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REVIEWS OF BOOKS.

THE RELEVANCE OF THE CHURCH. By F. R. Barry, M.A., D.S.O., Canon of Westminster and Rector of St. John's, Smith Square; Chaplain to the King. *Nisbet & Co., Ltd.* 7s. 6d. net.

When Canon F. R. Barry's *The Relevance of Christianity* was published in 1931, it acted as a stimulus to much new thought as to the full meaning and significance of Christian teaching. It became a study book with many clerical groups and exercised a widespread influence. The fact that it has reached a fifth edition is proof that it presented many aspects of Christian Ethics which needed deep consideration. It was issued as one of the series of "The Library of Constructive Theology" which aimed at making "a candid, courageous and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of our common Christianity." Canon Barry's contribution was "an attempt to state a conviction about the significance of Christ and the presentation of Christianity in its relevance to the claims of life and values." What he then wrote seemed to him "to involve certain important consequences in preaching, worship and pastoral work and our whole conception of membership in the Church." It was suggested to him then that he should attempt the more difficult task of explaining the relevance of the Church. His appointment as Moorhouse Lecturer in St. Paul's Cathedral, Melbourne, when that city was celebrating its centenary in November, 1934, gave him the opportunity of carrying out this design and his book, *The Relevance of the Church*, is the result.

It will receive a welcome as an endeavour to make Christian people realise what the Church should be, what it should aim at accomplishing in the world, and the methods by which it should carry out the work for which it is intended. Although the criticisms of the book apply in greater or less degree to all Christian communities, by the nature of the case it applies more particularly to the Anglican Communion and its various branches throughout the world. Canon Barry has a high estimate of the power of the Church of England, but it is not using it as it should, and it is not reaching out to do the work which it ought to do. He recognises that "what has bred the greatness of Britain is, before all else, its Christianity." "Christianity is woven into the texture of all that is noblest in our traditions." But the whole world is undergoing rapid changes. A new world order is arising. The great problem is what the new order will be—a soulless mechanism breaking down in anarchy and bloodshed or the mastery of Spirit to shape process to its own purpose. "That is the crucial problem of the new age and the answer rests with the forces of religion." The Church is not succeeding and the causes are manifold. Its conception of its duty is too limited and in some directions it is wrong. Institutional theories are responsible for some of the failure. The "Catholic"

type of teaching represents an almost impersonal and mechanical system through which "means of grace" are conveyed. "But the 'Grace' of a living God is not impersonal and no system can be a 'channel' for it. Such a view is profoundly uncatholic; and the evangelical, reformed churches grew up not least by way of protest against this debased medievalism." The Oxford Tractarians have helped to create a false view of the Church. "They thought of the Church as a static institution built upon apostolic succession, and their emphasis lay on its own interior logic"; they thus introduced into English Christianity an introversion and self-concern from which it has not yet recovered. "It has meant a remoteness from living issues and an ecclesiastical self-centredness which has proved itself a ruinous legacy." "Great Christians like Bishop Gore accepted with unconcealed reluctance conclusions which seemed to be logically inevitable, even though they do not correspond with the realities of Christian experience. There was nothing wrong with the arguments, but they led to conclusions that do not square with the facts. The mistake must have lain in false premisses. They sought to define the nature of the Church in terms of institutional organisation." So the Church suffers from the results of the Oxford Movement, and it has to get back to the true condition of its life. Its purpose is to redeem the world, to transform it so that its social order shall be in harmony with the laws of the Kingdom of Heaven. Many of the faults are due to inadequate conceptions of God, and the Church has to realise that the God of the Christian Church is the God who redeems us through Jesus Christ. "To obscure or minimise the uniqueness and centrality of Christ in Christianity is to change it into a different religion." A true worship is essential. There is much teaching about the Real Presence which is incorrect. "It treats the Sacraments as a kind of pipe through which 'grace' flows into the Church, which derives from this its redemptive quality. But this interpretation is so depersonalised, so unrelated to God's other gifts and his work in the heart of the Christian fellowship that it is in the end almost mechanical." These are warnings which go to show how far the Church has wandered from the true conception of its mission and the method of it. In dealing with the modern needs in worship Canon Barry has some radical suggestions to make. He approves of the lines adopted in Liverpool Cathedral. Evangelicals and Liberals are to blame for the flatness of much of our worship as they thought there was no alternative to the Anglo-Catholic ceremonial of High Mass. But now we are passing into a new era. Old fears and suspicions are dying down and out. Party cries and allegiances are becoming obsolete. We fear that the Canon in these statements is shutting his eyes to some facts that are only too obvious in the determination of one party to secure control of the Church and to make the institutionalism which he condemns its prevailing characteristic. We are sure that this school will oppose in every way in its power the suggestions of Canon Barry for the development of the "New Morality" which he believes is to be the

outcome of the work of the Church in the near future. "Clerical methods and ideals we must uncompromisingly reject," yet those are the methods that prevail in a section of the Church to-day that claims to dominate the whole and dictate the methods of the Church's work. Passing from the radical alterations in human society which the Church is to produce if it is to carry to its fullest extent the redemptive work of Christ, there are several points of practical reform in the life of the Church which will raise some discussion. He suggests that side by side with the whole-time ministry the Church should confer ministerial commission on a limited number of its members. It would seem as if the force of circumstances would drive the Church sooner or later to the adoption of some such expedient of employing "non-stipendiary" ministers. The difficulty of raising the stipends of full-time curates is becoming increasingly felt and unless some new expedient is soon adopted many parishes will be even more inadequately served than they are at present. The vision of a united Church which the Canon gives is inspiring, but much prejudice will have to be overcome on the part of the institutionalists before it can be realised. Meanwhile it is well to be so strongly reminded that the task of the Church is to redeem the world and "the less the Church thinks about itself, and the greater its concern for the world which it is God's purpose to redeem, the more will it be true to its vocation."

SPIRIT AND TRUTH. THE NATURE OF EVANGELICAL CHRISTIANITY.

By Dr. Karl Heim, Professor of Theology in Tübingen. Translated by Rev. Edgar P. Dickie, M.C., M.A., B.D., Professor of Divinity in St. Mary's College, St. Andrews. *The Lutterworth Press.* 6s. net.

This is volume five in the Lutterworth Library and is an important addition to the series. It is a translation of the German work, *Das Wesen des evangelischen Christentums*, by Professor Karl Heim, one of the professors at the University of Tübingen. He has been named with Karl Barth as the two outstanding and most influential teachers of the day in Germany. His works have had a wide circulation in that country. Professor Hugh Watt, of New College, Edinburgh, in the Introduction to this translation says: "Circumstances led him to an investigation of the real divergencies between Roman Catholicism and Protestantism and, in no spirit of cheap polemic, he set himself to the exposition of the fundamental standpoints of the two. His little book has gone through many editions, and though there is much in it that applies primarily to Germany, it takes the reader to the roots of the matter. I know no modern book more likely to lead to an intelligent appreciation of, and enthusiasm for, the essentials of the evangelical faith."

We are constantly told by Roman and Anglo-Catholics of the most satisfying system of philosophy which underlies their whole conception of Christianity. It is based on what they describe as "the Sacramental Principle" which they find running through the

whole of life and even nature, and has its culmination in their theory of the Mass with its doctrine of the Real Presence, and of the Church as the extension of the Incarnation. They have accustomed themselves to regard every other system of thought as inadequate and Protestantism especially they regard with special disdain as completely without any philosophical or even rational basis. The value of Professor Heim's work is that it shows with a depth of scholarship that cannot be ignored the weaknesses of the system that claims for itself the title of Catholic and sets out in contrast the profound truths upon which Protestantism rests, and shows that these are ultimately more in harmony with all we know of God's revelation of Himself to mankind.

He recognises the sentimental attraction which the Roman Church exercises over many types of mind to-day, in the midst of so much uncertainty and when there is so great a desire for an infallible authority, but he says decidedly: "We are unable to follow the way to God which is pointed out by the Roman Church." After an examination of the origin of Luther's revolt and the significance of his campaign against indulgences, and an explanation that our Lord's words to St. Peter concerning the building of the Church on the rock give no ground for the theory that a succession of holders of Peter's position was either possible or contemplated, he takes up the central theme of his interpretation of Christianity. "There are two contrasted pictures of Christ producing two different interpretations of all questions of religion, morality, culture, education and politics." The Catholic Christ has entered on His lordship of the world. The Catholic Church is entitled to take into itself all mankind and to govern all the nations upon the earth. This is the medieval interpretation. The Gospel stands in striking contrast with this medieval interpretation. The movement of world power of Christ is according to evangelical convictions still in the future. The question of guilt was solved on the Cross. The question of power is not yet solved. This contrast in the interpretation of Christ leads to a corresponding contrast in the answers given to the question which lies at the heart of all religion. How do we find God? "The nature of Evangelical Christianity is summed up in a single sentence, We find God, not in any impression of power, but only through an experience of conscience." This contrast between the authority of the Church and the religion of conscience is worked out with great clearness in the succeeding chapters with its various implications showing the Reformation principles as being in harmony with the teaching of Christ. Such facts as the use of power in the Inquisition and other examples of the exercise of authority are dealt with and their failure to interpret the spirit of Christ is shown, together with the lack of any foundation of priestly claims. The true character of the Evangelical Church is set out and the final conclusion is that: "It is the body which the Spirit of Christ has fashioned for Himself, a wonderfully constructed organism endowed by the living Lord, in its inner life and its outward manifestations, with His own divine nature. The

Church lives solely by that power of Christ through which He forgives sins and calls men into His Kingdom."

This thoughtful book deserves the attention of all students as it presents the basis of Evangelical Christianity in a comprehensive and satisfying light.

THE FOUNDATION OF THE CHRISTIAN FAITH. By A. Lukyn Williams, D.D., Hon. Canon of Ely. *W. Heffer & Sons, Cambridge.* 3s. 6d. net.

Canon Lukyn Williams describes this book as "A Book for Honest thinkers, whether Jews or Christians," and it is obvious from its contents and methods that he has Jewish readers specially in view. This is not unnatural as Dr. Williams has made Jewish matters his special study, and is unusually qualified to deal with the characteristics of Jewish thinkers. Other readers will find the book also interesting and instructive as it contains many suggestions as to the best way of presenting Christian thought and teaching to those who are not disposed to accept them. The first of the three parts into which the book is divided is entitled "Israel." It gives an opening examination of God's promise to Abraham and the way in which it has been fulfilled. History shows the benefits that have accrued to those nations which have given the Jews a kindly reception. A chapter is devoted to the present distress of the race and the remedy for it. The purpose of the Old Testament is considered especially in regard to the message of John the Baptist which was rejected. The Second Part proceeds to an account of Jesus of Nazareth. The record of His life in the first three Gospels is followed and special attention is given to the significance of the Temptation and the Transfiguration. Obedience and self-sacrifice are the characteristics of life and "if others are to be benefited self-sacrifice is a necessary process in bringing life to them." The chapter on "The Kingdom of Heaven" elucidates the same truth, for the Cross is the culminating expression of the spirit which was characteristic of it throughout. The Fourth Gospel presents the considered faith of Christians. The closing chapter of this section tells of the attraction of the Lord Jesus Christ for a believer to-day. It answers the question: "What is there about Jesus Christ of Nazareth that exercises such a complete fascination over the souls of men, captivates their hearts, wins their full allegiance and holds them bound in willing bondage to Him?" The third Part deals with some "Difficulties and Questions." These include the Trinity in Unity, the Incarnation, the non-observance of the law in general and specially in regard to circumcision, the Sabbath and the dietary laws. The closing chapter answers some questions about certain Christian rites, including the Sacraments. The special line of this volume renders it unusually suggestive for thinkers, and the information which it contains will give fresh insight into many matters that are apt to be ignored by ordinary readers.

THE COMMUNION SERVICE AS IT MIGHT BE. With Introduction and Notes. By Lord Hugh Cecil. *Clarendon Press. 2s. 6d. net.*

The distinguished author of this recent effort in the direction of Prayer Book Revision confines himself entirely to the Communion Service, for with that service controversy in regard to the Prayer Book is chiefly concerned. The learning and devotional earnestness which mark the book are what we might naturally expect from so devout and thoughtful a Churchman as Lord Hugh Cecil; and it goes without saying that there is much in it which Evangelical Churchmen, and not they only, cannot but welcome. The emphasis on careful preparation as a preliminary to reception; the provision that the service shall be said throughout in a distinct and audible voice, and that it must not be supplemented by additional prayers; the prohibition of a service with the priest alone communicating and the encouragement of many communicants where the service is well attended; the defence of Good Friday Communion, are to be welcomed.

Lord Hugh has taken great pains to provide a form of service which he thinks ought to commend itself to Evangelicals and to others who do not describe themselves as such, but who are not Anglo-Catholics. But with all this and with much more which might be added, we cannot feel in any way drawn to Lord Hugh's sincerely meant eirenicon. His provision of vestments, of the Eastward Position, of Prayers for the departed, of the Invocation of the Holy Spirit upon the elements of bread and wine; the Agnus Dei; lights on the altar; the oblation of the unconsecrated and, later, of the consecrated elements; the implication in the Notes that incense will be used, and the church bell tolled at the consecration: all these, and there is more that might be enumerated, unite, to use the words of the Royal Commission of 1906, "to change the outward character of the service from that of the traditional service of the Reformed English Church to that of the traditional service of the Church of Rome." And the doctrine underlying this revised service is more in harmony with that of the Church of Rome than with that of the Church of England. The explanations and evasions to which those are driven who hold a doctrine of the presence of Christ in or with the consecrated elements and of the offering of the elements thus consecrated before God, are so many and so subtle that it is impossible to discuss them within the limits of a review, if it would be in place to do so.

Lord Hugh has exerted all his great ability to defend his doctrinal position as being in harmony with that of the Prayer Book and Articles, but his arguments, while they may confirm in their views those who agree with him, are not convincing to those who differ. We may take, for example, his attitude to Article XXIX. He admits that the Article "denies that the unfaithful communicant partakes of Christ," but he adds: "It is notable that it does not deny, though it is sometimes supposed so to do, that the unfaithful communicant partakes of the body of Christ." But this is precisely what the Article does no less explicitly deny. It says of the

unfaithful communicants who receive the Sacrament that "*in no wise* are they partakers of Christ." Lord Hugh does not quote the very emphatic words we have italicised. But we should have thought it impossible to mistake or to attenuate their meaning. The very purpose of the Article was to exclude the idea of any presence of Christ's body and blood in the elements or under their form. But if there is such a presence and the unfaithful partake of it, it cannot be contended, if words have any meaning at all, that they "*are in no wise* partakers of Christ." Lord Hugh, moreover, does not seem to realise sufficiently that his form of service if it were adopted would be but the starting-point from which further advances would be made. The Prayer Book of 1662, possessing none of the features which we are here invited to add, does exercise to a greater extent than is sometimes admitted a restraining influence. But a service compiled after this model would but be an encouragement, if not an incitement, to the re-introduction of superstitions and extravagances which Lord Hugh Cecil would deplore as much as anyone, but which it would be extremely difficult to resist on the premisses which he has here adopted.

W. G. J.

THE ROME OF THE MEDIEVAL CHURCH (Earlier Section). By Albert G. MacKinnon, M.A., D.D. *The Lutterworth Press*. 7s. 6d. net.

Dr. MacKinnon has been for a number of years the Chaplain of the Church of Scotland in Rome, and during his period of office, he has taken a keen interest in the past history of the City and especially of its religious associations. He has written several interesting books dealing with different periods, and with a particularly vivid and graphic style has delighted hosts of readers who owe him a debt for the impressions which he has given them of important epochs in the history of Christianity in its association with the Holy City. *The Rome of St. Paul* and *The Rome of the Early Church* are doubtless well known to our readers and they will be glad to know that another volume of the same nature from Dr. MacKinnon's pen has recently appeared. We believe that he has recently retired from his position as Chaplain, but we hope that this will not prevent him from continuing the production of these interesting studies of the life in Rome and that he will bring the series down to more modern times.

The recent volume is *The Rome of the Medieval Church*, and it presents the characteristic features of a very interesting period with the same picturesqueness as was displayed in the previous volumes. The material presents ample opportunity for the exercise of Dr. MacKinnon's special gifts, and enables him to give point to his criticisms of the various steps by which the claims and errors of the Church of Rome developed.

The opening chapter represents a riot in Rome. The cause was the attempt of the Emperor Constantius in the year A.D. 357

to compel the Christians to accept an Arian bishop. The ladies of Rome went in procession to lay their case before the Emperor ; " as the procession neared, the heart of the Emperor quailed, his courage ebbed out and he surrendered on the spot." This incident is made the occasion for an instructive account of the controversy between Athanasius and Arius. In a similar way various sites in Rome are associated with events of the past which had special bearing upon the life of the Church. " The Women of the Aventine " introduce us to the life and work of St. Jerome. The statue of Victory speaks of the legacy left by paganism to Christianity in the use of images as objects of devotion. Vivid representation is made of the attacks of the Visigoths upon the city. Alaric left the city a ruin and at the same time St. Augustine was producing the picture of the City of God—the Church of the future. Gregory was " the Moulder of the Medieval Church." He transferred the imperialism of the State to the Church, but during his time grew up the abuse of the worship of relics. " Relics became necessary to the consecration of a church, and so exceedingly valuable an endowment that Councils ordered them to be placed in every church, and threatened to depose bishops who should consecrate churches without them." The Iconoclastic controversy was another of the great disturbance centres of the Medieval Church. Dr. MacKinnon deals with it in his usual graphic way. " A Church on Crutches " is his appropriate designation of the Church which based its claims on the forged decretals of Isidore and the supposed donation of Constantine. " On such a foundation was reared the great structure of ecclesiastical authority in the Middle Ages. The voice of the preacher grows dim. It is smothered under the trappings of earthly pomp and show. Force has taken the place of love on the throne, and the miracle is how the pure flame of truth still flickered under that dead weight of falsehood." The chapter dealing with Charlemagne gives an account of his relations with the papacy and tells of his founding the great Holy Roman Empire. The closing chapters bring the story down to the beginning of the tenth century, which marks the close of the early period of the Medieval Church. The time has been described by Cardinal Baronius in scathing terms. " An iron age, barren of all goodness ; a leaden age, abounding with all wickedness ; a dark age, remarkable for the scarcity of writers and men of learning. In this century the abomination of desolation was seen in the temple of the Lord ; in the see of St. Peter, revered by the angels, were placed the most wicked of men—not pontiffs but monsters. And how hideous was the face of the Roman Church, when filthy and impudent courtesans governed all at Rome, changed sees at their pleasure, disposed of bishoprics, and intruded their lovers into the see of St. Peter." Readers of this entertaining volume will gain an insight into the history of the Early Medieval Church in the most pleasant and entertaining way.

MAN AND GOD : AN ESSAY IN THE PSYCHOLOGY AND PHILOSOPHY OF RELIGIOUS EXPERIENCE. By Lindsay Dewar, Canon and Chancellor of York. *S.P.C.K.* 7s. 6d.

In this Essay on the Psychology and Philosophy of Religious experience, Canon Dewar has not only maintained, but increased his reputation as one of the leaders of the band of younger scholars in our Church who are doing much to commend the Christian faith to thoughtful people, and in particular to those who are perplexed by the challenge made to Christianity by certain groups of scientists whose reputation seems to depend considerably upon the rather odd claim that their thoughts are "new"! The "New Psychology" and the "New Morality" suggest the discovery of hitherto unheard-of truths in the sciences of Psychology and Ethics, though as a matter of fact, the greater part of the "new" discoveries are revealed to be the presentation in modern dress of earlier and very often discarded theories. Canon Dewar has not failed to hint at this in more than one section of his book.

Canon Dewar's Essay should be read by all who are seeking for a book which deals with the attack on Christianity from the standpoint of modern psychologies and philosophies, as Canon Newsome's book on the New Morality dealt with the attack on Christian moral ideas, by the modern libertine theories. The chapter (2), in which the writer examines the Psychological theories of Freud and Jung is a masterpiece of clarity and compression—a difficult feat to attain. Canon Dewar succeeds in turning the guns of the psychologists upon themselves, and shows how the very charges of unscientific phantasy-making which they lay against religion in general and Christianity in particular, recoils upon their own heads. Their theories are grounded so much upon guesses and phantasies fabricated to support the ideas that they set out to prove, that they are worthless from the scientific standpoint. This is increasingly becoming evident to students of psychology, and the schools of Freud and Jung and their disciples are rapidly diminishing in size and influence, but it is well that Canon Dewar should reveal the weakness of these theories to those who find it difficult to meet the challenge that is provided to Christianity by such teaching.

Canon Dewar's book, however, is much more than merely a criticism of the Freud-Jung-Leuba attack on religion. The purpose of the Essay, as the writer says in the Preface, is to find an answer to the questions, (i) what is religious experience, and (ii) how far is it valid? After an examination of the psychological approach to experience, the Canon deals with what he describes as "the orthodox attack on religious experience," by which he means the forms of Theology which base the proofs of the reality of religion on other than experiential grounds, viz. (i) reason—and here he criticises very ably the consistency of Thomas Aquinas's rationalist theory of religion since it was so far removed from Aquinas's own personal mystical experience; (ii) the "ontal" or metaphysical proof, represented in modern times by Rashdall and Tennant; and (iii) the moral argument represented by Kant, which Dewar shows

to lack effective meaning if considered apart from an intuitive or mystical experience. "The starry heavens above" may speak of transcendence, but "the moral law within" is either pure subjectivism, or the response of the human heart to an abiding reality of which the individual is part, and must be made aware before he can recognise and respond to it. Space prevents any mention of the writer's careful treatment of the weakness of Schleiermacher's form of empiricism, and of the scholarly re-statement (and justification), of Anselm's ontological argument, after it has been straightened out from Descartes's perversion of its original form. Those who are interested in the Barthian Theology are commended to chapter 6, in which Dewar gently suggests that this particular form of Theology is rather a bit of nonsense in many of its parts. The last two chapters which deal with religious experience in the Old and New Testaments suffer from compression, but they suggest that they might be extended into a separate Essay which might conveniently form a sequel to the present volume.

The book is not easy reading for the ordinary student, by reason of the theme dealt with, though the style, in spite of the subject, is a model of clarity in form and expression. Those who are concerned at the modern attacks on religion will be grateful to Canon Dewar for a masterly treatment of the subject. Many similar attempts have been made, but very few have been so successfully achieved, to commend the faith, and justify it.

H. J. C.

THE FUTURE LIFE. A NEW INTERPRETATION OF THE CHRISTIAN DOCTRINE. By Frederick A. M. Spencer, D.D. *Hamish Hamilton. 7s. 6d. net.*

The first impression left in the reading of Dr. Spencer's work is one of respect for the wide range of his reading and interests. His purpose is not to furnish a proof of survival or of immortality by direct argument, but to set forth the Christian view of the after-life in a form that will prove itself. To achieve the purpose he surveys the books of the Old Testament and sets out his view of the "Hebrew Searchings." Then follows an account of later Jewish literature and the "Jewish Imaginings." An exposition of the "Gospel Revelation" is given, followed by the "Apostolic Beliefs." Chapters on "The Terrors of Hell" and "The Larger Hope" lead on to the consideration of "Greek Speculations" and "Theological Interpretations." After this wide survey of earlier thought and the deductions to be drawn from it we reach the main thesis of the work, where the novelty of the views will give rise to considerable differences of opinion. In examining "Psychic Communications" Dr. Spencer seems to be favourably impressed by the supposed revelations given through spiritistic mediums. It is difficult to accept statements that represent the life of those recently departed as being conducted in circumstances similar to those of this world. Further surprise awaits the reader in the discussion of "The Doctrine of Metempsychosis." An examination of the exten-

sive literature of the subject seems to suggest to him the possibility of reincarnation as a rational conception. The next step in the Chapter on "Evolutionary Immortality" is an endeavour to relate the development of the individual in the future life with racial, if not with cosmic evolution. The Chapter on "The Power of His Resurrection" regards the Resurrection of Christ as the key to the whole problem of the relation of the future of the individual in relation to the whole body and the consummation of the perfected humanity. He speculates hopefully on the final condition of the wicked, but is compelled to acknowledge that there are secrets concerning which even to conjecture is presumptuous. His whole view rests upon the belief that God is love and that therefore all things will be well. "The Consummation of All Things" is to be an eternal and absolute perfection. Although many of Dr. Spencer's arguments may not be convincing to all, and may raise many questions to which no answers can be given, students will find his survey of the vast literature of the subject a suggestive study, and may find some fresh and fertile elements in the wide range of thought compressed in this interesting volume.

THE FATE OF MAN IN THE MODERN WORLD. By Nicholas Berdyaev.
Translated by Donald A. Lowrie. *Student Christian Movement Press.* 3s. 6d. net.

Nicholas Berdyaev is a Russian exile, who has been led by his own experiences and the sufferings of his fellow exiles to reflect deeply upon the present condition of the world. He has already given to the world the results of his meditations in several volumes, and he has been accepted as a philosophic thinker with some valuable and suggestive thought upon the future outlook for mankind. In some respects he reminds us of the Spanish writer Unamuno, who has dealt with the conflict of ideals in the world in his penetrating volume *La Agonia del Christianismo*. In an opening chapter on "A Judgment on History—the War" Berdyaev lays bare the source of our troubles in the disregard of man as man, and the disregard for the spirit of freedom and the grace of God. Yet man is entering a new cosmos, a new order, and a world-revolution is in progress. In the second chapter on "Dehumanisation" he returns to a former theme, the dangers that arise from the subordination of human personality under the domination of the State, and the industrial system with the growing mechanisation of life. This process of dehumanisation is evident in many spheres, even Karl Barth is accused of the dehumanisation of Christianity. Man must be free, but this can only be realised by the truth revealed in Christianity that man belongs to two planes of being, the spiritual and the natural-social. The modern dictatorships indicate a condition of collective insanity and demoniac possession. The world is threatened with relapse into anarchy. Present conditions cannot continue; he therefore goes on to examine the "New Forces in the World's Life." Economism and technics cannot continue their domination. There must be a

moral and spiritual revolution, and it must restore the value of human personality. The race theory is untenable and it is a denial of the Gospels and of Christ Himself. There is a conflict between the things of Cæsar and the things of God, and only a new spirituality not yet defined can bring real recovery. The final chapter on "Culture and Christianity" shows that the purity of Christianity has often been sullied by human elements, and there has been a judgment on Christianity. Yet "outside of Christ, there is no salvation for fallen man." We are living in an insane world, but the new Christianity must rehumanise man and society, culture and the world. It will be seen from the line of thought of the author that he suggests radical remedies for our present troubles, but that he sees the only solution of them in the full understanding of Christ and His Gospel.

CHRIST THE VICTORIOUS. By Geoffrey Allen. *MacLehose*. 5s. net.

The Rev. Geoffrey Allen needs no introduction. To thousands of readers he is already known as the author of *Tell John* and *He that Cometh*, and to many others as a leader in the Oxford Group Movement. By this latest book, Mr. Allen will gain a more sympathetic and, we think, a more appreciative body of readers. He reveals himself as more mature, less dogmatic, and less exclusive than was suggested by his earlier books. We wonder what is Mr. Allen's present attitude to the Oxford Group Movement. There are pages in this present volume which suggest considerable modification of his earlier views.

This modification has resulted in a book of great worth, particularly on the subject of the real union of Christian believers. The book opens with a consideration of one of the conflicting problems of to-day—"The individual or the community?" Mr. Allen points out that Christ's message throughout His teaching is love, respect, and pity for the individual. So this is a book for the individual, a plea for his freedom, now when throughout the world individual freedom is at stake. For the individual come the questions of Forgiveness, Fellowship, Responsibility, Pleasure and Pain, My Neighbour, Conflicting Loyalties, etc. Only the individual won, forgiven, consecrated, and assured of the Love and Friendship of Christ can help to bring into one purpose, in a united Church, the many scattered branches.

Every page of Mr. Allen's book is worth reading.

The Protestant Truth Society issue a report of the Debate between Mr. Albert Close and Father Vincent McNabb on the question of Martyrs or Traitors, held in March last at Caxton Hall, Westminster. It deals with the Roman Catholic claim that the executions in Elizabeth's reign were on religious and not civil grounds. Mr. W. Prescott Upton deals with similar questions in his *Roman Catholic "Martyrs" in England* (2d.). It should be read by those desiring to know the facts in order to meet Roman Catholic assertions.