

factory meaning than is ascribed to it by the Christian cosmology. I should like to ask him what he means by 'meaning?' Has he reflected sufficiently on this matter? Can there be meaning in the universe without there being purpose? Are not value and purpose correlatives? And can a universe whose final reality is impersonal be said to have any meaning or purpose or value whatsoever? Not only ethical values are destroyed if God be described as impersonal and amoral. The disappearance of ethical values might not in itself be fatal to Huxley's cosmology, if æsthetic values were left. For these values might be realized in the world, thus giving it a meaning. But if the final reality be impersonal, the whole can no longer be said to have any value at all. For value presupposes a personal subject for whom it is valid. In so far as there are persons within reality there may be meanings within reality, but if there be no ultimate and absolute Person there can be no constitutive value or meaning in reality itself as a whole. Huxley could not say that God looked upon the Universe and saw that it was good, for to do this

would be to presuppose that God was personal. With his denial of personality to God the whole attempt to give meaning to the universe as a whole collapses finally.

The Christian cosmology, on the other hand, maintains that God is good, and that He is least inadequately represented as Personality. Therefore there is, we maintain, a Divine purpose behind the world, though it cannot yet be clearly seen, our vision of it being as yet blinded by sin. The goal of human life is to work with God. Not union, in the sense of absorption in God, but communion with Him, is the end for which man was created. Love is of the essence of God's nature, therefore men should love, being created in God's image so that love appeals to their highest nature. Here and here alone is an adequate cosmological basis for Huxley's ethic. He has, it is true, for the time being rejected the Christian cosmology, but his reasons for doing so are singularly inadequate, and not any more likely to satisfy him permanently than his grounds for accepting a pantheistic mysticism as the basis for his ethic.

Literature.

THE INDWELLING GOD.

The Indwelling God: A Historical Study of the Christian Conception of Divine Immanence and Incarnation, with special Reference to Indian Thought, by Principal E. C. Dewick, M.A. (Milford; 10s. 6d. net), is an important book, its value consisting not so much in its positive conclusions as in the review it gives of the place that divine immanence has held through the centuries within the Christian Church, as well as to some extent in the chief non-Christian religions. Principal Dewick admits at the conclusion of his study that there are many problems associated with his subject which remain unresolved, but he has undoubtedly rendered a considerable service by his careful and balanced survey of the place that this particular conception has held and should hold in Christian teaching, a service all the more valuable in view of the neglect into which it has fallen because of prevailing tendencies in theology at the present time. One reason, probably, why he himself is not inclined to share

in this neglect is that he has lived and worked in India, a land, as he says, where these issues 'are not merely academic but vital, and are presented to the Christian Church as a challenge by the great indigenous tradition of Hinduism.'

It is, indeed, rather striking to note that the important book recently published by Dr. H. Kraemer on 'The Christian Message in a non-Christian world,' a book which is strongly influenced by the anti-immanentist tendencies of to-day, is the work of a man whose mind has been steeped in the study of the religion of Islam. It need not surprise us if in each case the experience gained has helped to create a more sympathetic understanding in the one case of the conception of an immanent and in the other of a transcendent God. In the contrast that one finds between these two books there are, no doubt, other elements as well contributing to the outlook of the authors. There is, for example, the fact that Principal Dewick is an Englishman and an Anglican while Dr. Kraemer is a Dutchman and a Calvinist. Principal Dewick

is quite aware that the influence upon him of the Anglican tradition has almost inevitably guided in considerable measure the direction of his thinking. The two streams of Hellenism and Hebraism which Matthew Arnold detected as present in another sphere in his day are to be found to-day in theology, as Canon Quick has recently pointed out, and each has its own value and importance.

Principal Dewick finds the post-War reaction against immanentism moulding both Anglo-Catholic dogma and Barthianism, two movements that one would not suspect of close kinship. In the case of the former he shows that such immanentists of *Lux Mundi* and *Foundations* as Gore and Temple have in later years undergone a remarkable transformation. It is, however, in the latter movement that hostility to immanence is to be found in its most extreme form. Principal Dewick endeavours to present it fairly and to do justice to the positive gains to religion that Barthianism unquestionably brings with it. 'The perplexity,' he says, 'and even antagonism which Barth's methods of argument arouse almost instinctively in the mind of the average English reader are partly due to the contact between two types of mentality, neither of which is familiar with the methods of the other; and partly to the difficulty of understanding the finer shades of meaning in technical theological terms when translated from one language into another.'

It is interesting to note that the extreme Barthian doctrine of transcendence, divorcing God wholly from the world, results in our work on earth becoming only 'play,' just as the Vedantist finds as a consequence of his doctrine. And, again, to the Barthian, apparently, Christian service is to be done, just as the *Bhagavadgita* enjoins, in a spirit of indifference. What that Hindu Scripture calls 'work done without desire' is not unlike service rendered in obedience to God, indeed, but with a full recognition of its futility. Here, as was to be expected, 'monergism' and acosmic monism come to quite similar conclusions.

Principal Dewick does not seem to have noted that Dr. Brunner is not now to be counted among the 'monergists.' He holds what he calls 'the fundamentally opposed doctrine of personal correspondence.' Not every one can hold together, as Karl Barth himself can, such a counsel of extremes, as we find in his teaching, and modifications may be expected.

Faith in God, the Indweller, Principal Dewick holds, and surely rightly, 'is in some form a necessity for religion and any attempt to suppress it is bound to fail, for it stands securely rooted in

the laws of the spiritual world.' Barth stands at one extreme in the interpretation of the Christian doctrine of God and the world, while Eckhart travelled far in his time to a directly opposite extreme. Eckhart suddenly awoke to his error when he realized that if he was right in his speculations then God could not be love. Surely one must come to the same conclusion if God is solely transcendent. When we survey the alternatives we are compelled to agree with Principal Dewick in 'the wisdom of the Middle Path.'

THE MINISTER: HIS WORLD AND HIS WORK.

We find Professor William Adams Brown (whose works on theology are so widely known) in *The Minister: His World and His Work* (T. & T. Clark; 7s. net) on a line of research which is to most readers somewhat unexpected. He is concerned with the relation of the minister, not to projects of intellectual worth to the Faith but of value to the community. This is a study of pressing tasks and problems in actual practical work. In the preparatory chapters he seeks to establish the true basis for his theme by surveying the world in which the minister finds himself. We speak of the Church as Apostolic. But if we could bring back St. Paul to life, and take him for a tour of our American churches, he would not know how to reconcile their imposing edifices, and still more their elaborate bank accounts with the primitive simplicity of the Corinthian Church. How different is our environment from that of the Corinthian Church. How different is our environment to-day. Science has not only accelerated speed, it has annihilated space. It has brought East and West together and, with the rapprochement, it has brought to birth a host of problems unforeseen. The authority of the Christian revelation is challenged. In Russia that authority is uncompromisingly rejected. We are told that religion is the opiate of the people, beguiling them by the promise of happiness after death to prevent acceptance of present-day evils. The issue is between Christ and Cæsar as it was in the days before the conversion of Constantine. In the midst of this unspeakable period is set the Church. She has been defined as a society which hazards her reputation by association with the unworthy, and so perpetuates the incarnation of her Lord. It is true that we cannot demonstrate the existence of God. Yet multitudes of highly intelligent people have been convinced that of all possible explanations of the world that of theism

is the most reasonable. Even science is willing to admit that in the present trend of thought it is as easy to begin with mind as with matter. Yet to establish a basis of belief is not sufficient. Many people who believe in God quite sincerely have no vivid consciousness of His presence. God is not something that we create, but something that we discover. A Dutch philosopher said that religion begins when a man applies the personal pronoun to God. Often it is just our sense of being forsaken that opens our eyes to the place where God is really at work. There is an inadequacy that leads us beyond ourselves for help. There is a misconception in our thinking, if we imagine we can read God only when we leave Nature and men behind. Nature is the instrument which He is using for His self-revelation. When we meet Jesus we discover for the first time that which answers to what is deepest in ourselves. He becomes in the truest sense God's *Word* for us. No longer is He simply a man among men, but God manifest in the flesh for our salvation. The Bible is God's Book to us, not because it tells us what happened in the world long ago, but because it tells us what is happening in the world to-day, and what may happen to us. There is no challenge to faith in what we see which has not been met by faith in the past, and vanquished.

The needs of our time and its many enigmas bring into prominence the need to restore the teaching-office of the ministry. Great numbers of our children are growing up practically pagan. They have not even a bowing acquaintance with that greatest of treasures, the English Bible. The rank and file of our ministers, Professor Adams Brown contends, fail to take the teaching-office seriously. We have to understand the religion that we profess. We have to impart our knowledge to those who possess it not. Christianity is challenge as well as promise. It summons to conflict, as well as providing an assurance of peace.

This suggests to the practical person the need of some revision of our curriculum in training. The author tells how again and again across the Atlantic he has to meet complaints that the graduates of the seminaries are not fully equipped to solve the daily problems of their parishes. What we have to bring men is not simply an ideal, important and indeed essential as that is. Evidence is required that there is a power at work in the world which is translating that ideal into reality. This is part of the motive of Professor Adams Brown's thesis. His contention is that the successful evangelists have made *witness* their stock in trade. It is our

own paganism, our own imperfect application of the principles of the gospel that has been the responsible factor in rival cults. We must carry into every situation the tonic of an unconquerable faith.

RELIGION IN GERMANY.

It is very difficult (almost impossible) to follow intelligently the course of the Church controversy in Germany from the occasional fragmentary news about it in the daily press. The Rev. A. S. Duncan-Jones, the Dean of Chichester, has rendered a valuable service in offering us a well-informed, discerning, and sympathetic record of it—*The Struggle for Religious Freedom in Germany* (Gollancz ; 8s. 6d. net). His account of the principles of National Socialism should make clear the inherent antagonism of the Totalitarian State, even if professing to be based on positive Christianity, and offering an assurance of the freedom of the Church. The demand that the Evangelical Protestant churches should adopt a constitution in conformity with the principles of the State was accepted by the churches, although inconsistent with this assurance of freedom. Within the Church, a party, 'The German Christians,' soon made clear what this positive Christianity meant, and, snatching power by illegitimate means, sought further to conform the action of the churches to the policy of the State in the arbitrary dictatorship of the Reichsbishop Müller. This challenge was accepted by the Confessional Synod, who exposed the paganism of the positive Christianity, and opposed the Reichsbishop's misrule. Even the State had to recognize the failure of his dictatorship; and, suspending him from the exercise of his office, replaced him by a civil servant, Herr Kerrl. His appointment of a Committee of pastors under the chairmanship of the highly honoured and widely trusted Dr. Zöllner to bring about order with a view to the restoration of self-government in the Church looked like the first step in a movement towards reconciliation. Thwarted by agents of the Government on every hand, this Committee was forced to resign; and not long after Dr. Zöllner died. Herr Kerrl then showed his true colours, and assumed the rôle of a dictator, seeking by financial pressure, issue of numerous decrees, imprisonment of pastors who disobeyed, to break down all opposition. The victim of this policy, who attracted the eyes of the world, was Dr. Niemöller; his virtual acquittal was a credit to the Court which tried him; but his re-arrest and imprisonment in solitary confinement in a con-

centration camp by the Secret Policy shows the ruthlessness of the State in enforcing its Totalitarian claims. There does not seem to be any relaxation of that policy. The danger most apprehended by the Confessional Church is the corruption of youth in the capture of the schools for the world-view (Weltanschauung) of National Socialism, and the use of education as antichristian propaganda. Despite the Concordat with the Papacy, Roman Catholicism in Germany is being exposed to as severe repression. The ecclesiastical situation in Austria, since its forcible annexation, is precarious and confused. That 'the positive Christianity' of National Socialism is another religion than the Christian is a summons to 'Christian solidarity,' not only within Germany itself but throughout the world. The Christian churches of Great Britain can strengthen and encourage the persecuted witnesses of the gospel, not in Germany only, for the persecution is widespread, by their witness to the gospel, and their claim for the churches to be free to preach it. Such is a summary of the contents of this competent, interesting, and important book, which deserves careful and prayerful study, as the struggle for religious freedom in Germany is but one phase of the conflict of to-day between Christ and Antichrist.

THE CHRISTIAN MESSAGE TO AFRICA.

The Church and Primitive Peoples, by Mr. Denys W. T. Shropshire, C.R., B.Litt., D.Phil. (S.P.C.K.; 12s. 6d. net), is a substantial volume investigating with much fullness and detail 'the religious institutions and beliefs of the Southern Bantu and their bearing on the problems of the Christian missionary.' It is one of a considerable number of books recently published that seek to contribute to a solution of what Messrs. Melland & Cullen Young in a recent volume call 'the African Dilemma.' Dr. R. R. Marett, who contributes a Foreword, asks how we are to frame a just estimate of the value of our civilization for the natives of Africa. Much of the dilemma that is presented to us is concerned with the answer to that question. Dr. Shropshire provides material that should be most useful in forming a just estimate of the value of the African civilization as well. With this subject, however, this review will not attempt to deal. Two interesting sentences of Dr. Marett may be quoted. 'Here,' he writes, 'is the opportunity of the missionary—somehow to combat the tendency (on the part of the African) to lose heart. His duty is to supply the psychological bridge-work.'

Dr. Marett is dealing with the 'civilizations' that meet and conflict in Africa. But in addition to that conflict there is a religious conflict, and it is to what Dr. Shropshire says in regard to it that we wish to give some consideration. It is true that in the case of Africa a division can hardly be made between the social and the religious. At the same time, the presentation of the Christian message to Africa can be considered by itself apart from the many difficult questions that arise with reference to tribal laws and marriage customs. Thus, after an account of the religion of the Southern Bantu—largely ancestor worship—Dr. Shropshire sums up the values he finds in it and then draws some interesting conclusions. 'If Christianity,' he writes, 'cannot find a place for this worship then it has not yet found itself and is not the religion it claims to be. . . . The tendency to this type of worship is a primal impulse probably rooted in the essential divinity of man and the second great commandment. "We are God by participation," says S. John of the Cross, and to this truth ancestor-worship is rooted. If this is so, it is futile to suppress it, and transformation and transmutation are the only possible solution. It is part of the very soul of the human race and represents the truth enshrined in the twofold nature of the God-man, our Lord and Saviour Jesus Christ' (p. 371).

Dr. Shropshire goes on to relate this African worship to 'the doctrine and practice of the Communion of Saints.' 'No doubt,' he concludes, 'such a measure of approach to primitive and indigenous religion is fraught with great dangers.' They are dangers that are apparent to this day in the still surviving Mediterranean paganism and should at least make one hesitate before accepting a course that might have similar consequences for the Church in Africa. Again he emphasizes (p. 437) that Christianity must be presented to the Africans as 'the fullest expression of that for which their fathers groped,' 'not as something foreign to them but a linking on to the best of their aspirations.'

It is worth while to place alongside of these statements the view of Dr. H. Kraemer in his recent book on 'The Christian Message in a non-Christian World.' To him, in spite of his real sympathy with primitive peoples and his recognition of the necessity of understanding their 'folk-ways' and religious customs and of entering into their thoughts and dreams, it is clear that Christianity must be placed before them, not as 'a linking on to the best of their aspirations,' but as a divine word that confronts and judges them. 'Paganism and the

prophetic religion of Biblical realism are not continuous with each other.' It is evident that there is a sharp divergence between the two views here presented. Perhaps one reason for this difference is that Dr. Shropshire belongs to the Anglican tradition, to which the Incarnation may be said to be central, while Dr. Kraemer inherits the Reformed doctrine, to which justification by faith is central. First in 'the immediate Gospel for the Bantu come the sacraments,' according to the former. To the latter 'the message of the Gospel is that God not only can forgive but that He does forgive in Jesus Christ.'

One could point to other significant indications of this divergence of view in regard to a matter of central importance for the Christian cause. Will this emerge at the Conference that is to meet at Tambaram, Madras, at the close of this year? It is desirable that it should and that this whole matter should be fully and carefully examined by the Church in all its borders.

MR. MIDDLETON MURRY.

Heaven—and Earth, by Mr. John Middleton Murry (Cape; 10s. 6d. net), is a powerful, artistic, and acutely critical book. It is better at the beginning than at the end, but probably the conciseness of the conclusion emphasizes the directness of the appeal. The author's main contention is the familiar but very relevant one that civilization is on the edge of disaster because man's power of invention has got beyond his control, humanity being comparable to a defective child, now approaching adolescence, whose muscles and limbs have grown enormously, but whose mental capacities have not kept pace with this development. The disease of modern society is diagnosed by the historical method, but selectively, the design being to show the emergence of present-day conditions as viewed through the experiences of a succession of men of genius 'who experienced in act or imagination the travail of its becoming.'

So the main conception of leaders of thought from Chaucer to William Morris are brought under review, but, true to his central purpose, Mr. Murry goes further back still—to St. Paul and to Jesus Christ. He holds that Western civilization is distinctively a Christian civilization, and that its possible ruin is due to the fact that it has not been Christian enough, having failed to realize that the only remedy lies in the recovery of a sense of the worth of the individual as bound to the community through the law of love, implicitly and essentially

made effective for humanity in the Cross of Christ. 'Either this civilization of ours,' the author says, 'will preserve its continuity as a Christian civilization, or it will give way—after a period of chaos and barbarism such as is truly beyond our capacity to imagine—to a civilization which is not Christian at all.' There is no middle position.

No doubt this is a machine age, but one argument of the book is that even the machine was the outcome of the invigoration of the individual, and that this again was due to St. Paul's experience of 'Christ in him,' the Christ who was recognized by the Apostle as no Jewish leader, but the universal Saviour of humanity. The religious vigour of the individual, with its practical effectiveness, was recovered at the Reformation, but the Reformation gave us only half the truth, and the Counter-Reformation had also its valuable contribution to make. Mr. Murry is no Romanist, but his plea is that 'the Protestants shall repent of their destruction of the Catholic "idea,"' and re-establish religious control in purer form. The Church has failed in the past because those to whom power was entrusted could not bear their superhuman responsibility, and betrayed the cause of the common man, but the Church need not fail in the future, and 'the main hope of saving Christian civilization from total disaster is the rebuilding of the universal Christian Church.'

The book begins its historical survey with Chaucer, and, taking the help of Montaigne, Pascal, and the Paston letters, describes the emergence from mediævalism which preceded the age of Cromwell and Milton. An interesting comparison of these two is given, by no means favourable to Milton. Cromwell, according to the author, is both more Christian and more modern. A subtle and illuminating defence of Rousseau's conception of Nature assigns to him greater importance than is usually allowed. While the sublimity of Goethe's sense of vocation is admitted, and his appreciation of the power of Christianity is recognized, he is held to have missed the essential spirit of that religion through his insensitiveness to the place of suffering in its redemptive influence. We have rarely come across so acute an analysis both of the earlier development of Wordsworth and of his relapse into sheer conservatism in later life. Godwin and Shelley have high places in Mr. Murry's esteem, and he is at considerable pains to remove certain misconceptions regarding them. The chapters on Karl Marx and William Morris are not so satisfying, but the contrast between them serves to bring out a characteristic view of the whole book—that

revolution tending towards socialism is futile unless it begins in the heart and mind of man, unless, in other words, socialism becomes essentially a religion.

All those whom he has commemorated are, in the author's conception, the creators of the modern world, not of its body (which may be left to the technicians and the inventors and some of the scientists) but of its soul. The body of our present-day society, left to itself, is tearing itself to pieces, and there is all the more need for those who have striven to regenerate the world by the divine vision which has revealed to them the essential gospel of the love of God in Christ.

THE DIDACHE AND MONTANISM.

There has been published for the Historical Society a learned volume entitled *The Riddle of the Didache* (S.P.C.K. ; 12s. 6d. net). The author is the Rev. F. E. Vokes, Chaplain at Cranbrook School. Since 1883, when Philotheus Bryennius published at Constantinople the real 'Teaching of the Twelve Apostles,' the Didache, as being the one major discovery in early Church History, has become, to use Dr. Bigg's phrase, the 'spoiled child of criticism.' The problem of the Didache is, as Mr. Vokes says, whether it is 'a picture of the Church at the time when it was written, an antiquarian picture of the Church as it was some time in the past, or an imaginary picture.' In his opinion Armitage Robinson was right in holding that the writer of the Didache tries to give a picture of a Church in New Testament or 'apostolic' language, that he may bring out what is common to his Church and that of the New Testament. This theory is said to explain both the mixture of primitiveness and development that is found in the Didache and the few peculiarities we also find there. It makes the Didache an unusual sort of book, but perhaps on that very account the perplexed student will turn to it in hope.

Here is a brief account of some of Mr. Vokes's conclusions, based as these are on a very thorough and scholarly analysis of this ancient document. In compiling his book the writer of the Didache employs among other sources Barnabas, Hermas, and the New Testament. The probable date of the book is about the end of the second century A.D. In doctrine he is a moderate Montanist, and he attempts to express Montanism in 'apostolic' terms, not to prove that Montanism is primitive Christianity. The Didache, in short, can only be set comfortably in the context of early Montanism.

PRAYER.

Hear My Prayer (Hodder & Stoughton ; 5s. net), is a book to help men to pray. All ambiguity as to the title may be removed if it is explained that here are no collected 'supplications,' nor forms of prayer, but essays on various aspects of the spiritual art. S. T. Coleridge called prayer the highest energy of which the human mind is capable. Part I. is *The Answers that Come*. Part II. is *The Difficulties that Hinder*. There are instances to begin with of prayer in a slum tenement by Hugh Redwood, and of Sister Eva's experience, etc. There are illustrations culled from life of God's guidance, and some of the problems involved are dealt with by the Dean of St. Paul's. He remarks that there are people who seem to think that they can find the guidance of God by emptying their minds of all thought. There is no ground in the New Testament for this notion. Nevertheless, there are times when 'guidance' seems to be given without the normal process of making up our minds. The faith in God which we learn from Christ is not a pretending that the causes of anxiety do not exist, but a conviction that the power is available to deal with them, and to make good out of them. Each chapter of the book is written by some specialist. The phases of the devout life are as many-sided as the writers' viewpoints. Some of them enlarge on the gift of moral power which prayer bequeathes, some on the reasons for a negative answer. Intellectual difficulties are met. The questions put are salient, and have relation to modern doubt. Moral enigmas are studied. The sense of disharmony is carefully analysed, and the deterring influence that it exerts to our advance to the throne of grace. Dr. Frank Buchman is reported to have said that after his conversion he wrote six letters to men whom he felt that he had wronged. He did not get six replies ; but he did receive a tremendous sense of personal release. Other sections give light on times and seasons, method, discipline, etc. There is a delightfully written Epilogue on Prayer and Life by Evelyn Underhill. The book runs on to over five hundred pages, closely packed. The quotations are apposite ; the reasoning is in many instances cogent ; the teaching is largely Scriptural. Ministers and teachers of religion will find in the volume fresh matter for discussions on this great theme. The unknown editor has to be congratulated on the symposium to which we are invited. 'Sir, there is no argument for prayer,' said Samuel Johnson. Yet here are pleas to which he would not have been ready to turn an unheeding ear. For, Carlyle

penned a sentence in a letter to a friend that all devout souls endorse: 'Prayer is and remains the native and deepest impulse of the soul of man.'

THE DIVINITY OF JESUS CHRIST.

The Divinity of Jesus Christ, by Professor John Martin Creed, D.D. (Cambridge University Press; 6s. net), contains the Hulsean Lectures for 1936. As indicated in the sub-title, it is in the main 'A Study in the History of Christian Doctrine since Kant.' It traces in an exceedingly instructive way the development of Christian thought from Schleiermacher and Hegel, through Strauss to Ritschl and the Barthian school. Only in the last lecture do we come to a constructive statement on the Divinity of Jesus Christ. Here the discussion is marked by caution and restraint. Quoting the dictum of Dr. Hort that 'no possible modification can be accepted as Christianity which contradicts the broad testimony of Scripture, and requires the re-writing of its most distinctive passages,' the writer affirms that the task of the Christian theologian must be to 'seek to understand, appropriate, and convey afresh the essential motives which lie behind those Apostolic teachings.' Three leading New Testament thoughts must find a place in the Church's doctrine of its Lord. These are beliefs in God as creative mind and will behind, as well as within, the world of sense experience, the significance of Jesus Christ as a revelation in time of the Eternal God, and the Apostolic conviction that He who was Jesus Christ was also the Divine agent in the creation of the world. 'The doctrine of a cosmic Christ is thus a development from the earliest form of faith, but, if the first step in faith was a right one, it was a right development.'

The Rev. W. Bryn Thomas has a mind of his own and a vigorous way of expressing it. In *Religion: Institutional and Personal* (Allenson; 2s. 6d. net) he has given nine sermons preached on special occasions in the Church of England. They embody the conviction that 'much of what fails to conform with the acknowledged forms of Christianity—whether in organisation or in doctrine—can lay claim to being religious in the highest and the best sense.' In dealing with international disputes the writer maintains that 'the task of deciding any dispute must be taken out of the hands of the disputants and placed in the hands of a third party.' What is to happen if one of the disputants refuses

to arbitrate, and how is the power to be taken out of his hands?—on these points no light is given. The writer's views may not always be acceptable, but his book is very lucid and fitted to stimulate thought.

The Rev. Elbert Russell, who is Dean of the School of Religion in Duke University, has issued a second volume entitled, *More Chapel Talks* (Cokesbury Press, Nashville; \$1.50). It contains over fifty very short addresses on religious and Christian themes. They are written in a clear and pleasant style, and are illustrated by apt quotations and anecdotes. The writer is evidently a Pacifist, as he is quite entitled to be, but his picture of the grossness of the soldier's life is greatly overdrawn. The Allied troops in France were not such sensual brutes as he implies.

United Christian Front, edited by Sir Henry S. Lunn (Heffer; 3s. 6d. net), contains the record of 'A Discussion on the Hellenic Travellers' Club Cruise, February-March 1938.' Discussion is hardly the right word, for the papers read were prepared quite independently of each other, and no account is given of how they were received or criticised. The situation was an interesting one. Sir Henry Lunn gathered a distinguished company and succeeded in getting papers from four members of the Church of Rome. Among others who took part may be mentioned the Bishop of Southwark, Dean Inge, Principal Cairns, Lord Polwarth, and Dr. Rattenbury. The general idea which prompted the Conference was the urgent need for the forces of the Christian Church to stand shoulder to shoulder in face of the rampant materialism of the age and the claims of the Totalitarian State. The papers read, as one would expect from the distinction of their authors, contain much that is wise, timely, and deeply Christian. At the close of the discussions a short statement was drawn up indicating points which the speakers regarded as of fundamental importance, such as Christian co-operation without waiting for organic Church union; definite resistance to Totalitarian claims; the application of Christian principles to political and international affairs; and the obligation to help persecuted fellow-Christians.

Principal Nathaniel Micklem has done well to recall us by means of the little volume he has edited, called *A Book of Personal Religion* (Independent Press; 3s. 6d. net), to the teaching of some of the spiritual classics on which, next to the

Bible, our fathers nourished their spiritual life. Since Alexander Whyte passed from among us there has been no great voice in Scotland bidding us sell our bed and buy Baxter's 'Saint's Everlasting Rest' or Doddridge's 'Rise and Progress of Religion in the Soul.' Dr. Moffatt, indeed, many years ago, published a volume of selections from John Owen which has probably long ago been 'remaindered.' This little book that the Principal of Mansfield College has edited should re-awaken churchmen in England and Scotland of Calvinist descent to the wealth of their spiritual inheritance and bring them back perhaps to some of the means made use of by the saints of our land in former days to deepen their faith and discipline their lives. 'This will make,' says Matthew Henry, speaking of family religion, 'your family comforts double comforts and your family crosses but half crosses; it will turn a tent into a temple, a cottage into a palace.'

A new edition of the New Testament which will be eagerly bought and highly appreciated has been sent out by the Lutterworth Press—*The Book of Books*, a Translation in Modern Paragraph Form (2s. 6d. net). The translation is issued under the supervision of Mr. R. Mercer Wilson, General Secretary of the United Society for Christian Literature. He has had the help of many eminent scholars and others not so eminent, whose names occupy a page and a half. Features of this edition are that poetry and quotations and phrases that echo something in the Old Testament are printed in italics, square brackets are used for alternative renderings and editorial comment, a brief introduction has been supplied to each book, and words or phrases found in some manuscripts but not in others are indicated by circular brackets. The cadence and rhythm of the Authorized Version have been preserved, but Versions like Tyndale's as well as Aramaic sources have been utilized.

It must not be supposed, however, that this is a version for scholars. It has in view mainly young people and those who might be attracted by the New Testament if it were presented in a pleasing form. The print is clear, well-spaced, and beautiful. Some time ago the 'Times Literary Supplement' asked why popular editions of the Bible should not be issued with paragraphs arranged according to logic and sense, so that it might percolate to the masses and the schools. This book is meant to furnish the answer. We have had many similar efforts to provide Bibles that appear like other books, most of them abridged. This one is un-

abridged, and we question whether any previous edition can compare with this one either in attractiveness or in price. It is amazing that such a book, large, well furnished, in legible type, can be issued at half a crown. It ought to have a wide circulation. There are, it should be added, two excellent maps of Palestine and the Roman world.

Christian Life in Practice, edited by Mr. Frederick A. Tatford (Pickering & Inglis; 1s. 6d. net), contains twelve short papers by different writers, reprinted from 'The Harvester.' They are so brief that they cannot go deeply into any subject. They are, probably with intention, made exceedingly simple and elementary so that the unlearned and the ignorant may not be without guidance. Among the topics treated are Sex Morality, Politics, Clericalism, Trade Unionism, Recreations, and Foreign Missions.

The Religious Book Club has added to its list, and issued with an attractive binding, the Rev. Conrad Noel's *Life of Jesus* at the remarkable price of 2s. 6d. net. This book was reviewed in THE EXPOSITORY TIMES on its first publication some time ago, and it may be sufficient now to herald its appearance in its new form. The book was an achievement, and will remain one of the best of recent contributions to the understanding of the Lord's ministry and teaching. It is the fruit of much research and independent thought, and it is delightfully easy to read.

A book of devotional meditations on the Gospels of an unusual kind has been written by Mlle Suzanne de Dietrich and translated by the Rev. Hugh Martin—*Behold Thy King* (S.C.M.; 4s. net). Mlle de Dietrich has been for many years a leader in the work of the Student Christian Movement, and is apparently a woman of real spiritual insight and originality. Her book was published in France under the title *C'Etait l'Heure de l'Offrande*, and is the fruit of her independent contact with the Gospels. The meditations are brief, and suggestive rather than expansive. But readers will find many flashes of light on familiar passages. On the baptism of Jesus she remarks that Jesus had three baptisms—one of water, a second of the Spirit, and the third of suffering and blood. On the Baptist's demands from his hearers she says that three worlds are involved—the world of the well-to-do, the world of business, and the world of politics. These are characteristic comments, and there are many like them.