are a mine of wealth from which thinkers and writers will quarry much valuable material, and in which they will discover the sources of many of the author's distinctive ideas.

Brunner examines natural morality and finds it self-contradictory, passes in review all types of ethical theory, and concludes that there is no good without God. 'The good is based solely on God's transcendent revelation, on His covenant, and His word; thus its basis is wholly "religious." For this very reason, however, it is truly "human" and "ethical," for its meaning is love, union with other men.' He goes on to show how an ethic based on justification by faith solves the perennial problem of ethics and reconciles the conflicts of the various schools of ethical thought. His treatment of the transition from the 'divine indicative' to 'the divine imperative' is difficult to understand apart from his teaching in 'The Mediator.' 'The indicative of the Divine Promise becomes the imperative of the Divine Command.' It is therefore impossible to distinguish Christian ethics from dogmatics, or define them against one another. 'The whole New Testament is an indissoluble blend of "ethics" and "dogmatics."' '*Christian ethics is the science of human conduct as it is defined by Divine conduct.*' This approach to a definition can only be understood in the light of a previous assertion: 'the good is that which God does, not that which man does.' Here the author ingeniously continues to show how a 'truly Christian ethic is also distinguished from the Roman Catholic ethic.'

What, then, does God, the Creator and Redeemer, command? To a Protestant, only 'the obedient imitation of His activity as Creator and Redeemer.' 'All genuine Protestant ethics is "interim ethics."'

'There is no individual Christian ethic.' Once we have entered into the love of God by faith we are already in a community where service in all the varieties of personal relationships is inevitable. This leads to an invaluable discussion of 'the calling,' and the 'natural orders' (*Schöpfungsordnungen*). The 'orders' and the 'calling' seem in stark contradiction to one another. We must cooperate with the world and yet challenge it. In what sense does the end justify the means? To what extent can and must the Christian aim at, or renounce, 'success'? How can 'love' become operative in a world ruled by natural law?

The 'Orders' are of Divine origin, and yet they are all sinful in Nature; the State, the economic 'order,' even the family, are natural facts as well as opportunities for the exercise of Christian love. Brunner devotes much attention to the crucial problem of marriage. '*Where marriage is based on love all is lost from the very outset.*' He joins issue with romanticism. 'While marriage contains a particular grace of Creation, it also contains a particular need for Redemption.' 'There is scarcely any other sphere of life in which the connection between faith and the ordering of life can be seen so clearly as in married life.' Marriage is not a Sacrament, 'and Protestant moralists ought finally to cease playing with this idea, which belongs to the late Catholic Ethic,' for it belongs to the order of Nature and not to that of Redemption, but Brunner apparently does not accept the view that marriage is a *vocation*.

On the other 'Orders' he has much pertinent to say of the economic and civil and other realms. We cannot attempt to apply the principles of the Sermon on the Mount directly to them without reckoning with the elements of natural necessity and demonic fact which defy such simple methods. 'From a Divine order civilization has been turned into a curse, and its Divine meaning has become dæmonic; for the "dæmonic" means being enslaved by something finite which is regarded as infinite and absolute.' We are under the judgment of

God. 'It is not possible for the individual to engage in economic activity without sin.' 'There can be no Christian economic programme.' The evil is not due to Nature but to man, not even to a system, capitalistic or other, but to original sin. The Church cannot ally itself with any system, nor unreservedly oppose it. 'The Protestant Church as such has no programme; if she were to have one, she would already have become "Roman" at heart.' Her ethic must always be an interim ethic. Each 'Order' has its own technical autonomy, and ideals and principles to be effective must be translated into the same order of ideas as those with which they are to co-operate, or which they are to challenge.

The same type of argument applies with equal cogency to the State and our attitude to it. 'The State as a God-given Order of Sinful Reality' demands our allegiance as citizens, yet 'no sphere on earth provides a better playground for the Satanic element than the power of the State.' Yet 'to adjust oneself to the State and to accept it is both an act of discipline and an act of repentance.'

The last 'order' Brunner discusses is the Church, which is a 'supernatural,' as the State is a 'natural,' order. But even this distinction must be qualified, for the 'Church of faith' does not exist. 'The Church and perfection are mutually exclusive ideas.' 'It is of the essence of the Church that it is at once divine and human, sacred and secular.' 'The order of the State is the necessary presupposition even of the existence of the Church—as it is for all civilised human life.' 'The true Christian view grants the State its relative autonomy, and deprives the Church as a worshipping community of her claim to absolute obedience. It acknowledges both as equally justified necessary orders, which, in quite different ways, are intended to serve the Kingdom of God.' In the Church, as in the Person of Christ, there is a union of two natures, and false ecclesiasticism, sectarian and Roman, repeats the orthodox heresies of Christology.

THE GOSPELS.

We welcome a volume on the Gospels which we can whole-heartedly commend as one of the most notable publications of the year. It is entitled *The Mission and Message of Jesus* (Nicholson & Watson; 25s. net). It is a joint production by three distinguished New Testament scholars—Principal H. D. A. Major of Ripon Hall, Oxford; Professor T. W. Manson, and Professor C. J. Wright, both of Manchester. The work is what it professes to be—'an exposition of the Gospels in the light of modern research,' and it runs to nine hundred and sixty-six pages, with a sketch-map of Palestine appended. It is in two senses a weighty volume, but the literary style is delightful. Essentially a work for consultation, it is at the same time one for reading.

The three writers are homogeneous in attitude as well as in literary craft. They are fully abreast of recent criticism; they will be found not conservative but certainly cautious in their estimate of views. Their aim is constructive, never negative. In short, this volume may be taken as an exposition of what believing scholarship of the first rank makes of the Gospels, on such points as their origin, authorship, and credibility.

The plan of the work is as follows. It is in three books, with a general Introduction. That Introduction and the first Book—'Incidents in the Life of Jesus'—are by Dr. Major. The second Book, on 'The Sayings of Jesus,' is by Dr. Manson. The third, on 'Jesus: The Revelation of God,' is by Dr. Wright, and is an exposition of the Fourth Gospel.

All three Books give text and commentary. As to the latter we admire the way in which the writers preserve proportion, avoiding the temptation to enlarge, for example, on points of obvious homiletic interest. Their aim is not to give sermon outlines, but to set forth what they are persuaded is the meaning of the passage and what they conceive to be its true context.

They have given us a valuable, or much more an invaluable, volume. No minister should miss it; and we hope that as many as possible who teach Scripture knowledge in Sunday school, Bible Class, or day school will find access to this noteworthy source of reliable information and sound judgment.

A FRESH APPROACH TO THE PSALMS.

In Professor W. O. E. Oesterley's latest book we have a curious case of disagreement between publisher and author.

The former (who appears to be responsible for the title) calls it *A Fresh Approach to the Psalms* (Nicholson & Watson; 8s. 6d. net); the latter begins his preface with the sentence, 'The following chapters do not make any claim to originality.' The reader's judgment will be an emphatic endorsement of the publisher's opinion; Dr. Oesterley is so familiar with his own thoughts that he does not realize how novel and illuminating they are to

other people. It may safely be said that we have never had a book in English of this quality, and that no one but its author could have handled the subject from so many important points of view. The book begins with reference to the Psalms as a part of world literature, suggesting parallels from Egypt and Babylonia in a fashion which reminds us of the late Hugo Gressmann. The next six chapters discuss matters of higher criticism—date, earlier collections, titles, music, and structure. Much of the material included here is already familiar, but nowhere else has it been presented so concisely and yet so fully. But all this is only preliminary to the essence of the book, which is to be found in the use made of the Psalter in Jewish and Christian worship, and in the message that it has to give. Here we have not only a distinction between Psalms expressly compiled for public worship, but a brilliant account of the origin of the Synagogue, which Dr. Oesterley would put rather later than most scholars—apparently with good reason. In chapters on 'The Psalms and Messianic Interpretation' and the 'Belief in the Hereafter,' the author is treating of subjects which he has made peculiarly his own, and is applying the results of many years' study and of very wide learning to the Psalter. The only chapter on which we can feel that we might have had a fuller treatment is that which deals with sin and retribution, and even here we cannot but be touched by Dr. Oesterley's delicate handling and sympathy. The Psalter is notoriously the most difficult book in the Old Testament for the commentator, and it is a commonplace that until now we have not had a single first-class commentary in English on it. Dr. Oesterley's book is not a commentary, but no detailed exegesis could lead us farther into the heart of the subject than he has done. It may well be claimed that this is the best book on the Psalms that has ever appeared in this country.

HEBREW RELIGION.

Professors W. O. E. Oesterley and Theodore H. Robinson have put students of the Old Testament still further in their debt by issuing a revised and enlarged edition of their *Hebrew Religion: Its Origin and Development* (S.P.C.K.; 10s. 6d. net). The first edition, published seven years ago, was the first part of the trilogy in which they have so happily collaborated. It was, to speak frankly, the least satisfying of the three. The new edition, published at the old price, is from one-fifth to one-quarter longer than the original, and is better balanced. Part I., on the Background of the Religion, has been re-arranged and expanded. Part II., on the Pre-exilic Religion, has been considerably expanded. The most considerable and welcome expansions are those which deal with the Life after Death and the Messianic Hope. The materials dealing with the former of these are distributed throughout the several sections of the book, and the authors have much to say about the apparent contradiction between the cheerless conception of Sheol and the evident expectations of a future life as disclosed by archæology. They argue cogently that in Israel, as in Babylonia and pre-Islamic Arabia, there was a popular expectation of a happy future life, and that this was, at a relatively late period, overlaid by an 'official' doctrine of a shadowy existence in the underworld. In a final chapter the authors 'try to express their conviction that the religion of Israel culminates in the Gospel.' The chapters are now numbered consecutively throughout, a great convenience for purposes of reference.

Even those who have the first edition will do well to buy the second. Theologians in this country cannot complain, as Germans reasonably may, that authors add unduly to the expenses of their readers by bringing out successive editions. We welcome a revision which has now the quality of a standard work.

THE NESTORIANS.

Among all the Christian sects the Nestorians stand out for their interesting but tragic history. Whether they ever deserved to be excluded from the Catholic Church is an obscure point; all agree that they were condemned without a hearing and that the whole episode is rather disgraceful. Recent writers, like Stewart, Wallis Budge, and, above all, Browne, have brought back to remembrance the all-but-forgotten story of their missionary enthusiasm by which they planted the Cross right across Asia, almost, if not indeed quite, to the shores of the Pacific; and how tragically, for a variety of reasons, that magnificent conquest was almost completely lost for Christianity. The story is once more told, and well told, by the Rev. Aubrey R. Vine, M.A., B.D., B.Sc., in *The Nestorian Churches* (Independent Press; 6s. net). The book contains 'A Concise History of Nestorian Christianity in Asia from the Persian Schism to the Modern Assyrians.'

To write an account of the Nestorians is far from

easy. There are few records either of the Church or of the secular powers with which it had to do. And to read such records as exist requires knowledge of many Eastern languages. Mr. Vine does not profess to be competent for such study. What he has done is to combine into one coherent story such information as he has found available in the more familiar Western tongues. The most original contribution he makes is to tell the interesting and once again almost tragic story of the Nestorians—now designated the Assyrians—in recent years since the Great War; and further, to give a very interesting account of Assyrian worship and religious customs. In the latter he has had the advantage of the knowledge and assistance of the Catholicus of the Church, Mar Eshai Shimun, who contributes a foreword.

CHRISTIANITY AND OUR WORLD.

Christianity and our World, by Professor John C. Bennett (S.C.M.; 2s. 6d. net), is a small book but it is full of matter. Its author, who is a young theologian with a growing reputation in America, is taking a responsible part in the preparations that are being made for the Conference at Oxford in July on Church, Community, and State. It is evident that this book is one of the by-products of that activity. Its aim, as he states it in his Introduction, is 'to suggest some of the definite things that Christianity does mean for our time.' He chooses, as the most serious problems that the modern world has to face, its secularism, its moral confusion, the remaking of its economic order, and 'the new tyranny' that has sprung up within it. The book is written 'out of the conviction that in the face of those problems Christianity says the things that need most to be said.'

This is not a book of arguments; for these it has not sufficient room. It is a book of affirmations. Thus Professor Bennett sets opposite to secularism what he calls 'a modern creed,' of which one of the clauses is 'God is the source of moral obligation.' This is not a statement which can be proved by argument, but it marks a place where not a few modern secularists and humanists find themselves, as John Bunyan would say, 'at a stand,' feeling their dire need of what one of them calls 'an inner check.' It would be easy to illustrate this fact from the confessions of not a few leading secularists of our time. The series of Christian affirmations that Professor Bennett makes in this connexion may not always be those that we would select, but they suggest to us a choice which, while not decisive in proving the truth or untruth of either alternative, must awaken serious reflection.

In the case of the 'moral confusion' his procedure is rather different. He sets out some of the elements in the 'common morality' of the world about us 'which are necessary if human life is to hold together,' and shows how Christian they are. One interesting instance of the adoption by non-Christians, and indeed anti-Christians, of ethical rules which turn out to be Christian is found in Soviet Russia. The Russian Communists 'in their own way, out of their own experience, have stumbled upon some of the same moral regulations—for example, in the matter of sex ethics—which have been a part of our bourgeois morality.' In the case of the inequalities of the economic order Professor Bennett is really reinforcing his argument for the authority of moral ideals, for he tests the capitalist order, and condemns it, by its moral consequences in the characters of men. It puts a premium, he says, on selfishness and deception. It also makes people afraid, and 'this fear is a terrible threat to moral integrity.'

Enough has been said to indicate how useful this little book is in simplifying some of the conflicts that Christianity has to face in the world of to-day and making the issues stand out clearly. To have done that is not a little matter. It is true that it may be replied that, though much in Christianity may be in the highest degree useful, that does not prove it to be true. It certainly goes some way to that end, and cannot be set aside as irrelevant. Among the institutions that Professor Bennett champions is democracy. There is a story of a Scottish minister, whose politics were of a very definite colour, that he was once asked by his little daughter: 'Is God a Liberal?' 'I had no hesitation,' he said in telling the story, 'in giving her an answer in the affirmative.' In the face of the new tyrannies of our time we need have no hesitation either.

The Rev. Hornell Hart, Ph.D., the author of *Living Religion* (Abingdon Press; $1.50), is Professor of Social Ethics in Hartford Theological Seminary, and he describes his book as 'a manual for putting religion into action in personal life and in social reconstruction.' He is distinctly American in his reliance on technique. Every moral and social problem is to be tackled by deliberate physical and mental relaxation followed by unself-conscious meditation. No doubt there is a great deal to be said for the methods here com-

mended, and the writer has much that is very sound to say on the problems of which he treats. His underlying philosophy takes the form of pantheistic belief in a cosmic consciousness, strongly tinged with Christian feeling.

Fairest Lord Jesus is a title which suggests something like emotional mysticism. But that is far away from what we really get in the book so called, by the Rev. J. V. Moldenhawer (Abingdon Press; $1.75). As a matter of fact, what we get is a series of essays on the Person and Life of Jesus from a particular standpoint. The writer was a modernist, and he tells us in a preface how he came to a modified orthodoxy, modified, that is, by his acceptance of the conclusions of criticism. He realized the barrenness of sheer liberalism, and finally came to rest in a convinced acceptance of the full catholic faith. From this point of view he discourses on different aspects of the gospel and of the teaching of Jesus. It is both an able and a reassuring book. It will help to reinforce faith, and by its inherent interest will well repay diligent and open-minded reading.

Christianity, Communism, and the Ideal Society, by Mr. James Feibleman (Allen & Unwin; 12s. 6d. net), is a very able and laborious philosophic work which leads the reader over a wide field and ends by leaving him somewhat in the wilderness. The writer is convinced, and goes far to show, that modern thought is vitiated by the fallacy of nominalism. In opposition to that he calls for a return to axiological realism. As his book is 'an attempt to affect the world of affairs' and is based on the conviction that 'certain adjustments indispensable for the continuance of human existence loom before us as momentarily urgent,' he proceeds to review Christianity and Communism as opposing social ideals in order to point out their shortcomings and discover what elements in them are of permanent value for the ideal society. It may be said at once that neither Christian nor Communist would stand sponsor for his faith as here depicted. In particular, the description of Christianity is obviously the work of a complete outsider. The treatment of prayer, if not intended as a cynical caricature, is ludicrous. The conclusion arrived at appears to be that the philosophic principles necessary as the basis of the ideal society constitute a vague pantheism in which 'the ideal of the unlimited community' takes the place of God.

Psychoanalysis Explained, by Dorothy R. Blitzsten (Allen & Unwin; 3s. 6d. net), is a brief tractate, well informed and sensible so far as it goes, but not carrying the reader very far. Its main purpose is to remove misconceptions regarding the psycho-analyst and his work. It shows that psycho-analysis is scientific and not magical, and that while it has limitations 'it fulfils the Æsculapian pledge by alleviating human suffering.'

Mr. Stanley Rice has given to his book a title—*Hindu Customs and Their Origins*, with a Foreword by H.H. The Maharaja Gaekwar of Baroda (Allen & Unwin; 7s. 6d. net)—rather more comprehensive than its contents justify. In his discussion of the origin of the caste system, to which he devotes the larger part of his space, he examines various theories that have been advanced and offers shrewd criticisms of each. The question indeed is one which has been fully considered, and no single solution of it can be expected. Here and throughout the book Mr. Rice shows good judgment and careful scholarship.

The origin of the Indian cult of the cow is another unsolved problem which he examines. He gives a useful account of some of the solutions that have been suggested. He is of opinion that this custom which, as he says, makes the killing of a cow 'almost as repulsive to a Hindu as infanticide is to us,' is non-Aryan. That may be so, but it appears to be the case that the bull was a sacred animal among the ancient Celts, and even in days not remote it is said that in Ireland a sick child was sometimes passed beneath a cow that it might be healed.

Mr. Rice's final chapter deals with what he calls 'esoteric Hinduism.' His account cannot be described as altogether satisfactory. Thus he does not seem to realize that the karma that determines a man's future cannot be interpreted in ethical terms; it means 'action' of any kind. It is difficult also to see how this doctrine of karma is, as Mr. Rice affirms, 'based upon the Hindu conception of free will. Man is master of his fate.' Instead of man being conceived by the Hindu as 'the architect of his own destiny,' it was his sense of being bound without hope in the bonds of *samsāra* that drove the ancient sage into the jungle to seek that way of escape which is only obtained by cutting the nerve of life itself.

After Sixty Years, by the Rev. E. W. Burt, M.A. (Carey Press; 2s. net), 'tells the striking story of the birth and growth of the Christian Church in Shantung, Shansi, and Shensi.' The writer is well

qualified for the task, having been for forty years a missionary in North China. The story he has to tell is full of incident of toils, dangers and sufferings, of courage and triumphant faith. Very properly the interest of the record is made to centre round the Chinese Church, and in a closing chapter some account is given of the lives and characters of ten representative members, men and women, showing what fine stuff the Church of Christ in China is made of.

In the Hidden Province, by Kathleen M. Shuttleworth, B.A. (Carey Press; 1s. net), is 'the story of the Baptist Missionary Society in Shensi, North China.' It is written to interest young people especially, and it should admirably fulfil that purpose. The narrative is vivid and full of interest. Surely in no other mission field has there been such a succession of crises in the shape of famines, floods, wars, and revolutions. The steady progress of the Mission through all these stormy years is a modern miracle.

In volume vii. (Years 1934 and 1935) of the Glasgow University Oriental Society's *Transactions* (Civic Press, Glasgow; 6s. net), edited by the Rev. James Robson, M.A., Recording Secretary, we have an excellent report of the various papers delivered during this biennial period. Some of these, such as 'The Beginnings of Muhammad's Religious Activity,' by the Rev. Richard Bell, D.D., and 'The Nestorian Monument in China,' by Mr. William Gemmell, are given at greater length than usual, but this is all to the benefit of readers. In the latter paper we are furnished with a new and interesting translation of the long inscription on this Chinese monument, erected as early as A.D. 781, to commemorate the propagation of Christianity in China, and unknown to Europeans until 1625, when it was dug up in the north-west regions. Among other papers given there is one by Professor W. B. Stevenson, D.D.—'The Four Kingdoms of the Book of Daniel'—and one by Professor A. C. Kennedy, B.D.—'A Plea for the Study of the Syriac Gospels.' Altogether the collection, extending to forty-two pages, with Index, is worthy of a position in every Semitic or Oriental Library, and should prove of value to Old Testament students.

In *The Testament of a Wayfarer* (James Clarke; 3s. 6d. net), Mr. George Norville sets down discursively the conclusions he has reached on the vital problems of religious belief. The writing is good and the thought is good. 'If it be objected that my letters are not always consistent with orthodox teaching, I must repeat that there is one thing essential for us to know; it is that God is love: that is a certainty.' A good book by a layman is always specially welcome, and this one of Mr. Norville's deserves a wide circulation.

The True Meaning of Life, by Sister Eva of Friedenshort (translated from the German; Hodder & Stoughton; 2s. 6d. net), is an attractive book of meditations or essays on the spiritual life by a remarkable woman. She was born in a castle in Upper Silesia, and was hedged in by all sorts of conventions and restrictions. She broke through these when the Call came, and devoted herself to the care of the homeless, the blind, those in prison, and especially destitute children. She began with a home that had five beds in it. To-day there are eight hundred trained Sisters working in different parts of the world who have been trained at Friedenshort, 'the abode of peace.' It all came from one who had found the 'true meaning of life' in service. And in this book, published after her death, she tells her secret to others. It is a beautiful book, and, read with a knowledge of the life-history behind it, is deeply moving.

There are few more attractive writers on religious subjects than Miss Underhill, and her four broadcast talks on *The Spiritual Life* (Hodder & Stoughton; 2s. 6d. net) will give both pleasure and profit to her many admirers. The subjects of the four talks are: What is the Spiritual Life?; The Spiritual Life as Communion with God; The Spiritual Life as Co-operation with God; and Some Questions and Difficulties. The last of the four is specially interesting, because Miss Underhill deals with difficulties that are very much in the mind of to-day; how, for example, we can think of the ultimate Reality as a Spirit of peace and love in view of the evil, injustice, and misery in the world. Again, how are we to find out what God's will is? (the question of guidance). Again, how are we to square the demand of modern psychology for self-expression with the discipline and sacrifice essential to a spiritual life? And, how can spiritual life be maintained in people who have no leisure, or whose life is passed in discouraging surroundings? The treatment of these questions will be found helpful because of its sincerity and competence.

Attention should be drawn to the beautiful form in which this little book is presented. Binding, print, and lettering make it a joy to look at and handle.

Dr. Albert Peel, the distinguished editor of 'The Congregational Quarterly,' has published a number of Addresses on aspects of Congregationalism under the title *Inevitable Congregationalism* (Independent Press; 1s. 6d. net). They deal with such inevitable topics as the Principle and the Polity of Congregationalism, Church and Ministry, a Historical Survey, and, finally, a Plea for Liberty. The last named will prevent any exaggerated interpretation of the title of the whole. As a statement of the Independent position those Addresses are admirable and will be found as profitable by Episcopalians or Presbyterians as by Congregationalists; for in these days of quest for larger unity it is not only all to the good but necessary that we should understand one another.

Canon Peter Green is convinced of three things about Art—it is neglected in educational schemes, although the emotions are the true springs of action; our future in commerce depends on the æsthetic education of the workers, the days of cheap trash being over; it may well be that Art may afford that understanding among the nations which alone can enable them to live peaceably together. So he has written a very able outline to æsthetics entitled *The Problem of Art* (Longmans; 6s. net). All that Canon Green writes is worth writing and worth reading, and for a competent yet easy introduction to a difficult subject, we have found nothing half so good as this.

Mr. Alfred Machin, who wrote 'The Ascent of Man by Means of Natural Selection,' returns to the subject in *Darwin's Theory applied to Mankind* (Longmans; 7s. 6d. net). The thesis, in short, just is that civilized man as we know him is a bundle of survival values, deriving from the different states through which mankind has passed and is still passing. There is, as one may well expect from the author, much in the book that is informative. What is stated as fact may at once be accepted as fact. But some of the most important judgments and inferences must be taken with more than a grain of salt, and some of them are totally unacceptable. What gives the book special interest is the candid evaluation and criticism contained in a very unusual foreword by Sir Arthur Keith. He holds that Mr. Machin's view that in his earliest stage man was not a social being is simply untenable. He also shows that natural selection is frequently misunderstood and that Mr. Machin is involved in the misunderstanding. Sir Arthur emphasizes that while natural selection works on material already in existence, it itself creates nothing; creation remains a profound mystery so far as our present science can take us.

A book on *The Prayers of the Apostle Paul*, by the Rev. John A. Bain, M.A., D.D. (Lutterworth Press; 2s. 6d. net), is inspired by the conviction that not only was prayer the life of the Apostle, but that it was intimately bound up with his theology. Such a discussion of the devotional life of the Apostle was quite due, and it has been admirably carried out by Dr. Bain. Most people who read their Bible come sooner or later to love Paul. And a study of his letters, not as theological deliverances or even as Church documents, but as vital spiritual revelations, will help to deepen this admiring affection. The prayers, as they are found scattered about in his letters, are studied for themselves, but Dr. Bain's expositions will doubtless prove useful to those whose privilege it is to make the Bible live for others.

Volumes of sermons are not so popular as they once were, but here is one that was well worth publishing and ought to be popular. Its title is *The Power of God*, by Dr. Karl Heim (Lutterworth Press; 5s. net). It has been excellently translated by Miss L. M. Stalker. The name of Karl Heim, the distinguished Lutheran theologian and professor in Tübingen, is becoming widely known in English-speaking religious circles, and this book should commend him to many. Professor Dickie in a brief note of introduction says: 'The crowded benches of his lecture-hall have their parallel in the large and expectant congregations in the churches where he is to preach. The students are there, but so also are the peasants, for Heim preaches the Gospel in simple, vivid, and memorable language.' These sermons are fitted to elevate and purify the soul of the reader. There breathes through them a solemn urgency as of one who speaks 'as a dying man to dying men.' They are profoundly scriptural, and like the Bible itself they continually remind us that we stand on a narrow strip of time between two eternities. In style they are plain, lucid, and straightforward, but above all they radiate spiritual power.

In *Divine Causation* (Macmillan; 7s. 6d. net), the Rev. W. J. Beale, B.D., D.Phil., has given us a well-informed and thought-provoking book. The subject is not what the title at first sight is apt to suggest, a discussion of the Divine Will in relation to human freedom or laws of Nature and Divine intervention.

It is really an attack on the theory of intermediaries between God and creation, in especial man. We may give the clearest account of what the author is aiming at if we work back from one of his main conclusions. He holds, as we all do, that morality has not kept pace with intellectual and scientific progress, that there is evident a certain stagnation in ethics. That he holds, and again we agree, is largely due to ethics being treated as a purely humanistic study. Human elements will no more avail here than a study of man's powers would lead to successful gardening. Man must take account of God in ethics just as in gardening he must study many things besides himself. Now God has gone largely because belief in intermediaries such as angels and Satan has gone. That belief in intermediaries has been always groundless, and even when belief in them has decayed unhappy consequences are apt to linger. The bulk of the book is therefore occupied with an attempt to show how the belief in intermediaries developed. Here we have an excellent summary and criticism of the views of leading authorities on the history of religion, and those chapters alone make the book valuable. Dr. Beale next tries to show that the prophets of Israel and the New Testament are against the idea of intermediaries, which arose through an exaggerated and essentially false conception of God's transcendence. In not a few points of detail one may wish to cross swords with Dr. Beale; but he says many things that are wise and suggestive, and says them well.

The Rev. Dr. Campbell Morgan might truly say with St. Paul, 'One thing I do.' He is first and last and always an expositor of Holy Scripture. His published books must be numbered by the dozen if not by the score, but they are all alike Biblical. His latest, *The Great Physician* (Marshall, Morgan and Scott; 10s. 6d. net), is 'a series of fifty studies on the method of Jesus with individuals.' Beginning with John the Baptist, he goes through the list of those with whom Jesus had personal contact till he reaches Thomas who made the great confession. Then follow nine studies of some who were influenced by the Spirit of the Risen Christ—from the Ethiopian Eunuch to Onesimus. The purpose of these studies is to watch the Great Physician at work, 'meeting in different places, and under varying circumstances, varied types of men and women, and to observe how He dealt with them.' The book should prove helpful not only to those who have the cure of souls but to all students of the gospel.

There is a story about a member of Parliament who had violently supported the admission of Jews and Unitarians to Parliament but, to the surprise of his friends, no less violently opposed the admission of atheists. When taunted with inconsistency, he retorted, 'After all, Mr. Speaker, we all of us believe in some sort of a something somewhere.' This is the kind of thing that makes Mr. E. L. Mascall 'see red.' He has written a book, *Death or Dogma? Christian Faith and Social Theory* (S.P.C.K.; 3s. 6d. net), to show the futility of this 'sort of' belief. It is on the whole an admirable book. It is passionate in its conviction, but not emotional. Its main contention is that mere social humanitarianism is barren, that if the world is to be 'saved' it can only be by faith in the sovereignty of God, and, in particular, in the Christian gospel. Man has dignity only as made in God's image. He is only a person as God constitutes him one. His social existence comes from his relation to the Holy Trinity. Individualistic competition is condemned not by reason only but by the law of Christ. And, comprehensively, the world is dying for lack of dogma, and definitely the dogma of the Christian religion.

Few earnest thinkers will deny the main thesis of this able book. There are here and there unbalanced statements, and even questionable statements of doctrine. But the structure of the book is sound, and its propagation will be all to the good.

The Student Christian Movement Press has projected a very interesting series of books about 'Life in Other Lands.' The first two volumes have just appeared, and deal with *France* and *The United States of America* (1s. 6d. net each). Miss Hebe Spaull, who wrote 'World Problems of To-day Explained for Boys and Girls' (previously reviewed in these columns), is responsible for both books. The contents are mainly on the same lines in both: the 'story' of the people, what the people have given to the world, how they live, how they are governed, their religious life and their attitude to world problems. It will be seen that, in such competent hands as Miss Spaull's, these books are full not only of interest but of rich educational value. The books are small, attractively dressed, well printed, and well worth their modest price.