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## REVIEWS OF BOOKS.

### A FRESH TRANSLATION.

THE NEW TESTAMENT (OR COVENANT) OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated by the Rev. E. E. Cunningham, M.A., formerly Vicar of Llangarron, Herefordshire. Revised Edition. *Marshall, Morgan & Scott, Ltd.* 1930. Pp. xxvi + 525. Cloth boards, 5s.

Although this book was published between three and four years ago a copy came into my hands only recently and that by a mere accident. I at once asked the Editor of the *CHURCHMAN* if space could be allowed to me for a short review.

The widespread interest in Biblical MSS. aroused by the purchase of the *Codex Sinaiticus* needs to be fostered and directed into practical channels. How can the man in the street read the New Testament in his own tongue wherein he was born? The so-called Authorised Version, and indeed the "Revised" of 1881, are not in the language of the people, and they represent "construing" rather than "translating." We have to face the fact that (in the words of Mr. Cunningham) "in these days books will not be read unless they are attractive and intelligible; and there seems to be no good reason why the New Testament should not be, apart from the value of its contents, as readable a book as any other." The writer of the present review has often maintained that whereas we supply versions in the vernacular, and rightly, to every nation under heaven, the mass of the English-speaking people never have in their hands a Bible in their own vernacular; and this partly because three and a quarter centuries ago the British nation was blessed with such a version which for that time was a singularly good one. And for purposes of general intelligibility the Revised Version is not essentially an improvement.

Cunnington's translation is an attempt to provide (amongst other helps) a Bible that can be understood not only by the man who reads Greek, or who consults commentaries, or who appreciates the style of Milton, but by the ordinary person. Observe these specimen passages, culled almost at random. Gal. ii. 16: "yet knowing that not by works of law is a man accounted righteous, but through faith in Christ Jesus—even we ourselves put faith in Christ Jesus—that we might be accounted righteous by faith in Christ, not by works of law; seeing that by works of law not one person will be accounted righteous." Or again Rom. iv. 10: "To Abraham his faith was reckoned as righteousness. How then was it reckoned? Was it when he was circumcised? or when he was uncircumcised." Or again 1 Cor. xi. 29: "eateth and drinketh a judgment upon himself." In the Gospels, in a far lesser degree of course, the need for a vernacular exists. So Cunningham, St. Matt. xiii. 41: "will gather out of his kingdom all stumbling-blocks"; xiii. 45: "seek-

ing beautiful pearls"; xv. 2: "transgress the tradition of the ancients"; xv. 3: "Why do you also transgress the commandment of God for the sake of your tradition?"; xv. 5: "Anything wherewith I might have helped thee is 'Given to God.'"

A special point made by Cunnington is the faulty English of the Revised Version. This he seeks to correct. No one can "purify sins" (Heb. i. : 1, A.V. R.V.). "Teeth cannot weep" (St. Matt. viii. 12, R.V.). *Lycaonia* was not a city like Lystra and Derbe (Acts xiv. 6, R.V.); nor did Paul speak for three solid months after having entered the synagogue (Acts. xix. 8). The R.V. of Gal. ii. 16 has ruined the Evangelical sense (contrast Cunnington's version quoted above). The damage done to permanent religion by the frequent use in the standard versions of the word "shall" for "will" is probably beyond calculation (e.g. Amos vii. 17, "thy wife shall be an harlot in the city"). Only English and German possess a word "shall." No doubt Mr. Cunnington had his reason for retaining "shall" in our Lord's reply to James and John (St. Mark x. 39 and St. Matt. xx. 23), but his general introduction of "will" is most happy; and, moreover, it yields smooth-running English, e.g. St. Matt. xiii. 41 ff, xxiv. 6 ff. ("Ye will hear of wars . . . etc. . .").

Intelligibleness, lucidity, good English, accuracy are the key-notes of this version. The twenty-four introductory pages cover in a compressed form a very large number of principles of translation-making; and the final thirty-two pages of the volume contain some excellent Appendices. The long list of Western readings in the Gospels and Acts will interest many. (It is a pity that a few *omissions* are left unrecorded, e.g., St. Luke xxiv. 40; "and when he had said this, he shewed them his hands and his feet"; xxiv. 51: "and was carried up into heaven"). On p. 512 is a useful short note on 2 Peter iii. 10, giving the reason for adopting the text of the Sahidic version "will NOT be found," as against the impossible reading of the Sinaitic and Vatican MSS. "will be found." (With regard to text in general, however, Mr. Cunnington's version is made upon the basis of Nestle's Greek Testament which appeared for the Centenary of the British and Foreign Bible Society, so that the main items of value in the Sinaitic and Vatican MSS. are made available to the English reader.) Many sermons on Whit-Sunday would be clearer of dangerous ground upon the character of the "gift of tongues" if the modest Appendix upon Acts ii. were read by the preacher. The footnotes throughout the volume are short and to the point. The writer has no use for the Roman exegesis of St. Luke vii. 47. His note is: "Christ's reason for declaring her (the woman) forgiven was that she had manifested her love."

We cannot close this review in a better way than by quoting from Cunnington's appendix upon "Inspiration." "More than any other book, or all other books put together, it (the New Testament) serves the one purpose for which we must hold that its writers were inbreathed and assisted by God; to teach us about himself,

to raise us to higher levels, to bring us to true knowledge of ourselves and our relation to him, to guide us into that righteousness of conduct which leads us to our highest well-being here and hereafter." May this devout and dignified version, written from the results of a life of study, be a means of attracting many (within and without the churches) to the Central Figure of our faith.

This is not a library book but a pocket Testament, and its low price puts it within the reach of all.

R. S. CRIPPS.

RECENT DEVELOPMENTS IN THE TEXTUAL CRITICISM OF THE GREEK BIBLE. By Frederic G. Kenyon, F.B.A. The Schweich Lectures, 1932. *Humphrey Milford, Oxford University Press*, 1933. Pp. 119. 6s. net.

Thirty years ago the best practical book upon textual Criticism<sup>1</sup> bore the name of Kenyon; and now to-day after so much has been added to the store of material it is Kenyon who provides the most exact and readable little treatise in this field. In all subjects it is all too common a phenomenon for the man in the street (and at times also the more advanced student) to have to rely upon the work of "book-makers." But in Sir Frederic Kenyon (like Kirsopp Lake in the same sphere), we have one of those who write of the things which, from their own labours, they do see and know. Nor is Sir Frederic a scholar of Biblical Texts only, as witness the publication in 1932 of his masterly *Books and Readers in Ancient Greece and Rome*, not to mention his *Guides* to the MSS., Charters and Seals exhibited in the British Museum.

Chapter I, entitled "Westcott and Hort and the Revised Version," contains a short summary of history and principles. Chapter II, "The Discoveries of Fifty Years," tells of the finds during the period since Westcott and Hort's work, especially the Washington ("Freer") and Koridethi Uncials. The next chapter, "Developments in Textual Theory," deals with the work of Von Soden (Senior) and of Streeter, and to some extent also of C. R. Gregory, Burkitt and Lake. The theory of the Cæsarean text is made clear, that he who runs may read; and those who have of recent years let slip their Textual Criticism may get abreast of the present position in a short and easy way.

Chapter IV is of special interest as it deals with the Chester Beatty Papyri ("P. 45"), the discovery of which was first made known to the world on November 19, 1931. It is to be Sir Frederic's duty to edit these papyri, now in his care in the British Museum, and already last year he published the Gospel Text. The final 50 pages of *Recent Developments* (including material upon the Septuagint unknown to Swete when he compiled the four-volume Cambridge Manual Edition in 1900-5) are worthy of the high traditions of the

<sup>1</sup> *Handbook to the Textual Criticism of the New Testament* (Revised edition, 1912).

Schweich Lectures of the British Academy. We confidently predict a large sale for these 1933 Lectures.

All who love the Bible rejoice at the boldness of Sir Frederic in taking the lead this winter in acquiring the *Sinai Codex* for the British nation. We believe that a new interest in the study of Holy Scripture has been aroused amongst all classes of the community.

R. S. C.

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THE NEW PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By Thomas Hywel Hughes, M.A., D.Litt., D.D. *George Allen & Unwin, Ltd.* 10s. 6d. net.

The New Psychology, we are told, is having a very extensive influence on the thought of the younger generation. The study of mental processes has become a subject of general interest, and its bearing on life and conduct is becoming a matter of increasing importance. Formerly, physical science was represented as the great opponent of religious belief. It is now the turn of the New Psychology to take its place. It is therefore most important that the whole relationship of the New Psychology to religious thought and experience should be carefully examined, and the results set out for the benefit alike of learners and teachers in the sphere of religion. Dr. Hughes has undertaken this task, and publishes in this volume a series of lectures given to research students in the post-graduate school of Edinburgh University. Many of these students came from the United States where Psychological teaching has been keenly taken up, and this volume should prove exceptionally useful to a wide circle of readers in all English-speaking countries. Dr. Hughes says that religion has weathered the storm of scientific criticism, and it has beaten back the forces of a materialistic philosophy, but the most serious menace to religion in these days is the attack from the side of Psychology, for it imperils the validity of religious experience. He proceeds to examine the various aspects of Psychological teaching, and provides for the student a most useful summary of the chief points of the several schools. The two chief schools are the Behaviourists and the School of Psychoanalysts. The first lays emphasis on environment; the second on heredity. They both agree in dispensing with the need of anything supernatural, and seek to explain religion without it. The idea of a Creator is only the projection of the mind's consciousness of creative power. In making this judgment of validity Psychology goes out of its own province, for value and validity are ultimately metaphysical problems. The result of making God merely a subjective idea is to make religious experience an illusion, and this is the deepest menace from the New Psychology. In Part I, Dr. Hughes examines these basal assumptions of the Psychologists. He deals first with the Behaviourists and exposes their mechanistic theory of life. He shows that the Behaviourist position becomes untenable in the realm of Teleology where values get their deepest meaning. Freud is the chief representative of the Psycho-

analysts and bases his whole theory on sex-instinct in which the "Œdipus Complex" forms a chief part, and in this he finds the origin and formative factor of all religion. Dr. Hughes deals with the teaching of this school in regard to the Unconscious, the Sub-conscious, and the Pre-conscious, and the distinction between an instinct and a sentiment. Rationalism and Sublimation, the dualism between the Pleasure Principle and the Reality Principle, between the Ego and the Id are explained, and the whole position is subjected to criticism which shows that "The principle of Psychological determinism which is basal to the system cannot be maintained in the light of such facts as Ideals, the Sense of Responsibility and Obligation which are at the heart of the moral consciousness, the feeling of guilt and the consciousness of sin, and the reality of moral achievement and progress." In Part II, Dr. Hughes proceeds to examine some of these points in detail. He deals first with the idea of God as Projection, and here again he gives a useful summary of the views of the chief teachers of Psychology. He then proceeds to show the inadequacy of the theory, and the grounds for believing in the character of ultimate reality as a personality with whom men can have fellowship on the basis of love and sacrifice. He next deals with the instincts in relation to the religious life. He shows the lack of agreement among the Psychologists as to the nature of an instinct. While Freud bases religion on sex instinct, Dr. Hughes shows that a more convincing cause can be made out for the instinct of self-preservation, because that is the basal and primary urge of life at its deepest. It is the strongest urge towards the complete satisfaction of mankind, and is a motive power for the attainment of ever fuller life, so that "Religion all through history has been the mainspring of progress towards higher ideals of life, and deeper satisfaction in life alike for the individual and for the race." The religious consciousness is next examined and its origin and content set out. The fiercest attack of the New Psychologists is directed against religious experience, which they regard as an illusion devoid of reality. In the succeeding chapters he considers the chief points of this experience. First, the Consciousness of Sin; the explanation of conscience with the "ambivalence" of the Freudian system, and the sense of obligation as being derived from the herd instinct. An interesting chapter on Conversion examines the various theories that have been put forward by such writers as McDougall, Prati, Starbuck, and William James, and here again the theories of the Psychologists are shown to be inadequate. The restored harmony which is the chief element in Conversion demands the reality which these theorists deny. Conversion means the harmony that is attained by breaking the tyranny of repressions and complexes, and so allowing the individual to exercise freer self-expression, and whether this is catastrophic and sudden, or is a gradual growth, it results in a peace that ultimately has a background of cosmic reference. Similarly, it brings an accession of power. Three attempts at explanation are given through Illusion, Sublimation, and Auto-suggestion. Sublimation

is shown to "have meaning in the deepest sense only when [it is] a response to a pull from the front, the appeal of some ideal or value for which the effort is made." The chief points in regard to Auto-suggestion are concerned with the nature of prayer, and the final conclusion is that of Canon Streeter—"Prayer brings the inspiration which comes from contact with a Personality greater than one's own; auto-suggestion is, in the last resort, of the nature of a dope." The last chapter on "New Psychology and Christianity" is one of the most important, as it presents the Christian point of view against the fantastic theories of some of the Psychologists which can only be regarded as a travesty of the facts. A useful list of books for further study is given, and Dr. Hughes's volume will be found a valuable handbook on the whole subject.

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KARL BARTH AND CHRISTIAN UNITY. By Professor Adolf Keller, D.D., LL.D. *The Lutterworth Press*, 10s. 6d. net.

This is the English translation of Professor Keller's *Der Weg der dialektischen Theologie durch die kirchliche Welt*, and it is one of the most interesting and useful studies of the Barthian Theology. Professor Keller has had unique opportunities of becoming acquainted with the religious thought of the lands on both sides of the Atlantic, through his connection with the ecumenical movement and in his position as Secretary of the Central Bureau for Interchurch Aid. His book serves a twofold purpose. It gives an account of the main features of the teaching of Karl Barth, and as that teaching is somewhat difficult to grasp, this account of it possesses the great merit of making clear to the ordinary reader its distinctive characteristics, and having done this he takes it as a standard of test to show how the religious thought of the various countries stand in relation to it and how they react to it. To use his own phrase he uses it as a sort of "theological sextant" to show how it stands related to the current conceptions of Christianity. The outcome is a statement of the teaching of the various Churches and an estimate of their respective merits as presenting Christianity in its completeness.

To many readers Barthianism is little more than a number of abstractions and paradoxes without any systematic form such as theology in the past has demanded from its teachers. Dr. Keller explains that this is one of the points of contrast presented as a challenge by Barth and his fellow-teachers. They demand "existential" thinking, and this word is a newly coined German term which can hardly be translated. "It is applied to a theology that is not merely held by the intellect, but one which deeply concerns the whole life of the person who holds it." Dr. McConachie's explanation of it is given and is on these lines. The mathematician or the scientist thinks non-existentially. His work demands no personal decision, but when it comes to personal life, a question is addressed to a man which he must answer with his life, that is existential thinking. The teaching is also designated a "theology of crisis,"

and this term is also difficult for English and American students to understand, as they do not perceive the special background of Continental thought to which Barthianism presents its challenge and upon which in fact pronounces a vigorous condemnation. Its antitheses give sharp emphasis to the tenets of current Christianity. It is also described as "dialectical" in contrast with discursive methods of thought. "Its depositions are made not with cold, scientific calm, unconcerned about their effect, but rather in vehement discussion with modern, in a real disputation; an antithesis, not only to culture but also to theology and Church as we know them." Dr. Keller explains the fundamental teaching of Barth on God and shows the contrast between it and the usual theological conceptions.

The larger portion of the book is devoted to an examination of the impact of the Barthian teaching on the older theologies of the Churches. "Barthianism on its way through the Churches" is the title of this survey. The author's knowledge of the conditions of thought in all the various countries considered gives his treatment of the subject special value. Barth's views are most favourably received in countries like Holland where there is a strong element of Calvinism. The Lutherans of Germany are disposed to be controversial towards some of its main features. Denmark is sharply divided. England with its emphasis on the Incarnation is not disposed to accept an altogether transcendental view of God. America has scarcely yet been affected to any large extent by it. The Roman Catholic Church has taken it seriously, but endeavours to show that all that is valuable in it is already to be found in the theology of that Church. The Barthian attitude towards foreign missions receives special notice as it practically condemns existing methods. The closing sections deal with Barthianism and the Ecumenical Movement to which it offers a special challenge. It may become a "bridge-theology," for it does not proceed from a national or confessional heritage, but the more it extends itself the more it gets into the difficulty of mediation which confronts all efforts of religious communions to understand one another.

Dr. Keller's work has value not only as an explanation of the Barthian teaching but also as a statement of the religious position in the various countries on both sides of the Atlantic. No one is more qualified to deal with these important points than himself from his unique knowledge of them.

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THE LIFE OF CARDINAL MERCIER. By John A. Gade, Citoyen du Hainaut. *Charles Scribner's Sons, London.* 10s. 6d. net.

Probably the name of Cardinal Mercier would be unknown to the majority of English Churchmen were it not for the Malines Conferences which he arranged between representatives of the English Church and the Roman Church for the purpose of considering the question of reunion. It was felt at the time that any approach on the side of the Roman Catholics to the English Church should have

been made by the representatives of that Church in England, and there was no doubt considerable irritation on the part of the English Roman Catholic authorities at the action of Cardinal Mercier. The Conferences were destined to failure from the outset, but it is interesting to know that a Roman Catholic Cardinal was willing to inaugurate such a Conference without making in advance any claim to submission to the Roman See. We gather from this biography, which it is interesting to note is written by a Protestant, that the Cardinal was in many ways a remarkable man who acquired his position by the force of his intellectual and spiritual qualities. The great opportunity of his life came during the Great War when he had to maintain a difficult position during the occupation of Belgium by the Germans. He was sixty-three at the time, and at that age the student, thinker, and intellectual, had to become a man of action. "By character he was fitted for the part; he had the indomitable will that was necessary, the self-control, the sanctity, wisdom, authority. And is it too fanciful to suggest that the War gave him opportunity to test in practice the philosophy he had so long pronounced in theory?" An interesting account is given of his varied experiences both in Belgium and in Rome during the War, and of the position which he acquired. The reference to the Malines Conferences is slight. When he died in January, 1926, his country mourned a man who had played the part of a good patriot.

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EVOLUTION OR CREATION? By Sir Ambrose Fleming, F.R.S.  
*Marshall, Morgan & Scott, Ltd.* 3s. 6d. net.

Bishop Knox has admirably expressed the purpose and value of this book. He says: "An epoch-making book. It should call a halt to widespread misconception as to the scientific theory of Evolution, whereby it has been assumed that the whole existing order of the Universe can be explained as a spontaneous development of the most rudimentary forms of matter, and consequently that any idea of Creative Agency may be abandoned as superfluous and untrue. In measured scientific demonstration, it goes to the root of this error, and it does so with the singular advantage of pervading lucidity of language and of argument, and with remarkable freedom from the *odium scientificum* which is as undesirable in study as the *odium theologicum*. The reader incidentally gains a bird's-eye view of the progress of research during the last half-century, and is led by sure steps to the conclusion that no branch of science popularly so called has been able to cover the field as ascertained fact, while excluding the great truth summed up in the first words of the Bible, 'In the beginning God created.' It is bound to exercise a widespread and most wholesome influence."

Sir Ambrose Fleming is well known as a scientific writer whose views deserve respectful attention. His object in this work is to examine the validity of the doctrine of Evolution as it has grown up out of the Darwinian theory of the origin of animal species, and

extended to cover the origin of the human race, and generally to provide a theory of the origin of the universe. Some years ago it was thought that the present stage of the world and of man could be fully explained by the theory of Evolution. It seemed to provide a universal principle of continuity and harmony, and by its inexorable laws to exclude the work of a Creator, and to uphold materialistic Monism. More recent studies have shown the serious limitations of the theory, and Sir Ambrose Fleming has done useful work in pointing out the limits of its application. Even those who regard it as a complete explanation of man's bodily development now realise that it is inadequate to account for those higher elements that make up personality and that give man his place in the universe as a Son of God. No longer can Herbert Spencer's "Unknowable First Cause" be regarded as a sufficient explanation of the work of creation. To-day we have the explanations offered by leading astronomers who find in the universe evidence of the mind of a great mathematician. The facts brought together by Sir Ambrose Fleming are sufficient to show that there are gaps which the theory does not fill. For example, "there is at present an unbridged gap between living and non-living matter, and declarations that it has been bridged in the past, or prognostications that it will be bridged in the future, are devoid of any basis in observed or experimental truths." He further shows that the evolutionary theory can give no better account of the beginnings of mind than it can of the beginnings of matter or life. It has not been able to solve these problems of origin. The activities of a Purposive Mind are manifested in the life and mind of man, and atomic materialism can give no adequate explanation of them. In a chapter on "Evolution and Religion," the Author questions the validity of the evolutionary theory of the origin of Religion; and in his "General Conclusions" he states the evidence for Christian belief. If, he says, "the word Evolution has its meaning strictly limited to describe a series of events or processes, without denying that there is or has been a continual manifestation of Divine Thought and Will, it is not open to great objection. If, however, it is employed as a substitute for such Divine Creative Power, and, in short, has characteristics of Deity attributed to it, which is very commonly done, then it is atheistic in tendency and unlimitedly pernicious."

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TOWARDS REUNION: WHAT THE CHURCHES STAND FOR. *Student Christian Movement Press*, 1s. 6d. net.

The purpose of this little book is excellent. It aims at setting out the distinctive features of the teaching of the various denominations in the British Isles with a view to enabling their members to have a better understanding of the whole situation and so helping forward the movement towards reunion. The Editor, the Rev. Hugh Martin, contributes an Introduction on "The Road to Unity," urging the need for unity. The other contributions are of varying value. The clearest and ablest state-

ment is that of the Congregationalist position by Mr. B. L. Manning. The worst, in our opinion, is the account of the Church of England written by the Master of the Temple. Its tone lacks the seriousness which the subject demands. Many of the statements are so one-sided as to give a wrong impression of the Church, and quite a number of them would be repudiated by a very large section of Churchmen. The bias of the statement that the House of Commons was stampeded in its decision on the Revised Prayer Book is obvious. He misuses the word "Catholic" to represent the Church as holding all the errors of Anglo-Catholicism. His jocular style is not impressive. "We could no more propose to take a walk in the direction of union with the Free Churches without the Episcopate, than I could physically set out to go to a conference at Swanwick without my backbone." The Editor has been distinctly unfortunate in his choice of a representative of the English Church.

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MODES OF FAITH. By Clement F. Rogers, M.A. *S.P.C.K.* 3s. 6d. net.

In this his latest contribution to Christian Evidences Professor Clement Rogers covers a wide field. As an excellent reference book it might well find a place on anyone's bookshelf. Well printed and produced, with a good Index, it is a marvel of cheapness. Not the least pleasing feature is the citation in footnotes of an abundance of authorities. The Professor introduces many apt quotations in the text to clinch his meaning, but he does not overquote. It would be strange if on such a wide front (extending from Agnosticism, Rationalism, Materialism to Sacramentalism and Catholicism) there were no weak places. The Professor is not invulnerable. His chapter on Catholicism, for example, needs some amendment.

Nevertheless, as an armoury of weapons well adapted for defence and attack in the conflict for truth to-day, we recommend our readers to equip themselves with this useful work.

H. D.

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HOW FIRM A FOUNDATION. By Dr. Charles F. Juritz. Pp. 192. *Marshall, Morgan & Scott.* 3s. 6d.

Nine lectures delivered to the students of the Bible Institute of South Africa, on the evidences of Christianity, are here repeated. The Institute accepts the trustworthiness of all the historical records of Scripture, the authority of all its teachings, and the truth of all the utterances of the Lord Jesus Christ contained in it. Its professed purpose is to equip the students for their work by giving a thorough and comprehensive knowledge of God's Word.

Dr. Juritz has admirably fulfilled his purpose. Whether dealing with evidences from Astronomy, Mathematics, Geology, Chemistry, Meteorology, Biology, or Archæology, he makes out an excellent case. The lectures are packed with fact and illustration, not the

least effective being quotations from studied statements by outstanding leaders in the scientific world.

Young students should profit greatly from a careful study of this volume.

H. D.

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THE WORD TO PETER. By J. A. Heaton. *Elliot Stock*. 3s. net.

Peter is a little boy brought up in the atmosphere of strictest orthodoxy. Various early experiences make impressions on him. As a youth he falls in love with Amy, and begins to compose music. Alas! his friend James completes and carries to a successful conclusion the music which Peter has attempted. And, worse still, he usurps Peter's place in Amy's affections.

Peter reacts to this tragic situation by spending much time in meditation. He commits to paper his musings on things terrestrial and eternal.

His reflections cover a wide range and are concerned with such topics as God's Omnipresence, the Trinity, Personality, the Bringing in of the Kingdom, Satan, Prayer. Peter's thoughts are of varying interest and quality. Some things are happily put. Others we should dissent from. On the whole (we hope Peter won't take it unkindly) we are inclined to congratulate Amy.

H. D.

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GOD WITH US. By Dorothy Dunning. *Elliot Stock*. 6d.

This little book is described as "an Introduction to scientific Christianity." It lays down four axioms. 1. God is. 2. God is Absolute Good—the only cause. 3. God is everywhere at all times; therefore Good is everywhere at all times. 4. This knowledge of God is available to all, at all times, in all places. Nine chapters on different aspects of Prayer follow with an abundance of Scripture quotation.

H. D.

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ADDRESSES AND PRAYERS FOR WOMEN WORKERS. By Mrs. G. H. Morrison. *Allenson*. 2s. 6d. net.

This attractive book of 148 pages is issued at a low price. It will be found most helpful by those for whom it is primarily intended, viz. Women Workers.

There are 35 addresses, 22 to women, 5 to girls, 4 to children, and 4 missionary talks. Some of the talks are on Temperance. A number of prayers, including some for children, find a place.

The addresses themselves are very simple, and for the most part they deal with familiar themes. Busy workers will find material that can be used for the freshening of their own thought and the stimulation of that of their hearers!

H. D.

**THE INVISIBLE BEAM: AND OTHER TALKS TO BOYS AND GIRLS.**  
By S. Greer, M.A. *Allenson*. 2s. 6d. net.

Here we have twenty-eight talks to boys and girls which demonstrate what Professor Gossip, in his brief but interesting Foreword, calls "the elusive art of writing children's sermons." All the talks are fresh and suggestive. Each one is certainly calculated to hold the attention of young people, though none perhaps teaches a very profound lesson.

In the reaction from heaviness we have become used to lightness, and it is possible that some might wish for a little more "body" even in talks for the young. These addresses are, however, excellently done and are worth possessing.

H. D.

**THE EDUCATION OF CHARACTER.** By Eleanor Anne Mountford.  
Pp. 92. *Lincoln Williams*. 2s. 6d. net.

Miss Mountford writes more particularly for teachers and others engaged in that work of supreme importance—the training of character. The child-mind is pictured as a leaf with a midrib from which branch off many veins. All are divided into two classes, those whose midrib is "strength," and those whose midrib is "weakness." Both are natural: consequently neither is primarily defective. Failure in character building is failure to use the material naturally given. How to use to the best advantage, Miss Mountford sets out to answer, not, we think, always quite convincingly.

F. B.

**COMPLETENESS IN CHRIST.** By the Bishop of Jarrow. *S.P.C.K.*  
3s. 6d.

The Bishop of Jarrow takes Dr. McDougall's list of instincts—Curiosity, Pugnacity, Acquisition, etc.—and shows in clear and untechnical language that each of them is satisfied fully, and only, in Christ. And not only so. Christ alone secures harmony between them. The title of the book exactly describes its theme, and to those whose thoughts run on the lines of psychological study it will be very helpful. The style is simple, the argument sound, and the price cheap.

**THE LIFE OF CHRIST.** By Vaughan Stock. *Methuen*. 6s. net.

Those who desire an account of Our Lord's life in consecutive chronological order will find it here. The book is divided into seventy short chapters, each with a heading summarising the narrative it contains. The whole story is in the words of the A.V., though it is not divided up into verses. There are no notes or comments, but a list of the Scriptural references for each chapter is appended. There are eight woodcuts as illustrations.

A simple straightforward narrative well printed and attractively produced with no perplexities of explanatory matter.