

REVIEWS OF BOOKS.

THE ORIGINS OF THE REFORMATION. By James MacKinnon, Ph.D., D.D., D.Th., LL.D., Regius Professor—Emeritus of Ecclesiastical History, University of Edinburgh. *Longmans, Green and Co.* 16s. net.

Dr. MacKinnon has already placed students of the Reformation under a deep debt for his four masterly volumes on *Luther and the Reformation*. He has added to that debt in the present volume by his careful presentation of the various causes which led up to the Reformation and rendered the work of Luther successful. In describing the variety of forces or factors that were operating towards the great religious upheaval to which the religious genius and indomitable will of Luther gave the decisive impulse, he classifies them as political, economic, social, constitutional, intellectual, religious and moral. In a masterly analysis of these various elements he presents an account of the later medieval period which is of the utmost value as giving a review of all those movements of emancipation without which the Reformation cannot be adequately understood or interpreted.

The opening chapter deals with the Medieval Empire and Papacy, and illustrates the constant conflict that there was between the Popes and the Emperors. The national spirit in many lands was opposed to the claims of the Papacy. Philip of France could write to Boniface viii :—"Let your grand fatuousness know that we are subject to no one in things temporal." It was at this time that the famous bull *Unam Sanctam* (1302) declared that there was no salvation outside the Church and that it was necessary for every human creature to be subject to the Roman Pontiff. Papal Prestige and Authority declined seriously during the "Babylonish Captivity" of the Popes at Avignon (1305-1376). The extortions and corruptions of the Papacy still further lowered its prestige, and the existence of rival Popes in the Great Schism (1378-1417) destroyed the validity of any claims to a true apostolic succession. It only needed the debauchery of the Borgias to bring the Papacy to its lowest stage of deterioration.

There were during these years other movements in progress. St. Francis of Assisi was the leader of a spiritual movement, and intellectual movements were led by Dante and Marsiglio of Padua who anticipated in the fourteenth century the critical efforts of the fifteenth. In England Wicklif appeared as the Reformer of the fourteenth century and ample space is given to his work, and that of the Lollards who continued his reforming efforts.

The Reform Movement arose in Bohemia in the work of John Hus who was influenced by Wicklif. His shameful execution after having received a safe conduct to attend the Council of Constance

was a disgrace to all concerned. It was evident that no attempt at reform by means of General Councils was likely to be successful, and so the unreformed papacy went on its way towards disruption. A Reformer like Savonarola might for a short time arouse interest in Florence, but his death at the stake in 1498 showed that there was no hope of reform from within. The widespread unrest in Germany was preparing the way for a great upheaval. The mystic societies of the Free Spirit and the Friends of God were preparing the way for a purer interpretation of the teaching of Christianity, and Luther was greatly influenced by some of the writings of their leaders. The Scholastic Philosophy on which the learning of the medieval age was based was gradually giving way before the disintegrating force of the new learning, and the new culture was a considerable factor in the preparation for the Reformation. Dr. MacKinnon gives special attention to "Humanism in Relation to the Reformation" showing its spread in various countries. In a concluding chapter of special interest he draws together the various threads of his theme and shows the inevitable character of the final development in "Luther." His reforming mission was only the consummation of the reaction on political, economic, social, constitutional and intellectual, as well as religious and moral grounds, from the secular papal absolutism and the demoralization of the late Medieval Church.

This book should be carefully studied by all who wish to understand adequately the Reformation Movement. They will learn from its scholarly survey the true nature of the forces at work, and the real effect of the Reformation which was the return to the true Catholic conception of the Church "as it preserved the doctrine and usage of the early Church as distinct from its later papal form, to which it pleases our Roman Catholic brethren exclusively to apply the designation Catholic."

G.F.I.

THE BOOK OF JOB. (Under the title *The Book of the Ways of God*.)
By Emil G. Kraeling, Ph.D., Prof. of O.T., New York. S.P.C.K.
ros. 6d.

This is really a beautiful book, with eight marvellous illustrations from the studies of William Blake in the British Museum. The whole get-up of the book, printing, binding, etc. is excellent, and reflects credit upon the editorial staff of the S.P.C.K. The style of the author is attractive and distinguished; and he deals with his great theme in a worthy manner. There are many verses by Walt Whitman and others which are worthy of insertion in its pages. It requires a man of solid erudition and rich imagination to attempt to publish a study on a work which is on the same lofty and detached level as the Prometheus of Aeschylus. In his introduction the author compares the work to a great cathedral. The earlier chapters represent the facade and vestibule, the dialogue with its three cycles of speeches are likened to the nave and the aisles, while the speeches of God form the choir. Perhaps the most valuable part of the book is the bibliography, which comprises commentaries and translations, critical literature and kindred

studies, English, French and German, dealing with the culture and ethical questions of the book of Job. He opens with an apt quotation from Walt Whitman :—

To get the final lilt of songs,

To penetrate the inmost lore of poets—to know the mighty ones,
Job, Homer, Aeschylus, Dante, Shakespeare, Tennyson, Emerson;
To diagnose the shifting delicate tints of love and pride and doubt
—to truly understand

“ The architectonic structure of the book, and the exotic imagery that blooms forth from its pages in such prodigality and effulgence afford the eye a rare delight. And all in such flowing outlines,” says Carlyle, “ grand in its sincerity, in its simplicity, in its epic melody and repose of reconciliation . . . oldest choral melody as of the heart of mankind, so soft and great as the summer twilight, as the world with its seas and stars.” It is hard to find a work to compare with Job. There is nothing like it in the Old Testament. He discusses certain suggestions regarding the origin and form of the book as we have it now. The most interesting is that it was constantly revised and rewritten by the author, as *Faust* was by Goethe, being a veritable document of his soul. This would explain all the inconsistencies and retain the speeches of Elihu, which some critics would reject, but which have been added by the author or by another because they help to complete the work and provide it with a literary *raison d'être*. Another and less attractive theory is that like the *Minster of Strasburg*, or the *Iliad*, it is the work of many hands, the result of collective literary effort. He compares the Lay of the Nibelungen, but that Lay consists of many plots, and various materials badly woven together and most confusing, bewildering and inconsistent as well as inconceivable. Whereas there is an underlying unity in Job—with a real advance and progress in thought and argument. It is a drama, whose beginning is set in another world, and therefore full of mystery even from the commencement. The author gives an earlier date than that usually accepted—after the Exile. Because of the parallel to the opening scene in 1 K. 22, and the description of the Chaldeans and Sabaeans as marauding tribes, who afterwards became great nations, he dates it about 800 B.C. but he should have entered more fully into the discussion of the date. The nucleus of the work—supposing there is a nucleus—might have been written about 800. The editor or editors, if there were editors, were probably post exilic. The state of society is Arabian and the East never changes, similar moral problems were discussed in the early psalms. The coin *kesita* (xlii. 11) is mentioned in Genesis ; the name “ Yahweh ” does not appear ; and there are allusions to the law of Moses. While one may find the earlier as well as the later date in the use of Satan, which was of Babylonian origin. The least satisfactory fact about the Book of Job is the obscurity of its authorship and date. But the book as we have it deserves the enthusiastic praise of its admirers and the warmest admiration of its critics. The problem that is worked out is certainly a theodicy, the problem of good and evil and of the Divine Ruler's attitude to men of good and evil and their fortunes in life. Dr. Kraeling says, “ it is rather the question whether there is such

a thing as unselfish piety, or as the Rabbis already put it, did Job serve God out of fear or out of love?" I leave this problem with the readers of this review.

F.R.M.H.

KÁLVIN ÉS A KÁLVINIZMUS. Essays on the Fourhundredth Anniversary of the Institutes of Calvin by the Professors and Doctors of the Reformed Divinity Faculty in the Stephen Tisza University. Debrecen, Hungary, 1936.

This volume of studies on Calvin and his teaching and his influence on the Hungarian people is a worthy recognition of the 400th anniversary of the publication of the Institutes. For the sake of foreign readers a résumé of each essay in English, French, German or Dutch is appended. The first essay indicates the debt, which Calvin owed to Bucer in composing the Institutes. It is then pointed out, in later essays, that Calvin developed his system on a basis of biblical study; and his independence and capacity in this department are emphasized. It is interesting to observe, that his commentary on the Epistle to the Ephesians is ignored by Westcott and Armitage Robinson. The dispute between Brunner and Barth on the possibility of Natural Theology is discussed, and it is shown, that the latter stands nearer to Calvin.

In reference to predestination the absolutism of Calvin is contrasted with that of the Vedanta, that of Plato and that of Kant. Calvin's conception of predestination is more fundamental than that of S. Augustine or that of Luther. It rests upon three presuppositions, the denial of human merit, the certainty of blessedness and the sovereignty of God. It is supralapsarian. It avoids the Scylla and Charybdis of Manichaeism and Pelagianism. "*Cadit homo Dei providentia sic ordinante sed suo vitio cadit*" are characterized as the most tragic words ever written. Criticisms of this doctrine by Pighius and Bolsec and others are discussed, the most weighty being, that it made God the author of sin. Melancthon accused Calvin of Stoic fatalism. Calvin defended himself by the contrast between "*Deus absconditus*" and "*Deus revelatus*." He also attempted to distinguish between "*necessitas*" and "*coactio*" in regard to the Fall.

Calvin according to the essayist really saved Protestantism and Christianity. He developed an active positive line of religion in contrast to the negative pessimistic line, which is represented by Tolstoi and Dostoievsky. Calvinism represents a great force in history. In particular it has consolidated Hungarian national life in the Alföld (great Hungarian plain) in struggles with the Turks and the Habsburgs. We must turn to it for inspiration to-day, as we confront modern atheism. And in the fight for religion Calvinists, as their great leader Count Tisza observed, should co-operate with Roman Catholics.

The next essay is a most impressive presentation of what Calvin understood by the ministry of the Word. "*Soli Deo gloria*" was his motto. The minister must be so filled with the power of the Word as to be able to present it effectively to his flock for their edification. The three elements in a Calvinistic service are (1) penitence, (2) preaching, (3) prayer and praise. The Bible must be expounded from

beginning to end, and the Church seasons as a human invention must disappear.

Calvin the theologian is contrasted with Zwingli the humanist.

There is a careful study of Meliusz, the Hungarian reformer. He was fonder of Scholastic and Patristic adjuncts to his theology than Calvin. He differed from him in his account of predestination, where he was infralapsarian and spoke of things happening by God's permission, and in his doctrine of the Eucharist, where he was more subjective.

Two following essays describe the missionary activity of the Hungarian Calvinists from their earliest days, embracing in principle and to some extent in practice not only home missions but also the evangelization of the Turks. Clergy and laity combined in their zeal for the diffusion of their faith under persecution and in spite of the greatest material obstacles. Charitable institutions, orphanages and almshouses were established in Transylvania, but in part lost during the Counter-reformation.

The principles underlying the successful Dutch intervention on behalf of persecuted Calvinist ministers sent to the galleys in the XVII Century are discussed. They show the solidarity between co-religionists and illustrate the effect of Calvinism on international law. To some extent they represent a new feeling for toleration, foreshadowing the Enlightenment.

There is a short study of the disabilities endured by Calvinists at Pápa, when they were prevented by the Roman Catholics from repairing their church tower. The R. C. parish priest observed tauntingly, that if they believed in predestination, they ought not to complain of persecution.

The volume further contains a study of Hungarian Protestant hymnology, in which it is shown, that Calvinists and Lutherans might have combined to greater advantage in publishing their hymn books, and an account of Bible MSS. and printed editions of the Bible in various languages existing in Hungarian libraries.

It is well, that the Hungarian Calvinists should thus speak for themselves and set forth their position. Those, who do not accept this line of development, will be assisted thereby to appreciate it. Calvin was nothing, if not theocentric and systematic. He makes his position unmistakably clear. No doubt he does justice to certain passages in the Bible regarding the sovereignty and transcendence of God. But he presses them relentlessly to their utmost consequences, ignoring the force of other passages. For instance in the book of Hosea a certain reciprocity between God and man is set forth, which balances the imagery of the potter and the clay. Calvin suffered the limitations of an extravert. With all his force and earnestness there is something in him, which does violence to experience. And his onesided transcendence in the long run tends to defeat its own object. There is a certain monotony about his work resembling that of the Koran, which will prevent his influence from enduring as long or as widely as that of S. Augustine or that of Luther. Where we are repelled by some of their statements, we are attracted by others. But Calvinism must be

taken or left as a whole. Their rejection of free-will may be partially, though not wholly, discounted as psychological. But Calvin's theory is hard and dogmatic and only seems to escape from making God the author of sin by the verbal distinction between "necessitas" and "coactio." Predestination apparently in its strictest form survives more extensively in Hungary than in Scotland. It is doubtful, whether Lutherans would accept the statement in this volume, that Luther stood for "theologia crucis," while Calvin stood for "theologia gloriæ." It would have been interesting, if a further study had been added comparing Calvin with S. Ignatius Loyola.

Altogether we may welcome heartily this memorial volume both for the sake of Calvin himself and for that of his Hungarian followers.

C. T. HARLEY WALKER.

JESUS AND HIS CHURCH. By R. Newton Flew, M.A., D.D., Principal of Wesley House, Cambridge. Published for the Fernley-Hartley Trust. The Epworth Press. 6s. net.

This work naturally suggests reference to Hort's *Christian Ecclesia* which has been for nearly half a century one of the standard works on the Church in the New Testament. Since his time many fresh questions have arisen which were scarcely discussed then, and some treatment is demanded of such enquiries as "Did Jesus intend the Church?" "Is the charge to Peter—'On this Rock I will build my Church'—an authentic utterance of our Lord?" and "In what sense is the Church the Body of Christ?" Dr. Flew's aim is to set out the New Testament answers to such questions as these and he has accomplished his task with a masterly skill which puts all students in his debt. He has produced a work that will rank amongst the best in dealing with problems that are of the first importance at a time when the consideration of reunion is one of the subjects uppermost in the minds of the leaders in nearly all the Churches.

As Dr. Flew says, "It had become clear that there was only one great Christian doctrine, that of the nature of the Church, which really divided the different communions from one another, and he believes that "it is a mistake to set the divisive subject of the Christian ministry in the central area of debate unless the prior question has first been faced: What is the nature of the Body to which the various ministries belong, and which its ministers serve? How is the Ecclesia constituted, and what makes it one, in spite of all severances?" In answering these questions he sees that the teaching of Christ on His Church is the most important element and to these he devotes his attention. He notes the characteristic of *Basileia* as kingly rule, kingship, of sovereignty, and in the sixty passages in which our Lord speaks of it, in only nine is the thought of a community prominent or distinctive. A large section of the book deals with "The Idea of the Ecclesia in the Mind of our Lord." In this he develops five lines of argument which involve the idea of the community which he is gathering. These include the idea of the New Israel and of the Remnant,

the ethical teaching of Jesus, His idea of Messiahship and His conception of His message. The conclusion which he draws is that the origin of the Ecclesia lies in the will of God and all who accepted the revelation through Jesus Christ entered into the New Israel, "the one universal Ecclesia of God, which is manifest on earth, inheritors of a glorious past, and destined to a still more glorious future in the heavenly city, the New Jerusalem which is the home of the saints." This is the unanimous testimony of the New Testament writers. In considering the promise to Peter he holds that no true interpretation of the passage can be reached if the assumption, so common in this country, is maintained that the Church is identified with the Kingdom of God. This is the largest and most important part of the book.

Part two considers the life of the primitive Church and part three shows the unity of the Apostolic Teaching. In both these sections Dr. Flew finds confirmation of the view which he sets out in the earlier part of his study. The message, the mission and the ministry of the early Ecclesia and the teaching of the Epistles and the life of the early Church support the position which he has so ably set out. He shows the bearing of his conclusions on the present problems of Christendom. "To-day there is stirring in the minds of men a strong discontent with the present broken communion of the Ecclesia, and a fresh hope of a clearer expression, in outward act and form, of its essential unity in Christ." We need "to make a venture in fellowship on the basis of the New Testament idea of the Ecclesia, to acknowledge one another gladly and frankly as within the one Ecclesia of God on earth." We need to recognize that we are one in Christ, and we join in his hope that it is not too late to give real expression to that truth.

HANDBOOK OF CHRISTIAN TEACHING. *Sheldon Press. 4s. 6d.*

This book is designed for use with agreed syllabuses of Religious Teaching in Senior Schools. It gives a critical background to the Bible, and sums up much of current criticism, making it available in a compact form. There are sections of the book devoted to a study of the elements of the Christian Faith and life. These include a study of the Nicene Creed and the doctrine of the Trinity. The contributors are drawn from Anglican and Free Church ranks, whilst the Archbishop of Canterbury and the Rev. J. Scott Lidgett each contribute a foreword. The book shows that care has been given to the subjects made available to the pupils. Yet one wonders how far the teachers themselves will be able to decide amidst the conflicting views (presented as they must be) which they themselves must adopt. The authorship and teaching of the fourth Gospel will serve as an instance. If the impression on pupils is one of "Here are the views; please yourselves which you adopt for it doesn't much matter," the result will be disastrous. The great necessity is for Christian teachers to teach Christian subjects.

MUSIC IN THE VILLAGE CHURCH. By Stuart M. Morgan. *S.P.C.K.* 2s.

Out of his first-hand knowledge, Mr. Morgan has produced a book for which many people will thank him warmly. It gives sane and sound counsel on a subject which is a continuous source of perplexity to many people. There is a charm about a village service when it is rendered naturally. Mr. Morgan's aim is to enhance that charm. He deals with matters concerning "Choir and Congregation," the Choir and its training, Chanting, Hymns, Responses, and has a splendid chapter on "The Organist." Sir Sydney H. Nicholson has contributed an interesting preface. The book is worth careful study, and the suggestions offered deserve detailed consideration.

SERMONS FOR LAY READERS. By Reginald Stephen, D.D. *S.P.C.K.* 3s. 6d.

These sermons were published in Australia a year ago, and now they are available in an English Edition. It seems that they are intended to serve as suggestive themes for Lay Readers, to help in their task of preaching. Their usefulness will not be limited, for the clergy who see them will probably find them stimulating and suggestive of topics which simply ask for further development. The sermons are forty-two in number and their themes provide subject matter for almost the whole of an ecclesiastical year. One of these, on Demas, is most stimulating, whilst those for the festivals of the Ecclesiastical Year are truly helpful. Two splendid sermons are devoted to the subject of prayer; its reasonableness and its power. The one devoted to the sacramental system will be questioned by many Evangelicals. The Bishop says, "We are told that Christianity is a sacramental religion. That means that, as a general rule, the grace and life that God gives to us come through material channels." The word "through" is not a happy choice. The Catechism speaks of "a means" and "a pledge," and Evangelicals will elect to use such terms as expressing New Testament teaching.

It would be interesting to know how many people read sermons in these days. Many of these will repay perusal.

PULPIT, LECTERN AND STUDY. By Robert H. Jack. *S.P.C.K.* 3s. 6d.

The Lay Reader has wonderful opportunities in these days, and there are signs that the Church is willing to make use of his ministry. Whilst the call for him to witness must be from God, he needs to be equipped for his task. This book from the pen of an examiner of the Lay Readers' Board of the Chelmsford Diocese, is designed to help the would-be Lay Reader. It deals with the matter of witness in preaching, the preparation of the witness, and its delivery. The counsel is sound, and the methods put forward are admirable. Not only does the subject of preaching appear in the book, but also the matter of reading the Lessons in Church. This subject is treated admirably, for it must be remembered that the Lessons consist of the Word of God, whilst the sermon, important as it is, is a human

reflection upon the Word of God. The book also deals with the subject of study, especially for examination purposes, and closes with a suggested list of books suitable for the Lay Readers' library. Unfortunately this list has books which are chiefly critical in character ; no one should take it as a final list.

The author has evidently a great regard for the methods of some outstanding Free Church preachers, particularly Spurgeon, whose sermons will always repay close study. This book will serve a purpose no doubt, but there are a number of fine works on the subject such as *Lectures on Preaching*, Phillips Brooks ; *In Christ's Stead*, A. J. Gossip ; and one of great value whilst cheap in price, *If I were a Preacher*, by a London Journalist.

THE PHILOSOPHY OF COURAGE. By Philip Leon. *George Allen & Unwin. 6s.*

The author of *The Ethics of Power* has followed his previous work with this present volume, to which he gives an alternative title : "The Oxford Group Way." The book is an approach to the questions of God, Christ, and Life, by the way of Philosophy. The author presents his case with conviction showing that Groupism can be approached in more ways than one. Moreover, the book is no mean contribution to the subject of Moral Philosophy. In turn, the author deals with the "Undeniable Facts" of God and man. Then follows a study of life headed : "Demonstration by Experiment." This is followed by the spreading of "The World Revolution" under the Oxford Group Way. Under the chapter "Changing Society" the author deals with a variety of subjects including, amongst other items, education, sex and marriage, and the economic problem. The last chapter is in the form of a personal testimony, headed "A Personal Note."

THE DOCTOR COMES TO LUI. A Story of Beginnings in the Sudan. By Eileen Fraser. *Church Missionary Society. 1s.*

In the Preface to this little book the Bishop in Egypt and the Sudan, having realized that the chief persons concerned in the work it described had said nothing about themselves, gives us a short character sketch of the Doctor and Mrs. Fraser, and helps us to understand how such a wonderful work as the evangelization of a tribe could be accomplished in the short space of fourteen years. Throughout the narrative itself, which is full of interest and well illustrated, though Mrs. Fraser gives due meed of praise to her husband, it is the work that they both have so much at heart that always comes first, and of herself she scarcely speaks at all. It is a very special privilege to be the first to carry the news of the Gospel to those who spend their lives under the domination of the fear of evil spirits, as was the case with the Moru tribe until the Doctor arrived, and many interesting stories are told of the way in which he was able, through the power of the Gospel, to release them from their bondage. The story, too, of how they were taught the meaning of Christmas is a thrilling chapter. But the book must be

read to realize the great change brought to the district by these two devoted servants of God, the Doctor and his wife.

CHINA'S FIRST MISSIONARIES. By the Rev. T. Torrance, F.R.G.S.
Thynne & Co. Ltd. 3s. 6d.

Those who are interested in the habits and customs of different races in far-off regions, no less than those who are concerned with missionary endeavour, will be gripped by this account of a race of men who live in a remote part of Western China. The author is an ex-missionary of many years standing, and his observation of the Chiangs has led him to the conclusion that they are descendants of the tribes of Israel. Their customs are in many respects remarkably similar to those of the Old Testament. A number of excellent illustrations reinforce the learning and research which these most interesting pages display.

THE POWER OF GOD. By Dr. Karl Heim. Lutterworth Press. 5s.

The plight of our fellow Christians in Germany is much in our thoughts at this time, and our sympathy with them will be quickened by the reading of such a stirring series of addresses as these. Karl Heim received the Hon. Degree of D.D. from the University of Edinburgh last year, and for three years he was Secretary of the German Student Christian Movement. There is a ring of Gospel fervour and a keen insight into the meaning of Scripture in all these sermons. It is heartening to think that these are samples of what our German friends are receiving from some of their Pastors.

REVELATION OF ST. JOHN : THE FOUR VIEWS OF TIME EACH REACHING TO THE END OF THIS AGE. By Rev. H. C. Robertson. *Chas. T. Thynne & Jarvis, Ltd.* 1s.

The writer, while holding to the Historical Interpretation of the book of the Revelation points out that in the chapters entitled : "The Seven Seals" ; "The Seven Trumpets" ; "The Seven Signs" ; "The Seven Vials," are four views of things to come, each ending at the same point, namely at the close of this age ; that these four views dealing with four different aspects of the Church's history until the return of our Lord are parallel, not consecutive.

"By understanding this, the difficulties are removed which were felt to be inherent in an Historical Interpretation continuous from beginning to end of the whole Prophecy. The overwhelming advantages of an historical interpretation are retained, and the necessity of a *continuous* interpretation removed."
T. S.

THE WAY OF PARTNERSHIP IN INDIA. By Phyllis L. Garlick. *C.M.S.* 1s.

A fresh issue in the "Partnership" series every Autumn has now become a feature with C.M.S. The issue is devoted to the special

area which the Society has selected for study during the winter months, and so is particularly useful for study circles. In this book Miss Garlick has made a valuable contribution to the small library which has recently been published on the subject of Indian Christianity. Whilst giving a background to the Church in India the authoress has emphasized its opportunities, its needs and its dangers.

Miss Garlick sets herself the task of answering two questions. First : " Is the missionary society still needed ? " and second : " Where and why is the C.M.S. in India to-day ? " The beginnings of C.M.S. in India, " Out of yesterday," is first traced, then follows a study of the present position and a vision for the future with a native witnessing Church. In this vision the villages occupy the foreground, " The future of C.M.S. must be primarily in the villages " (p. 25). Much of the book is most assuring, for it demonstrates that evangelization is the aim which underlies every department of mission work. Four vital needs are stated. They are those of Leadership ; Instruction which overcomes illiteracy and enables the Church to understand, and to express itself ; Unity ; and Spiritual Fellowship with the West.

C.M.S. has been wise to entrust the presentation of this picture to one person, for the last two issues in this series have suffered the inevitable limitations of a composite work. Readers would be wise to read the book through at one sitting, if possible, and then return to it section by section, for it both demands and merits close study.

E. H.

CHRIST'S WAY TO INDIA'S HEART. By Bishop J. W. Pickett.

Bishop Pickett is one of the recognized experts on Mass Movement work in India, and no one interested in the growth of the Christian Church in India can afford to neglect reading this, and his previous book, *Christian Mass Movements in India*. The books have been written after years of intensive study and personal enquiry. The conclusions reached may seem revolutionary to Western readers who have always thought in terms of personal individual conversion, but there can be no doubt that for India, with its highly developed " family " life, the " group-family " method of reception into the Church is the form which is best suited to its people. Further, that this method should develop from the " bottom-upwards," from the Outcaste to the Caste people, is only what might be expected, and is in accord with the general history of the growth of the Christian Church. " The poor have the Gospel preached to them." They respond to it, and through the witness of their lives the higher castes are won. Christianity in India has to be lived under the full glare of public criticism and examination. In most cases it stands the test ; its results are obvious. As one Brahman observed, " There is something here I do not understand. These people are certainly sincere. If this is Christianity I am for it. It's what the whole country needs." He spoke more truly than he knew.

While the full life of the Christian must be that of a personal experience with Christ as Saviour, yet, as Bishop Pickett says, " the

conclusion is inescapable that Christ is moving into the heart of India not along the lonely road of the detached individual but through the crowded thoroughfares of community life." W. H. BISHOP.

A CATHOLIC LOOKS AT WAR. Natalie Victor. *James Clarke & Co. Ltd.* 2s. 6d.

The number of books devoted to the study of war, disarmament, pacifism, and kindred subjects, continues to grow. This present book is one of the latest additions to the number. It claims to be a statement on the subject from a definite viewpoint by an author who claims to be an Anglican Catholic. Strictly, the study is not one from a general pacifist angle, nor really from a so-called Catholic angle, but one from a distinctively Christian angle. The particular viewpoint it claims to represent is confined to the last two chapters, and a perusal of them leaves the impression that actually they are an appendix to the book, and do not in the least affect the main exposition of the case for Christian Pacifism.

Even those who disagree with the conclusions presented in the book, will acknowledge that their presentation is both earnest and convincing, for it is a powerful plea that is put forward.

BEHOLD THY KING. Suzanne de Dietrich. *S.C.M.* 4s.

The experience of Mlle de Dietrich provides another instance of one who has been led from the outer into the inner circle of faith. In the preface to the English edition of her book she reveals this fact. "It is the *Man* Jesus who attracted me first. But as I tried to follow Him, His figure grew and grew, until the day came when I had to confess with Thomas: My Lord and my God!" (p. 10). Further, she disclaims any attempt to have written a devotional book. "I have simply tried to write down what the Gospels have come to mean to me as I dig deeper and deeper into the texts" (p. 9). Her faith is stated simply and plainly in a manner calculated to move the souls of men. "I firmly believe that in matters of evangelical truth there is a Christian tradition that we might call 'catholic,' in the etymological sense of that word because it does not belong exclusively to any particular Church or confession, since it really is the continuity of the testimony which God bears to Himself, in the Church and in the souls of men" (pp. 11-12).

The meditations will assuredly be found helpful by many. The thoughts expressed on the Holy Communion are penetrating and humiliating. Here is one gem, "Thou givest Thy life for us. We can only receive, believe, adore—give Thee all in return." Equally moving are the thoughts on the mystery of the Passion. Here are but two instances taken from many gems of thought. One can imagine that this might easily become a beloved bedside book for many. Perhaps it might be well for the publishers to consider the advisability of printing an index of its Scripture passages in any subsequent issue.

E. H.