

John Shryock in *The State Cult of Confucius*; and for Muhammadanism, which is late in origin and is derivative from Judaism and Christianity, but still is the work of a great individual and certainly of the prophetic horizon, I pass by the large books and mention a little volume by A. S. N. Wadia, *The Message of Mohammed* (Dent), which is a full and fair account from a well-balanced and modern mind.

Comparisons with Christianity.

The method of comparison of existing religions with each other naturally takes the form of comparing them with Christianity for the majority of writers; and this is done without dogmatism and with due respect for the varied revelations of the Divine Spirit by those who do so. One may mention

The Crown of Hinduism by J. N. Farquhar, and Professor Sydney Cave's *Redemption, Hindu and Christian*, and his *Christianity and some Living Religions of the East*, and B. H. Streeter's *The Buddha and the Christ*. A most interesting approximation to the Christian point of view in one who retains his own faith is to be found expressed with great beauty and charm by Rabindranath Tagore in *The Religion of Man* and *Sādhanā*. In *The Faith of Japan*, by Tasuku Harada, there is, as he says, 'a Christian's endeavour to interpret the spirit of the Faith of Japan to fellow-Christians of another race.' Finally, there are good bibliographies of our subject in L. H. Jordan's *Comparative Religion, its Adjuncts and Allies* (Oxford Press), and *A Hundred Years of Anthropology* by T. K. Penniman (Duckworth).

Literature.

THE RIDDLE OF THE WORLD.

The Riddle of the World is the title of Principal D. S. Cairns's latest work (S.C.M.; 8s. 6d. net). The substance of the book was given originally as a Baird Lecture, and its publication has been eagerly looked for, both on account of the subject dealt with, and because of the peculiar fitness of the lecturer to deal with this particular theme. It is the kind of thing he has been pondering for many years, and his other books have all been in the nature of prolegomena to this one. Here he goes very deep into the heart of the matter, and reaches the final problem.

That problem is just how we are to account for the world, and all that is in it. Is the scientific interpretation the conclusive one? Does it explain the fact that Nature has produced a kind of being higher than herself, a being who feels (if he is true to the highest in him) that he must 'overcome the world'? This is the Riddle of the World, and the final test of all systems of thought is whether they can solve it, or at least seriously face it.

Broadly speaking, there are just two answers. The first is Humanism, and Dr. Cairns, with real penetration, sees that this is the one alternative to faith. Naturalism, Materialism, the 'New Psychology' (in the hands of its drastic pioneers)—they are all the same in the end, and 'Humanism' includes them all. Its basis is, on the one hand, the

belief that science is the only pathway to reality. Theism has been destroyed by science. On the other hand, Humanism professes allegiance to 'ideal ends, which imagination presents to us, and to which the human will responds as worthy of controlling our desires and choices.' These are Mr. Dewey's words, and Mr. Huxley puts the same position even more clearly when he says that we 'create' the values and ideals which we choose to govern our conduct. Dr. Cairns points out (and it is a welcome feature of his argument) that these two positions are incompatible. If Nature does everything, and is the foundation of everything, where is there any real foundation for ethical ideals that are in many ways contrary to Nature? In other words, why should I be good, if goodness is not in the nature of things, that is, in a divine Being or Will? It does not state the case for Humanism fully, however, to say that, first of all, science is the final truth, and, secondly, that we have a sufficient light in ourselves. Humanism adds that the presence of evil in the world on so great a scale is plainly inconsistent with the view that it has been created and is maintained and governed by an almighty God of Love.

Plainly, then, Dr. Cairns faces a threefold task. He has to answer three questions. First, *Is science the only pathway to reality?* Secondly, *What is the origin of the moral imperative?* And, finally, *How are we to reconcile the presence of evil in all*

its forms with the presence and ruling of a just and loving God? These are the fundamental questions, and it needs a stout heart as well as a good head to face up to them. Both the heart and the head are here in this noble book.

We are trying to give a picture of the book, but it is manifestly impossible in a brief review to fill in the details. Nor would it be fair to give a slipshod account of the close-knit argument. It may be sufficient to indicate in a few sentences the trend of the writer's thought. In answering the first question, Dr. Cairns dwells on the abstract character of science, which in itself disproves the claim to sufficiency made for it. He also shows how science itself, in the hands of its most recent exponents, is exhibiting its own limitations as an explanation of reality. In answering the second question, Dr. Cairns claims that the moral imperative, which Humanism explains away, does bear witness to moral ends, and to a will behind them, and also that Humanism fails altogether to provide a constraining motive for a good life.

The answer to the issue raised by evil in the world occupies nearly half the volume, and it is here that the most original feature of the book appears. Dr. Cairns does not discuss the question 'in the air.' He approaches it from the side of revelation, and so we have a succession of five chapters on 'Revelation,' 'The Hebrew Solution' (three chapters), and 'The Substance of the Faith.' The writer expatiates at considerable length on the Bible, and especially on the contribution of the Old Testament to the problem before him. This involves an exposition of the ruling ideas, or truths, implicit and explicit in Scripture, and finally a very thorough statement of the 'gospel' which Christianity presents as the only alternative to Humanism. The final appeal, therefore, is: Do we have here an answer to the Riddle of the World truer and more searching and more satisfying than Humanism?

We cannot part with this book without drawing attention to three of its features. First, the spirit of the argument is admirable. There is no jarring note, and the most radical critics of religion are treated with courtesy. Further, it must be evident that Dr. Cairns has mastered the relevant literature, scientific and philosophical. And, finally, the argument is illuminated at various points by the most delightful and cogent illustrations.

FAITH AND ORDER.

The Ministry and the Sacraments (S.C.M.; 18s. net), edited by Dr. Roderic Dunkerley and

Dr. A. C. Headlam, Bishop of Gloucester, is the work of a group of Christian scholars—Greek, Roman, Anglican, Lutheran, and Reformed, not to speak of others. It seeks to provide a conspectus of the Biblical basis of the doctrines of the Ministry and the Sacraments, of their historical development, and of the various ecclesiastical views concerning them. It represents the labours of the Theological Commission, appointed by the Continuation Committee of Faith and Order, in preparation for the discussion of the subject of the Ministry and the Sacraments at the Conference to be held in August of this year at Edinburgh. Bishop Headlam, the Chairman of the Theological Commission, thinks that many of the differences on the question of the Sacraments are the result of misunderstandings and bad theology, and that underlying even the differences on the problems of the Ministry there is a considerable amount of agreement. On the difficult problem of Presbyterianism and Episcopacy it may be found in time possible to come to an agreement.

Among the best known of the contributors to this composite volume are Canon O. C. Quick, Bishop G. E. H. Aulen, Professor W. Manson, President J. S. Whale, Principal A. C. Underwood, Sir Frederic G. Kenyon, Bishop A. E. J. Rawlinson, Professor Maurice Goguel, Professor F. Heiler, and Professor R. Will.

Not the least valuable portion of the work is the concluding section of Constructive Statements, in which the contributions of the previous writers are kept in view. Professor Edwin Lewis from the Evangelical standpoint visualizes not an 'organic' but a 'federative' union of churches, that would not abolish but recognize, preserve and use differences, as the most we can expect to see for a while. Professor R. Will in his 'synthetic report' discovers a real desire for mutual understanding, and concludes that agreement can be realized on what is essential. Bishop A. C. Headlam in his 'review of the problems' expresses the opinion that if we could realize that it was not necessary or desirable that we should have any formula of union, unity would begin to come very quickly, and what would keep churches apart would not be dogmatic definitions but different habits of piety.

THE SYNOPTIC PROBLEM.

The Synoptic problem is still with us. For long the critics have declared for one or other of the variants of the Two-Document Theory, according to which Mark and Q are the sources of Matthew

and Luke. But now here is Mr. R. H. Crompton, who has devoted much time and thought to the subject of Christian origins, asking us to consider a new line of study which he would open up. His starting-point is the parallelism of language and idea which he avers to exist between the various stories and sayings in the Synoptic Gospels. He finds that, primarily, in the Gospel of Luke, and only to a secondary extent in Mark and Matthew, there is a definite relation between the order in which the Gospel incidents occur and their parallelism of language and idea. This suggests that there existed some arrangement of the Gospel of Luke where didactic sequence governed the order of events and sayings.

In *A New Harmony of the Gospels* (Author-Partner Press; 3s. 6d. net) the Gospel of Luke is re-arranged according to didactic considerations with parallels of Matthew and Mark and portions of John. Luke appears to contain a sevenfold parallelism of teaching which automatically brings together didactic values; and it is claimed that the application of the method of parallelism makes the personality of Jesus more definite and His words more understandable than under the 'borrowing hypothesis' which lies behind the Two-Document Theory.

In a later work, *The Pre-Synoptic Gospel* (Author-Partner Press; 10s. 6d. net), the method of examination already employed is extended to the Gospel of John. It would now appear that the argument which the Gospel embedded in Luke repeats through seven stages appears in the earlier chapters of John once only, and that the events which happened during the final visit of Jesus to Jerusalem form a distinct and separate narrative, so that the Gospel of John falls into two parts.

These and kindred publications of Mr. R. H. Crompton represent the labour of years, and we cannot but sympathize with the effort to vindicate the method of parallelism. We commend it also to the consideration of critics. But we must observe that, apart from the question of the validity of the method, there is much in the later of the two volumes under review which appears to be irrelevant to the studies in which this writer has been engaged. We refer in particular to the chapter on 'The Gospel of To-morrow' with its handling of present-day situations.

THEOLOGICAL MEMORIES.

The Rev. Principal John Dickie, D.D., of Knox College, Dunedin, has published his Gunning

Lectures, delivered at Edinburgh University last year, under the title *Fifty Years of British Theology* (T. & T. Clark; 3s. net). In this work he gives a 'personal retrospect' of British theology covering the period of his own interest in the subject. It is a large subject, and it is not surprising that while many names occur in his pages he has been able to concentrate only on a few: chiefly Newman, Martineau, Westcott, and Flint.

All theology, as Dr. Dickie holds, is the attempt to conserve and harmonize two distinct and sometimes apparently inconsistent values, the religious and the intellectual. The ideal theologian maintains the two in perfect equilibrium. Newman did less than justice, however, to the rights of the intellectual faculty, while Martineau allowed the purely intellectual to obtrude illegitimately upon the religious. Westcott, though not a systematic theologian in the strictest sense of the term, came nearer than Newman or Martineau to the ideal.

As for Flint, of whom as his old teacher, Dr. Dickie gives an intimate picture, he appears to err with Martineau. But tribute is none the less paid here to his vast learning, his profound intellectual grasp, and his noble Christian character. After Flint no British theologian receives detailed treatment in these pages, but there are brief references to the most outstanding among them in recent years, including in particular Baron von Hügel.

These Lectures are an intermixture of personal reminiscence and theological judgment. The first lends added interest to them, though it impairs their solidity as a contribution to theological history.

THE DEBATE WITH ROME.

Professor C. Anderson Scott, D.D., of Westminster College, Cambridge, has long been interested in the issue between Roman and Evangelical doctrine, and now there appears from his pen a fresh and vital discussion of this issue, entitled *Romanism and the Gospel* (Church of Scotland Publications; 2s. 6d. net). In these pages the writer contends for the freedom and spiritual character of the Christian gospel as against the legalism that crept in upon the Church even in the early centuries and dominated it in the Middle Ages. In supporting this contention he ranges with practised ease over the field of Church History, dwelling upon the development of Mariolatry and the doctrines of the Mass, Purgatory, and the Saints, and expounding the Roman conception of the Church and its authority.

So far-reaching and profound is the departure in Romanism from that type of religion which has its classical expression in the New Testament that, according to Dr. Anderson Scott, it cannot be justified as legitimate 'development.' As he says, 'We cannot but see in the Mass a travesty of the Lord's Supper; in the worship of the Madonna a fatal intrusion on the unique Sovereignty of God and on the sufficient Saviourhood of Christ; in the worship of Saints a further infringement on the prerogatives of God and the denial of that direct access to the Father which St. Paul hailed as one of the great privileges of Christians; in Purgatory a man-made myth; and in the claim to power to control through Mass and Absolution men's experience of Purgatory nothing but a groundless assertion of the human will to power.'

The above quotation will serve to show that we have here an outspoken defence of the Evangelical position; and this, taken together with the competence of the writer and the attractiveness of his style, will commend the volume to many Protestant readers.

In *The Gnosis; or Ancient Wisdom in the Christian Scriptures* (Allen & Unwin; 10s. 6d. net), Mr. William Kingsland presents the case for Theosophy, emphasizing the claim that its essential doctrines were known to and taught by Jesus and St. Paul—who may or may not have had any historical existence. The first verse of Genesis is also cited, and, with the help of some curious philological work ascribed to Fabre-D'Olivet, pressed into the author's service. Detailed discussion is impossible, partly because it is difficult to pin the author's creed down to any specific formula beyond the orthodox Vedanta dogma of the One. In general, however, it may be noted that Mr. Kingsland makes a grave mistake in supposing that the Christian Bible can be used in support of any Pantheistic doctrine. The essential element in any philosophy or theology based on Semitic thought is a stress on the valid existence of personality, and for this reason, if for no other, the Jewish origin of Christianity needs constant emphasis. Mr. Kingsland may be allowed, if he so desires, to hold Christianity wrong and Hinduism right, but no one who has had practical experience of the two religions, as well as knowing their literature, should fail to realize that the two systems are wholly incompatible with one another. Even so, we hope that Mr. Kingsland's presentation is not the best possible statement

of the Theosophist position. It reads like a caricature of the religions most cited. This is most clear in the treatment of Christianity whose best historical expression is to be found in the Pistis Sophia; curiously enough, there is no mention of the famous 'Hymn of the Soul' in the Acts of Thomas, the Book of Hierotheos, or the 'Book of Ieou.' But Hinduism, Buddhism, and Egyptian religion are scarcely better interpreted. We may note, for instance, that the term *Karma* is used in a sense which makes it little more than universally recognized retribution, and that it lacks entirely that element of absolute determinism which is its most prominent feature in true Indian religion. Further, the early Egyptian belief in immortality was not that which Mr. Kingsland appears to assume; it certainly involved a resurrection of the physical body; hence the mummies and the pyramids. The book will have little interest for serious students, either of religion in general or of any specific religion in particular.

Christianity—Right or Left?, by Mr. Kenneth Ingram (Allen & Unwin; 6s. net), is a vigorous and arresting book, but unblushingly one-sided. Its thesis briefly is that the present capitalistic social order is doomed and must give place either to Fascism or to Communism. The former is represented as Capitalism turned tyrant, while the latter is the perfect embodiment of freedom and universal brotherhood! The pictures are highly coloured and to a large degree imaginative. Pages are given to descriptions of the brutalities perpetrated in Germany and Italy, while no details are given of the atrocities committed in Russia. The latter, indeed, are palliated as not being due to Communism but to the Russian nature and the temporary difficulties which the Bolsheviks had to overcome. According to the writer's view, Christianity must choose either to follow the Fascist along a path which is treason to the gospel and leads to final ruin, or join with the Communist and lead the way to a brave new world. Most Christians will probably feel under no necessity to impale themselves on the horns of this dilemma. The writer shows some consciousness of the fact that Christianity stands for more than social reform, but of the need for a regeneration of human nature and of the gift of new life in Christ he takes little account. His book will be of value mainly for its incisiveness and as a stimulus to thought.

It is highly desirable that in these days of industrial and social upheaval every possible experi-

ment should be tried out which might do anything to relieve present distress and lay the foundations of a better state of things. An interesting account of several such efforts is given in *Experiments in Social Reconstruction*, edited by Mr. John S. Hoyland (Allenson; 2s. 6d. net). The editor in an introductory chapter expresses his opinion that Western civilization is breaking up as did the old Roman Empire, and under the same forces of dissolution. His view of the remedy is the same as Augustine's, 'social action under the motive of *amor Dei*, the love of God.' Whether the social experiments described in the various chapters which follow would all answer to this definition may be questioned, but the story of them—of nursery schools, homecrofting, land settlements, camps, and so forth, makes very interesting reading. The record is full of instruction and guidance to all workers in these and similar fields.

The Church of Scotland issued in 1935 a 'Short Statement of the Church's Faith' which had been prepared by a Committee under the chairmanship of the late Professor H. R. Mackintosh. A handbook explanatory of this 'Statement' has now been issued under the title of *What We Believe*, by Professor J. G. Riddell, M.A. (Church of Scotland Publications; 2s. 6d. net). The modesty of its appearance and price must not deceive any one as to its real magnitude and value. It is literally a *multum in parvo*, a veritable thief's bargain. It contains over four hundred pages packed with matter and ranging over the whole field of the Christian faith. Many a volume published at half a guinea or more does not contain half the excellent material given here. It is really a first-class treatise on systematic theology written with perfect lucidity in a popular style. Although prepared from the standpoint of the Church of Scotland there is nothing denominational or sectarian about it. Professor Riddell is to be congratulated on the skill and brilliance with which he has done his work. Here is scholarship suffused with Christian devotion and illuminated with a wealth of literary allusions. A remarkably sound piece of work and a most readable book which we warmly commend to Christian people in all the churches.

The Church of Scotland is issuing a series of booklets on various aspects of religious life and on the activities of the Church. They are all written by competent and carefully chosen people, and are published at the low price of twopence each. The following are already in circulation: *Church-*

Going: The Why and the Wherefore, by the Rev. J. Cromarty Smith, D.D.; *The Kirk through the Centuries*, by Professor G. D. Henderson, D.Litt., D.D.; *Prayer*, by the Rev. George S. Stewart, M.A.; *Life Here and Hereafter*, by Professor J. G. Riddell, M.A.; *The Heavens Declare*, by the Rev. Hector Macpherson, Ph.D., F.R.S.E., F.R.A.S.; and *God and the Atom*, by the Rev. J. H. Morrison, D.D. It is an admirable enterprise, and may be heartily wished success.

The Angel Teaching of the New Testament (James Clarke; 5s. net), by the Rev. Edward Langton, B.D., F.R.Hist.S., M.R.A.S., is an attempt to gather together the scattered references to angels which are found throughout the New Testament. Mr. Langton has already published a study of the background of Christian beliefs on this subject of angels, as presented in the Old Testament and in later Jewish literature. He has also published his views on the relation of the Jewish and Christian belief in angels to modern religious and scientific thought. In this volume he does not offer an apologetic for faith in the ministries of angelic powers, but is content, having assembled the New Testament references, to expound them in the light of modern literary and historical criticism of the New Testament documents. He is well read in recent critical literature, and discusses variant and conflicting views judiciously, though usually coming down 'on the side of the angels.' He has succeeded in making what might seem an unpromising study a vehicle of much useful and informative exposition of New Testament words and passages. We commend his book to those who wish to possess a monograph on a subject for which, otherwise, they would need to turn to dictionaries and commentaries.

Principal W. B. Selbie has usefully occupied his leisure in gathering together a number of fugitive papers which have appeared in 'The Christian World' and 'The Spectator.' These, to the number of thirty, he has now published under the title of *Faith and Fact* (James Clarke; 3s. 6d. net). They have a certain coherence in respect of the fact that they sound a cautionary note in reference to the Barthian reaction against religious experience. 'Theology at this moment, in this country as elsewhere, is under the influence of a reaction. It will not last, but meanwhile we do well to be reminded that Christianity is a life and not a set of dogmas, that religious experience is real and brings us into touch with reality, and that revelation implies the capacity of man to hear as well as the willingness of God

to speak.' Apart from this, however, the individual papers have an interest of their own, and are an expression of that ripe wisdom and fine Christian feeling which we associate with Dr. Selbie's name.

In *The Workmen of the Bible* (James Clarke ; 2s. 6d. net), Dr. Donald Davidson has given us nearly a score of popular and instructive addresses. Beginning with the Carpenter and ending with the Unemployed, he discourses very interestingly on such themes as the Shepherd, the Gardener, the Potter, the Weaver, the Mason, the Sailor, and a number of others. The moral and religious lessons are drawn out with skill and effectiveness.

Mr. Charles Eason, M.A., author of 'The Douay Bible in Ireland,' has issued a brochure on *The Genevan Bible* (Eason & Son, Dublin ; 1s. net), in which he offers notes on its production and distribution. The facts about the Genevan Version (the 'Breeches' Bible) are scattered through the histories of the English Bible, and it was worth while to bring them together in the scholarly way in which Mr. Eason has done it. Particularly notable is the supplemental list, sixty-eight in number, of editions of Genevan Bibles and New Testaments not identified with those, one hundred and twenty in number, in the Historical Catalogue of the British and Foreign Bible Society. Of more than bibliographical interest are the chapters on Calvinism in the Geneva Bible and on Junius' Notes on Revelation.

He Suffered There (Epworth Press ; 2s. 6d. net), by the Rev. John Breeden, is a series of devotional addresses and expositions suitable for Lenten services. The language is simple and direct and searching. It adds to the value of a book dealing with Christ's sufferings and our own to learn that the writer was compelled by ill-health to retire from missionary service in the Madras District of India, where he had worked for twenty-three years. We notice that in one of the addresses he pays tribute to some of his fellow-workers in that field who sacrificed their lives to the Master's cause. The burden of the book is that sacrifice is not in vain, that love will finally triumph.

The Gospel of the Lord Jesus, by the Rev. Conrad Skinner, M.A., Chaplain of Leys School (Hodder & Stoughton ; 5s. net), is not a book on the life and teaching of Jesus. It is really concerned with how to teach the Bible to children, or better, how to present Christ and His message to children. The writer has been engaged in the religious education

of boys in a great public school for twenty years. He has, therefore, the best of reasons for presenting the results of his experience to all who are interested in the vital subject of the training of young people for life.

In an intelligent and enlightening introduction he explains his views on religious teaching generally, and specifically on the best methods of imparting it in school. These views are so sound that it is most earnestly to be wished that his book may have a wide circulation. In particular he states two positions—first, that religious teaching must get away from the Kings of Israel idea. It is *truth* that is to be taught, and not 'facts'; and secondly, that *teaching* religion is not merely instruction. The awakening personality of the child must have a chance of expressing itself. And therefore the say-so of the dogmatic instructor must be abandoned for at least an element of discussion.

The book is an endeavour to show how these principles can be put into practice in the lessons on the life and ministry of the Lord Jesus. It is a pity the title was not made more descriptive of the contents, and it may be suggested that if, or when, a new edition is called for, the book may be entitled 'How the ministry of the Lord Jesus may be taught,' or words to that effect. Meantime it is heartily welcomed as a helpful guide for all who are entrusted with the religious training of children.

Receive Ye the Holy Spirit (Marshall, Morgan & Scott ; 2s. 6d. net), by the Rev. Evan R. Harries, Chaplain to the British Syrian Mission, formerly a Presbyterian minister, is a series of devotional studies in the Bible's teaching on the Holy Spirit. The substance of the studies has been given in Conventions of the Keswick type in Australia and New Zealand. The Scriptures, it is maintained, bear their witness to the coming and the work of the Holy Spirit along three main lines : by showing man's need of the Spirit's power ; by definite predictions that the Spirit should be bestowed ; and by foreshadowings of the Spirit's future presence. It may be gathered that the standpoint of the book is Biblicist and evangelical.

Nothing is more impressive and convincing than the record of personal experience. The Church's commission is to bear witness, and not to argue or philosophize. This commission is notably fulfilled in an admirable little book, *How I found Christ*, edited by the Rev. D. P. Thomson, M.A. (Marshall, Morgan & Scott ; 2s. 6d. net). Here we have eleven personal narratives of conversion from Arabia, China, Greece, India, Iran, Japan,

Palestine, Portugal, Russia, and Spain. Every narrative bears the stamp of authenticity, and every writer has a dramatic story to tell. Consequently there is not a dull page in the book. Amid the wide diversity of race and circumstance there is a remarkable unity of experience.

Three books have just been published which deal, in one way or other, with the religious training of youth. The first is a new sixth edition of a very well-known work, *The Child in the Midst*, by Mr. Ernest H. Hayes (National Sunday School Union; 2s. net). There must be few religious teachers who do not know this work which has been in constant demand for twenty years. It has been thoroughly revised, and in parts rewritten. The second is *The Intermediate Department*, by Ethel A. Johnston (National Sunday School Union; 2s. net). The writer is a recognized authority on the organization and working of the Sunday School. Here she deals not only with organizations but with the teaching of the lesson, with expression work and with worship. The book is full of wise guidance for teachers. The third book is *Youth in the Church*, and is a handbook compiled by the Central Youth Council of the Church of England (S.P.C.K.; 1s. net). There is an interesting introduction by the Archbishop of York, and in the body of the book the compilers deal with the formation of organizations for youth, such as a 'Youth Fellowship,' and also with discussion groups, missionary activities, conversion, and worship. There is a very good bibliography at the end, containing literature on various aspects—apologetic, devotional, social, and industrial—of truth and life.

The Divine Art of Soul-Winning, by Mr. J. O. Sanders (Pickering & Inglis; 1s. net), is at once a very readable and a very practical book. It is the work of one who has deep knowledge both of Scripture and of the ways of the human heart. It deals with many forms of difficulty and many types of character. A useful chapter is given to 'working among false cults.' The whole is written with sound sense combined with passionate conviction, and it should prove an admirable guide to those who covet to be soul-winners.

We have read Professor Paul Tillich's *Interpretation of History* (Scribner's; 8s. 6d. net), and are not sure what precisely it is. The work has been translated from the German into English with only moderate success. The idiom is not English, some of the sentences should have been recast, and while

the dictionary does give the word 'sacral,' it is here used with a meaning which the dictionary does not contemplate. Parts of the learned author's views are intelligible and interesting enough. His concept of the 'demonic,' and what must be done with the demonic if history in any real sense is to be made, is certainly interesting, as is the criticism of Marxism and Barthianism. In fact, the value of the work for the ordinary reader seems to us to lie in its very discursiveness. We may not gain clear notions of the wood, but we do get studies of some most interesting trees.

'In the early part of 1935 a group of Anglican clergy and laymen came together to consider if there was any step which they could take to help forward the work of evangelism.' They arranged to publish a monthly bulletin containing articles on the principles of evangelism, surveys of work in various areas, and paragraphs about recent experiences. Some of this material has now been arranged and published under the title of *Evangelism* (S.P.C.K.; 2s. 6d. net). Let it be said at once that this is an extremely valuable little book. It is eminently sane, spiritual and scriptural. It is packed full of practical suggestions and records of actual experiences. Every minister who would do the work of an evangelist should read this book for guidance and encouragement. Perhaps the most significant and hopeful fact which emerges is the success with which the lay element in the Church is enlisted in active Christian service of the sort described.

A book on Confirmation which has a particular relevance to one subject, that of sex, is something out of the way. The title is *Preparation for Confirmation: A Book for Instructors, with Special Reference to the Place of Sex in Christian Life*, by a Committee of the Church of England Advisory Board for Moral Welfare Work, and the White Cross League, with a foreword by the Bishops of Blackburn and Kingston (S.P.C.K.; 2s. 6d. net). Let no one avoid this book because it mentions sex. The book is not obsessed with the subject, which is not even prominent in the treatment. It is a sound book on Confirmation itself, giving helpful guidance as to a course of instruction. It does definitely deal with the place sex-education should have in such a course. But the matter is handled wisely, and the whole treatment is so sane that a great deal of real assistance is given on a matter in which wisdom and frankness have each their place.