

Literature.

HUMANITARIANISM IN CZECHOSLOVAKIA.

The Philanthropic Motive in Christianity, by Frank M. Hnik, Ph.D., translated from the Czech by R. and M. Weatherall (Blackwell; 16s. net), has more adventitious interest than intrinsic importance. A translation from the Czech is a *rara avis* in English theological literature. The author belongs to, and in Part V. gives an account of, the Czechoslovak Church, a schism from the Roman Catholic Church, due partly at least to intensified patriotic feeling since 1919, as shown in its name, which in view of its numbers it is scarcely entitled to claim. For a time its theological position was uncertain; but as this book shows, it has not only abandoned Roman Catholic dogma and Papal domination, but is identifying itself with Unitarianism, or 'Free Christianity,' or Humanitarianism, the term which the author espouses. The heart-felt sympathy with Czechoslovakia that its present suffering is invoking will for many readers increase the interest. The inadequacy of the treatment of the subject deprives it, however, of the corresponding importance.

Christianity for the author is summed up in the truth of God's Fatherhood and man's brotherhood, and the duties of love to God and to man. These truths and these duties must be co-ordinated. To subordinate love to man to love to God is to make the philanthropic motive *theopathic*, defective, to co-ordinate is to make it *sociopathic*, effective. The impression throughout the book is that the author is making a theistic humanitarianism his standard of judgment. One passage, however, goes beyond this in affirming that, not only was this 'the good tidings of Jesus Christ,' but that the teaching is invested with significance and authority by the person. 'Jesus, therefore, looked upon His Messianic mission as a task entrusted by God, as a soteriological function that was the source of His Messianic self-confidence which is also recorded in the Synoptic Gospels. Jesus does not look upon Himself merely as a son of God along with other men but He emphasized the fact that His commission from God was of an exceptional, supreme, incommensurable character. The special nature of His sonship with respect to the Heavenly Father was pointed out by Jesus explicitly for example in Luke x. 22' (p. 45). The description of the theology as Unitarian, however, holds good.

From this standpoint the history of Christianity is reviewed. Part I. deals with the 'Ethics of the Beginnings of the Christian Religion'; in the Post-Apostolic Church there is a 'Resonance of the Gospel of Love'; but a decline has already begun in an increasing conformity to the world. In Part II., treating 'the Social Philosophy of Mediæval Catholicism,' 'the Submersion of the Kingdom of God in the Empirical Church' is described, a full account of the Social and Economic Theory of Thomas Aquinas is given, and the Roots and Fruit of Catholic Charity are judged: 'the letter of the law prevailed over the spirit of love' (p. 141). Part III. is concerned with 'the Social Philosophy of the Classical Reformation.' After indicating the inadequacy of Luther's social philosophy, and giving an account of the social consequences of the theological system of John Calvin, in which appreciation is blended with censure, the author expounds the views of E. Troeltsch, Max Weber, and G. Wünsch on the influence of Calvinistic Puritanism on Modern Capitalism, and correspondingly as Social Charity. These three parts contain a great deal of valuable material, and legitimate criticism, although the standard of judgment is too rigid.

From this point onward the inadequacy of the treatment becomes glaring. Part IV. expounds 'the Social Philosophy of Modern Humanitarianism,' as represented by W. E. Channing and Theodore Parker, and Part V. 'the Socially Theological Basis of Charity in the Czechoslovak Church.' Estimating as generously as we can the value of the contribution of the one and the other movement to the Philanthropy and the Social Service of the Christian Church, these two parts must appear as an anticlimax. Even if the author were justified in regarding Lutheranism and Calvinism as *static*, to ignore the contribution of the English-speaking nations in the 'orthodox' churches to the doctrine and the practice of the Kingdom of God is an inexcusable omission. The Evangelical Revival and the Society of Friends, both just mentioned, have done much more to advance Christian social progress than the movements he deals with. The book has merits; but its history is as inadequate as is its theology.

A RABBINIC ANTHOLOGY.

The death of Dr. C. G. Montefiore has left a gap which nothing can fill. His learning, his humility,

and his sweetness of character, made him a unique figure among Biblical students, and everything he said and wrote was treasured by a great company, both Jewish and Christian. No man has done more to bring together the adherents of the two great faiths, or to expound them to one another. Though a 'Liberal' Jew, he never betrayed the least hostility to his 'Orthodox' brethren, and his latest work is one in which he collaborated with Mr. Herbert Loewe. Jews seem to manage these things better than Christians; we can hardly imagine a work produced jointly by Luther and Loyola. The book in question—posthumous as far as Montefiore is concerned—is *A Rabbinic Anthology* (Macmillan; 18s. net). It is a selection from the best things that post-Biblical Judaism has had to offer the world, a collection of choice 'flowers' from which weeds have been rigorously excluded. The 1661 passages chosen admirably illustrate the Rabbinic teaching about God and man, their nature and the relation between them. It is impossible to give details; the type of material cited is familiar, with its love of allegorical stories, its delight in epigram, and its insistence on referring every point, in the last resort, to the text of Scripture. The Rabbis were hampered by a doctrine of Scriptural infallibility in an extreme form, with the inevitable result that we sometimes meet with curious exegesis, but their instinct was, in the main, sound. There are notes of great value on many of the passages cited, but the reader will probably derive more benefit from the two Introductions—one by each editor—and the additional discussions at the end of the book. It should be observed that this anthology is not an attempt to expound the position of the modern Jew. As Dr. Montefiore so well says—and his colleague would be in full sympathy with him—the world has grown in every way, and much of what the old Rabbis believed would be out of place in a Copernican universe. Yet even the Liberal Jew recognizes the fact that his faith has come to him *through* the Rabbis, and is unintelligible apart from them. The history of Jewish thought does show a real progress; while it is not so far as Christianity from the Judaism of the age of Jesus (owing, partly, to the fact that it remained uninfluenced by Greek thought), it is, nevertheless, a very different thing, and not the least important feature of Rabbinic thinking is the way in which it overcame its necessary limitations.

In what has been said, it is the work of Dr. Montefiore that has received most attention. This is as Mr. Loewe would have wished, but his contribution is far from being negligible; some of the

most interesting passages in the book are those in which the two scholars record differences of opinion, and notes signed 'H. L.' are always instructive and important. Above all, we owe to Mr. Loewe the final preparation of one of the most valuable books on Judaism that have appeared in recent times.

A CONGRESS OF FAITHS.

For the last three years a group, composed of adherents of the various religions, have gathered to a Conference in this country, and have enjoyed discovering how much they have in common. This year they met in Cambridge, and *The Renaissance of Religion* (Arthur Probsthain; 7s. 6d. net) is the outcome of their 'congress of faiths.'

It is a rather disappointing book. Sir Francis Younghusband, the moving spirit in it all, has an introduction, marked by his usual charm of mind, and catholicity of heart. Radhakrishnan could not be uninteresting even if he tried. But, for him, his is a slight contribution. The 'Muslim View,' put by Sir Abdul Qadir, makes some appeal, not a little by the aptness of his quotations. Professor Tucci finds, surprisingly, much that is vital in what to most minds are the dry and mouldering bones of Lamaism; and Dr. Sen gives an account of how the Brahmo Somaj came to be what it now is. There is, too, an address on 'The Religious Drama,' and another rather inchoate one upon 'Immortality.' And all are followed by so-called discussion, painfully ineffective, even futile. Far the most satisfying thing in the whole book is Mr. Cheng Su's delightful contribution on Confucianism, though he might have given Mr. Cranmer Byng the credit for the beautiful translation which is quoted.

There was also a Public Session, at which Lord Samuel gave a virile address, optimistic even in these dark days; and Mr. Perera spoke arrestingly, but (most uncharacteristically), almost pugnaciously, from the Buddhist standpoint; and Mr. Kenna, on the American negro; and Señor Madariaga, with impressive shrewdness and insight. One would like to spend an evening with the Señor, and sit quiet, letting him unroll his mind on many things. For one would rise and go, a saner man, with his heart cleaned and freshened. There are also three Orders of Service, so to speak—one Muslim, one Hindu, one Buddhist. The last is printed both in Pali and in English. The translation is not full, nor altogether accurate. Pañca means, of course, five. Yet Pañca Sila is translated 'The Four Precepts'—as one might say the nine command-

ments—and sure enough the third, on sexual sins, is, for some reason, left out in the English. A rather disappointing book. But Mr. Cheng Su is delightful.

paratively uncommon. But this, and other matters of detail on which undue stress is laid, do not detract from its real value.

CHRISTIAN PSYCHO-THERAPY.

We always feel that a book is going to be a good one when the author tells us that it deals with 'one of the greatest needs of the world.' We would even prefer to omit 'one.' We all feel in that way about our own subject. We smile when any one else says the same. But all the same you cannot write urgently and well of anything unless you feel that it is the biggest thing you know. This is what the Rev. J. A. C. Murray, B.D., says of the subject of his book—*An Introduction to a Christian Psycho-Therapy* (T. & T. Clark; 7s. 6d. net). Mr. Murray is a clergyman, but he has made an exhaustive study of psychology on its healing side, and apparently has done some practical work in its applications to individuals. The purpose of his excellent book is to bridge the gulf between Christian doctrine and the discoveries of psychological research, and in especial to help the working minister to be more effective than he is in dealing with souls. He contends, truly enough, that not sufficient is done in our theological colleges to furnish the minister to meet really baffling human troubles, and that, while all ministers cannot be specialists, and while a little knowledge may be a dangerous thing if one presumes on it, yet ministers ought to have a better knowledge of what goes on in the lives of their people, and be prepared at least to avoid pitfalls that await ignorance.

And so Mr. Murray has written this big book (which is a first-rate contribution to the subject) with a practical aim. But it is not all 'practical.' It is a scientific account of the matter. He examines first the content of the mind, then the major mental and spiritual disorders. Then he discusses proved therapeutic methods, particularly that of analysis. The author repudiates the claim of either medical practitioners or materialistic psychologists to exclusive authority in the healing of the mind's troubles, and ably vindicates the right of Christian truth and inspiration to claim a necessary part in such a saving work.

We have read this book with pleasure. It is well-informed and well-written, and ought to have a real influence for good. There are things in it that suggest criticism. Like all psychologists the author is apt to over-emphasize the extent to which mental disorders exist. He sees them everywhere, whereas it is a matter of experience that they are com-

THE FERRAR PAPERS.

There is a great collection of Ferrar Manuscripts at Magdalene College, Cambridge. They have belonged to the College for some hundred and fifty years. But only quite recently have their full range and value become apparent. During a cleaning and stock-taking of the College Library half a dozen years ago a large number of neglected Ferrar documents, including holograph letters of Nicholas Ferrar himself, came to light. And it appears that Mr. A. L. Maycock and Dr. Bernard Blackstone were the first people to make use of these documents.

At any rate, Mr. Maycock recently published the fruits of his researches in the volume, 'Nicholas Ferrar and Little Gidding,' which gives an account of the life of Nicholas Ferrar and of the community of Little Gidding, and which we have had the pleasure of reviewing. And now there lies before us a goodly volume, edited with an Introduction and Notes by Dr. Blackstone, entitled *The Ferrar Papers* (Cambridge University Press; 21s. net). This volume contains a 'Life of Nicholas Ferrar' (a composite of the surviving manuscript accounts), the Dialogue called by Dr. Blackstone 'The Winding-Sheet' from its main theme (part of three folio volumes, bound at Little Gidding by Mary Collett, containing records of the Conversations held in the Great Chamber by the Maiden Sisters and others of the Little Academy), 'A Collection of Short Moral Histories' (part of a quarto volume in the hand of Francis Peck), and 'A Selection of Family Letters' (mainly autographs illustrating the character of Nicholas and his friends and the everyday life of Little Gidding). The frontispiece of the volume is a plate of Little Gidding church; there are seven plates of letters; and there is also a plate of a paper by George Herbert, who was a friend of Nicholas Ferrar.

We can but commend this scholarly edition of these interesting social documents to those who would make study of a deeply religious personality of seventeenth-century England and the community movement which he initiated. Nicholas Ferrar was a man of learning and affairs, but before middle age he retired to the practice of the 'religious life,' gathering round about him at Little Gidding a society of like-minded friends. Those who have been interested in Mr. Maycock's volume

may well go on to form a more intimate contact, under Dr. Blackstone's guidance, with the founder and the community of Little Gidding.

THE ORIGINAL BUDDHISM.

Mrs. Rhys Davids, that iconoclastic higher critic in things Buddhist, pursues her crusade with unabated enthusiasm and zeal. In fact in none of her volumes does one find her position stated so effectively as in *What Was the Original Gospel in 'Buddhism'?* (Epworth Press; 3s. 6d. net). In the final chapter 'Thus Far' she sums up her findings under some dozen headings, where all can see them for themselves. Enough to say that she believes that in the original Buddhism there is a very real teaching about the Divine, and a self in man, that there is no such over-estimate of ill and under-estimate of desire as some find fundamental in it; that the 'central' eightfold way is really a poor falling away from the first and vastly higher doctrine, that Jhana is communion with those beyond the veil, that the Brahma Viharas are a kind of televolition, and so on.

Dean Stanley once flamed into Scotland with a course of Lectures upon Scottish Church history, which he understood in the most novel way. He was answered by Rainy in one of the most crushing replies ever given. After describing the great Scottish leaders as the Dean saw them, he exclaimed, 'What an array of fighting fools' these heroes of ours prove to be. 'And how great a man the Dean of Westminster who has seen through them all!'

Sometimes one has a feeling much like that in reading Mrs. Rhys Davids!

Yet her humility disarms, and her immense knowledge compels her views to be considered with an anxious seriousness at every step.

FREDERICK DENISON MAURICE.

Bishop Westcott once said of Maurice: 'Few can teach nobler lessons, and I should feel it hard to say how much I owe to him directly and by suggestion.' The indebtedness of Dr. Westcott may well have been one of the impulses that set Professor Claude Jenkins, D.D., F.S.A., to write *Frederick Denison Maurice and the New Reformation* (S.P.C.K.; 3s. 6d. net). It was the considered judgment of Dean Church that this teacher has shown us a serious love of truth. He taught men also to look into the meaning of our familiar words, and to use them with a real understanding. Charles Kingsley has reminded thoughtful students of this theo-

logian's work of a memorable saying of his, 'The real struggle of the day will not be between Popery and Protestantism but between Atheism and Christ.' Every theologian is bound to reach an apparent inconsistency of thought. We cannot express Christian truth in a syllogism. This may be the reason why R. H. Hutton could never quite reconcile Maurice's profound sense of the reality of sin with his emphasis as to the absolute completeness of redemption. Yet the withdrawal of God's presence was regarded by this thinker as a penalty for sin which could scarcely be exceeded. If the reprobates are 'left alone,' if they meet that direst of all nemesis, is not this the tacit recognition in Maurice's 'universalism,' that there is an area which even the divine redemption at its fullest hardly covers? If this be so, may not this satisfy R. H. Hutton's craving for a genuine, unvarnished insistence on the heinousness of sin, if even God's reconciling overtures may apparently be thwarted by man's impenitence?

Part of the book is taken up with Maurice's socialistic teaching, his work for democracy, and his friendship and service in the interests of working men. He regarded the Kingdom of Heaven as the great practical existing reality. It was to renew the earthly and make it a habitation for blessed spirits.

Education was another channel for his influence. He shares the views of Julius Hare that the task of the instructor is not to load with ready-made knowledge, but inspire with a love of learning, to expand the mind. He was a pioneer in the introduction of women to the learned professions. There are striking tributes in the book to the liberty that he brought to illustrious women of his age. Professor Jenkins has brought real knowledge of the period, and of the writings of Maurice to his task. If there is one feature that we miss it is that the background of the era, and the life are not sketched. A more vivid and telling picture of that setting would have won his readers to a more sympathetic response to the message of the man. Then we should have more readily entered into the commendation of Dr. Montagu Butler who wrote the biography—'Wherever rich and poor are brought closer together, wherever men learn to think worthily of God in Christ, the great work that he has laboured on for fifty years shall be spoken of for a memorial of him.'

A little book on the art of common worship has been published by the Abingdon Press: *The Art of Group Worship*, by Professor Robert S. Smith

(50 c.). There are six chapters on Why we Worship, What We do in Worship, The Leader in Worship, The Surroundings of Worship, The Materials of Worship, and How We can help Others to Worship. It is a small book on a great subject. And it is a valuable book on an urgent subject. Guidance is needed not only in our church life, but more especially in our church schools, where worship has been at a discount, and where above all the spirit of worship may be caught, and the child taught its beauty and value. And these chapters, simply and modestly written, contain just such guidance.

Mr. John Hilton is probably one of the most popular, if not the most popular, of broadcasters. He has been 'on the air' over a hundred and fifty times. And his popularity is easily explained. He *talks*. He does not merely read a written literary essay. And he takes pains to talk. And, of course, he talks about things we wish to hear about. And he talks sense, plain sense, out of a wise heart. And so his new book of broadcast 'addresses'—no, not addresses, talks, entitled *This and That* (Allen & Unwin; 5s. net) will be very welcome. It will be widely read. For those who have listened to John Hilton it will be enough to say that these are what they have enjoyed on the wireless, and will immensely enjoy over again in print. For others we would say, get this book of genial wisdom and enrich yourself with it. Nothing is too great for Mr. Hilton, and nothing too small. This is a perfectly delightful book just about This and That.

The Annual of the American Schools of Oriental Research, vol. xvii. for 1936-37, published at New Haven, Conn. (\$2.50), has been delayed till this year, but has been worth waiting for. It contains a detailed account by Professor Albright of the excavations at Tell Beit Mirsim in the Bronze Age. It resumes the publication of reports begun six years ago, and is to be followed in two or three years by a volume on the Iron Age. The Tell, which is situated in the southern Shephelah, is believed by the excavators to represent the Biblical Kirjath-sepher (or Debir). It has no fewer than ten strata, the deepest of these being dated in the third millennium. Though it is the only excavated site of any consequence in Palestine where no tombs have been found, this lack is amply compensated by the enormous number and variety of articles found. The book contains forty-eight plates, as well as diagrams, plans of the site and work, and an index of the objects discovered. Its appearance will be

welcomed by archæologists, who will find it a valuable source of information and of reference.

Professor W. Macneile Dixon's Gifford Lectures, delivered in Glasgow in 1935-1937, attained a popularity reminiscent of William James's Gifford Lectures on 'The Varieties of Religious Experience.' There was in them the same freshness of thought, felicity of diction, and the same power of handling philosophic subjects in terms within the comprehension of the plain man. There was, too, a certain similarity in the mental attitude of the two lecturers. As the one passed in review the varieties of religious experience in a detached and critical, if kindly, manner, so the other ranged over the whole realm of religious, philosophic, and scientific theory with keen and searching eyes and many a rapier thrust of criticism. The patient reader wonders if any ultimate ground of certainty will ever be reached, but at last, out of the amazing perplexity of life, there emerges faith in the rationality of things and in human freedom and immortality. Professor Dixon's lectures have now been issued in a cheaper edition—*The Human Situation* (Arnold; 7s. 6d. net). The volume is substantially bound, and apart from the fact that the pages are rather crowded and have no headings, it is great value for the money.

To the large number of books dealing with the Exodus, we have now to add a small volume by Mr. A. Lucas, O.B.E., F.I.C., F.S.A., honorary chemist to the Egyptian Department of Antiquities—*The Route of the Exodus of the Israelites from Egypt* (Arnold; 3s. 6d. net). Long residence in Egypt and familiarity with the district, together with a careful study of the more important scholarly discussions of the problem, give Mr. Lucas a right to an opinion. In refreshing contrast to some of his predecessors, he writes as a scientist, modestly, thoroughly, and accurately; he can even use his observations of the habits of quails with good effect. He confines himself strictly to his subject, and avoids discussion of tempting side-issues. He accepts the more easterly position for Sinai, identifying it with the Gebel Bagir, and rightly rejects the view that the sacred mountain was a volcano. He accepts, too, the identification of Goshen with the Wadi Tumilat, and gives his reasons for rejecting various theories as to the route followed by the Israelites. That which he proposes is the modern pilgrim road from northern Egypt to the Gulf of Akaba, and he traces the itinerary in detail through three stages. From the Wadi Tumilat the road

taken crosses the 'Red Sea' near Lake Timsah, and proceeds to Sinai. Then it turns north to Kadesh Barnea, identified with the modern Ain Kadeis, and, finally, coming back to the Gulf of Akaba, passes round Edom to the Jordan opposite Jericho. Whether the view Mr. Lucas takes be finally accepted or not, he has made a suggestive and scholarly contribution to the problem.

Some time ago a book of services for worship was issued under the editorship of the Rev. David T. Patterson, *The Call to Worship* (Carey Press; 3s. 6d. net). It has now been published in a revised edition. In this new edition there seems to be a rearrangement of the material, and some additions. Whether these are improvements can only be determined by practical usage. In any case, it may be repeated that the book is one of the best of the kind that has been issued in recent years. Those ministers who do not use a liturgy will find abundant and fitting material for public devotions. Among the many such manuals that have been published we know none better.

The Way of Partnership, by Miss Phyllis L. Garlick (C.M.S.; 1s. net), is an account of the Church in India as seen from the point of view chiefly of the work of the Church Missionary Society. It should be a useful guide to those who desire to see how new enterprises in building up the village Christian people are progressing. Work like that which is done at Chapra in Bengal (with the co-operation of the Church of Scotland), by Stephen Neill in Tinnevely, by the Bishop of Dornakal throughout his own diocese, is specially directed to bring the work of the Church within the reach of the peasant Christians, and to create the spiritual means for lifting these humble people to the level of Christian living and Christian testimony. It is work to which every Christian mission in India is being called with new urgency to-day, and this little book should help to make the position known in the Church in England and to strengthen the Church Missionary Society in its valuable service.

In the *Transactions of the Glasgow University Oriental Society*, vol. viii. (1936-37) (Civic Press Ltd., Glasgow; 6s. net), edited by the Rev. James Robson, M.A., of the Arabic Department, we have forty-eight pages of interesting papers on Biblical and cognate subjects by outstanding scholars such as Professors W. B. Stevenson, John Mauchline, Edward Robertson, and others. The volume is enhanced by a photograph of Professor C. J.

Mullo Weir, B.D., D.Phil., who has succeeded Professor Stevenson in the Chair of Oriental Languages and in his office of President of the Society. The papers should prove a welcome addition to the libraries of all Biblical scholars and others interested in Oriental studies.

A book on the training of ministers is welcome, for there is no subject connected with the Church which stands in greater need of discussion. In *The Making of the Minister*, by Mr. William H. Leach (Cokesbury Press, Nashville; \$1.50), we have many practical questions discussed—What kind of preparation should the minister undergo? What are the temptations of the minister and how is he to meet them? What are his duties? Should he be a politician? Should he visit? How should he use, or arrange, his time? And so on. And these questions are answered with frankness and wisdom. It is American conditions that are in view, but the author has much to say that is relevant to the conditions anywhere. The book is a real contribution to a problem that is not being faced intelligently by the Church, at least in this country. Traditional methods are being pursued as a matter of course, and the preparation of our future clergy is not really preparing them for many of the practical difficulties that will meet them in their work.

A new edition of *The Pilgrim's Progress*, arranged for the modern reader by Mr. E. W. Walters, has been issued by Messrs. Duckworth at 6s. net. It is commended in short introductory notes by Dean Matthews and Professor E. S. Waterhouse. The book is strongly and tastefully bound, the type clear, and the whole story presented in a way that should make it appetizing to the modern reader. It should make an acceptable gift book.

The creators of 'Ferdinand,' Mr. Munro Leaf and Mr. Robert Lawson, have now created *Wee Gillis* (Hamish Hamilton; 4s. 6d. net). Wee Gillis, whose full name was Alastair Roderic Craigellachie Dalhousie Gowan Donnybristle MacMac, lived in Scotland, spending half his time with his mother's relations, who were Lowlanders, and half his time with his father's relations, who were Highlanders. This is the story of how he stayed first with the one and then with the other. And of how he at last solved the problem as to what was to be his permanent home. For he learned how to make music and play the biggest bagpipes in all Scotland in his house half-way up the side of a hill. This is a

book that will amuse grown-ups as much as children, and the illustrations are first-class.

State Population Census by Faiths: Meaning, Reliability and Value, by H. S. Linfield, Ph.D., Director, Jewish Statistical Bureau (Hasid's Bibliographic and Library Service, New York; \$2.00), contains a mass of statistics in its seventy-two pages, which will attract those who revel in facts and figures, and repel those whose tastes do not lie that way. The author is not a propagandist, but only a recorder. A census by faiths may aim at securing a confession of personal religious convictions, or only an indication of adherence to a religious community, or association advocating a 'world view' in lieu of a religion. Where adopted, it may be used for various purposes, for instance, in India, to determine proportionate political representation or official employment: in Germany, to levy the church-rate; in Newfoundland, to provide educational facilities of a denominational kind. It might be used for a sinister purpose, as for religious or racial persecution, for example, of the Jews in Germany. Where a religious is also a national minority, it may be used to maintain rights, but also to impose disabilities. Such a census would be of value to determine the progress or the decline of religious communities as a guide to action. The reliability must in many cases be doubtful. Men may profess adherence to a faith which they ignore in practice. Fear may lead to concealment, or even deception. That is the kind of questions which are discussed with abundant illustrative material and competent judgment in this volume which may for its purpose be commended.

The Unclouded Face, by the Rev. John A. Patten, M.C., M.A. (Hodder and Stoughton; 5s. net), is a book that is not only charming but richly rewarding. It is divided into 'Autumn,' 'Armistice,' 'Christmas,' 'New Year,' 'Easter,' 'Spring,' 'Summer,' and 'All the Year Round,' with, as a fairly full appendix, some essays on the Bible. Here is certainly a good way of turning the natural year into the 'Christian Year.' The sermons or meditations are fresh, evangelical, and original. Mr. Patten is Literary Superintendent of the British and Foreign Bible Society. He has no longer a pulpit in the literal sense, but in this book he has made a pulpit for himself, and his message from it will bring cheer and comfort wherever it is heard.

Under the name of 'The Farringdon Library' the Independent Press is issuing 'cheaper editions

of famous books' at 2s. 6d. net. Four of these have come to hand, all of which deal with subjects of religious interest. To call them famous would be going too far, but all are worthy of this fresh lease of life.

Vital Preaching, by the Rev. Sidney M. Berry, D.D., contains his Warrack Lectures to the divinity students of Glasgow and Aberdeen. They are eminently practical, full of such counsels as young preachers need, and inspired with a sense of the greatness of the preacher's calling.

Across the Frontiers, by the Rev. Douglas W. Langridge, M.A., is described as 'some ventures in fellowship.' The writer is courageous enough to subscribe to the dictum of the eminent Chinese, Dr. T. T. Lew, that 'the age of authority is passing, the age of fellowship is coming.' His endeavour is to interpret different churches and parties to one another, Episcopalian to Free Churchman, Modernist to Fundamentalist, Capitalist to Socialist, and vice versa. His book is a real eirenicon.

The Desire of all Nations, by the Rev. Frank H. Ballard, M.A., contains a series of eighteen addresses on 'practical aspects of the life and teaching of Jesus.' They are marked by wide culture, rich wisdom, and a profound Christian loyalty. Withal they make pleasant reading.

In *The Men of the Vatican* the Rev. Thomas B. Howells gives a short account of the rise and fall of the power of the Popes. It is a long story, but here we have a summary of it which is wonderfully clear and intelligible, and is brought right up to date. How far the totalitarian peril may drive Protestant and Romanist into alliance remains to be seen, but it is well that the lessons of history should not be forgotten.

Bishop Knox's admirable life of *Robert Leighton* has been issued in a popular edition (Lassodie Press; 3s. 6d. net). It is simply a reprint of the original work and accordingly certain errors remain uncorrected. In particular, a paragraph is quoted from the Westminster Confession which gives authority to the civil magistrate to order the affairs of Christ's Church. This, as it happens, is the one paragraph which the General Assembly of the Church of Scotland repudiated when they adopted the Confession. The same paragraph is quoted and emphasized by Agnes Mure Mackenzie in her 'Scotland of Queen Mary.' Both historians may be recommended to read the Act of General Assembly of 27th August 1647. In general, however, Bishop Knox's book shows great skill in delineation, and a deep and sympathetic

understanding of Scottish character and religious life.

A popular edition has been issued of the biography of *Dr. John White*, by Mr. Alexander Gammie (Lassodie Press; 2s. net). It must be a delicate business to write the biography of a man still living, and one wonders what Solon would have said about it. But Mr. Gammie has a skilful pen, and with so live a subject it was not difficult to make a living book, and one which deserves a new lease of life.

For students of the English Bible we can commend *The Four-Fold Message*, by Mr. C. C. Ogilvy Van Lennep (Marshall, Morgan & Scott; 10s. 6d. net). The writer's plan is 'to record all that any one or more of the evangelists say of each event or speech; to place all repetitions of each item together, one after another, irrespective of the order in which each occurs in any one of the four Gospels, taking care, of course, to avoid treating as a single thing matters which, though similar, are really two or more. Further, it is to omit nothing from any of the Gospels, and to insert nothing more than once. As a matter of fact only one word has been added to the text of the Authorized Version of the Gospels, and that word is Jesus, inserted at the beginning of His genealogy by St. Luke. No single word has been omitted.' A consecutive narrative is thus put together which is very readable, though the time sequences must in many cases remain doubtful. The narrative is divided into twenty-four chapters to each of which there is added a number of useful explanatory notes. An elaborate index of Gospel passages is given at the end.

Arm the Apostles, by Rom Landau (Nicholson & Watson; 3s. 6d. net), is the rather puzzling title of a book on Pacifism. The writer is convinced, as all Christians are, that war is contrary to the mind of Christ, and ought to be eliminated from human affairs. But, unlike many Pacifists, he is a realist and sees the difficulty of applying the absolute ideal rigidly at one point irrespective of the general moral level. In the present situation he feels that there are moral values in Britain's civilization which are worth defending even at the cost of war. At the same time 'although the present level of public enlightenment is too low to justify the immediate adoption of unmitigated pacifism, the latter must be the goal of every civilized country.'

The Oxford University Press, which has so honourable a reputation in printing and publishing the English Bible, has fitly celebrated the four hundredth anniversary of the setting up of the Bible in all the parish churches of England by the issue of a new edition of the Authorized Version, in crown 8vo, in large and exceptionally clear type. The claim is made, and may be granted, that 'it is the largest type and easiest-to-read Bible of its size.' The price ranges from 7s. 6d. in strong cloth binding to 21s. and upwards in fine India paper.

The same firm has also completed their beautiful edition of the Bible in the World Classics series by the issue of the New Testament in one volume (2s. net). It makes a handy little pocket edition of the Authorized Version, delightful to handle and pleasant to read.

From Messrs. Pickering & Inglis we have received a few of their popular Scripture calendars. The *Golden Grain Daily Meditation Calendar* (1s. 6d.) has a daily tear-off block with a text and meditation and a fine reproduction of a painting of Maidenhead Village. The *Golden Text* (1s. 3d.) has a picture of a sheltered creek, and a text and seed thought for each day. Two charming studies of rural scenes have been chosen for *Daily Manna and Grace and Truth* (1s. each), and *Young Folks* has a coloured photograph of a merry child with bowls of daffodils (1s.).

In *The Church of the Apostles and the Fathers* (S.P.C.K.; 4s. net) the Rev. Francis E. Barker, M.A., A.K.C., has given us a very concise yet comprehensive survey of the constitution and history of the Christian Church throughout the first thousand years of its life. His book falls into three main parts, which deal respectively with the Church and the Ministry, Christian Worship, and Faith and Life. From this it will be seen that this is no mere catalogue of events, but a penetrating study of the life of the Church as manifest in its doctrine, worship, and practice. The work is done with great judgment and impartiality. One interesting feature is the amount of space devoted to the Eastern Church, which, of course, is less well known in the West. It should form an excellent text-book for study circles.

Spiritual Exercises (S.P.C.K.; 3s. 6d. net), by the Rev. Hubert S. Box, B.D., Ph.D., is a Handbook for Directors of Souls compiled from the writings of Masters of the Spiritual Life. It is issued as a companion volume to 'Spiritual Direc-

tion' by the same author. Whereas that work dealt with the general principles according to which souls should be guided and trained, this treats of the particular practices that the director will commend to his penitents. Among the writers from whom quotations are given are F. W. Faber, St. Ignatius of Loyola, Louis de Blois, St. Teresa of Avila, Bishop Jeremy Taylor, and more especially John Baptist Scaramelli. In his *Directorium Asceticum*, known to us as 'A Guide to the Spiritual Life,' this last gives in the first of the four parts a summary of spiritual counsels on the way to reach Christian perfection; and in the volume before us this summary is itself abridged by Dr. Box. We cannot but agree with Dr. Oscar Hardman, who supplies a Foreword, that this is a 'very helpful little manual.'

There have been quite a number of brief histories of the Christian Church recently produced, most of them sound work. The most recent addition to the number is also, we fancy, the briefest—*Outline History of the Christian Church*, by Dorothea Jane Stephen, S.Th. (S.P.C.K.; 2s. 6d. net). It is one of the S.P.C.K. Educational Handbooks, and as an outline admirably fulfils the purpose of such a series. It is an intelligent and objective review of the outstanding events in the Church's story. The substance of the book was given in the form of lectures in India, and this accounts for its vivid and simple style. It may be warmly commended as a good manual for class teaching, but it will interest the general reader also, and probably inspire in him the desire for further knowledge.

We do not like the first words of the Preface which Mr. Robert M. Bartlett has written for his new book—*They Dared to Live* (S.C.M.; 2s. 6d. net). 'In an epoch of disillusionment and despair. . . ' Our age is far from being an epoch of despair. But at any rate we agree with what follows, that in this age there have been, and are, many in every walk of life who have lived, and are living, victoriously. And the writer gives us twenty-five of such men and women from widely different spheres—business, literature, art, medicine, law, education, philosophy, and religion. Twelve nations are represented, and the biographies include well-known names, such as Einstein, Romain Rolland, Oliver Wendell Holmes, C. F. Andrews, Masaryk, Kropotkin, Kagawa, and such little known ones, as Hu Shih, Ceresole, and Trudeau. The story of these men is worth reading

for itself, but it would be very useful for teachers and preachers also.

The problem of providing schools with suitable books for the teaching of Scripture does not yet seem to be solved, and a new experiment has been made by Lt.-Colonel E. N. Mozley, D.S.O. His work, *A Guide to the Old Testament and the Apocrypha* (S.C.M.; 3s. 6d. net), is based on his experience of teaching in a Preparatory School, and is, apparently, intended for the use of those who have to deal with younger children. The book consists of two parts; the first eighteen pages are given to chapters on 'Our Debt to Israel,' 'Modern Views on the Old Testament,' and 'Historical and Geographical Notes,' the latter being supplemented by some useful points enumerated in an appendix at the end of the book. The greater part of the space is given to notes on different books of the Old Testament—the Apocrypha is dealt with in three pages—with suggestions as to what sections may be profitably read. Naturally the notes are very few, and are confined to points which the author considers to be of the greatest importance. The practical value of the book can be assessed only by an experienced teacher of young children; probably only Colonel Mozley himself can make the best possible use of the material supplied in it. On the critical side, however, it should be used with considerable caution. Colonel Mozley takes a much more 'advanced' view than any living higher critic, and his general presentation of the 'modern' position might well mislead a reader who had no other guide. There is an excellent Bibliography, though some of its details may need revision.

When reading devotional literature one has at times the uneasy feeling that the writers are describing ideal spiritual conditions of which we and they have little actual experience. But here is something unmistakably and impressively genuine, a rare piece of Christian evidence. The title is *I Was in Prison* (S.C.M.; 1s. net). It contains letters from German pastors now in prison to their families or friends. Twenty thousand copies were privately circulated in Germany before the booklet was confiscated by the police. This translation should be widely read throughout the English-speaking world. It gives wonderful contemporary evidence of the reality of Christ's presence and the sufficiency of His grace, of joy in tribulation and the power of prayer. It is in every respect a most heartsome and inspiring book.