

glance at the external act of Baptism (10<sup>22</sup>), but the 'pure water' of Baptism washes 'the body,' and seems to be merely symbolic of the cleansing of the heart. The Pauline doctrine of a dying and rising again in the rite is not asserted. In Hebrews, as in most of the New Testament Epistles, the Eucharist is probably not alluded to at all. Of course the 'breaking of bread' will have been familiar alike to the writer and to his readers, but it fulfils no distinctive function in the doctrinal structure. Even if we follow St. Chrysostom and Bishop Westcott in their exegesis of our text, the reference remains incidental only and plays no part in the main argument.

Moffatt goes further: following O. Holtzmann he thinks that our text is a definite polemic against a rising tide of Sacramentalism, which was interpreting the Eucharist as an 'eating' of the Lord's body. (Compare the language of Jn 6 and contrast that of 1 Co 10 and 11.) It is not inconceivable, for such a polemic would not contradict the writer's positive affirmations. But it seems to me very unlikely. If the author had this definite aim in mind, I cannot think he would have expressed himself so allusively and obscurely. Moreover, there is very little reason to suppose that beliefs with regard to the Eucharistic meal were of controversial interest in the first century.

Whether the author means to say by the words of our text that Christians *do*, or that they do *not*, 'eat of the altar,' he certainly holds that the one sufficient

sacrifice, whereof the Levitical sacrifices were a shadow, has been offered by Christ once for all. Moreover, the idea of a continuing offering in heaven, which some have read into the Epistle, rests upon mistranslation and misconception of the writer's teachings. Does it, then, follow that the Christian community in its earthly pilgrimage has no right or duty to offer sacrifice to God? At the close of the Epistle the author indicates his answer to this question.

*Nil de Missa*, comments Bengel with his accustomed point and brevity on v. 15.

But if the notion of a continuing sacrifice of expiatory value is foreign to the writer's mind, sacrificial duties, so he teaches, still remain. The thankful acknowledgment in common worship of God's grace and favour springs naturally and necessarily from a proper faith and it is of the nature of sacrifice. 'Through Christ let us offer to God continually the sacrifice of praise.' With the offering of praise the writer couples those activities which reveal the true believer, and they too are sacrificial. 'Kindly service and charity forget not, for with such sacrifices God is well pleased.' Thus, while the Epistle breathes from first to last the unworldly spirit of the primitive faith which looks for an abiding city beyond the riches and grandeur of the world, yet this unworldliness is no mere fanaticism, but the mainspring of a beneficent activity which, while the world lasts, will attest the reality of the Christian faith in the world unseen.

---

## Literature.

### MOFFATT'S NEW TESTAMENT.

THERE is no need to enlarge upon the popularity and solid merit of Professor James Moffatt's 'new translation.' It has been reprinted seventy-three times since its first publication twenty-five years ago. The latest 'Jubilee Edition' celebrates the silver jubilee of the New Testament Translation and appears most opportunely in this year of Bible celebration. Dr. Moffatt in the first edition modestly sets out his aim 'to produce a version which will to some degree represent the gains of recent lexical research and also prove readable.' And also prove readable. In view of chapters, such as 1 Co 13, this is a curious and pleasant under-

statement. 'Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*. Love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient.'

This new edition is a beautiful one, tastefully bound in blue cloth (lettered in gold, complete with headband, coloured top, and silk marker) and set in large modern type. The double-columned pages of the earlier editions have vanished. The pages themselves as well as the print have been enlarged, so that in place of the three hundred and twenty-seven pages of the first edition (we assume that

the paging of the first edition is the same as that of the fourth, of November 1914, which we happen to have at hand) there are now five hundred and seventy-six pages. And the whole appearance of the book—paper, type, spacing—does highest credit to the printer's art.

Messrs. Hodder & Stoughton evidently expect a large sale for the 'Jubilee Edition' of the Moffatt Translation, otherwise they would hardly have issued so large and handsome a volume for the sum of six shillings. We have no doubt but that their expectations will be realized.

The translation does not differ greatly from that of the revised edition of 1935. But while it remains to all intents and purposes the same arresting and spirited modern version with which so many readers are familiar, there are numerous improvements in punctuation, better paragraphing, rectifying of omissions (as at 1 Co 1<sup>11</sup>, where 'my brothers' does not appear in the earlier editions) or minor changes of interpretation (as at Lk 1<sup>7</sup>, where 'knowledge of salvation' appears in place of 'the knowledge of salvation'). Sometimes, too, as the translator himself says, an expression or phrase is altered in order to make the English 'more telling, or more idiomatic.'

We would remark on another feature of the 'Jubilee Edition' besides its beautiful form and the revised translation it contains: it is an illustrated edition. The illustrations consist of sixteen etchings by William Strang, printed in two-colour photogravure. But even the readers who are not attracted by the illustrations—there will be some—will have joy in using the volume, and will accordingly be grateful to the translator, the publishers and the printers (The Camelot Press).

#### THE SECOND WORLD CONFERENCE ON FAITH AND ORDER.

In *The Second World Conference on Faith and Order, Edinburgh, 1937*, ed. by Canon Leonard Hodgson, D.D., D.C.L. (S.C.M.; 10s. 6d. net), we have a record of a Conference, which in future days is likely to be regarded as of more importance than many contemporary events which now claim our anxious concern, admirably rendered by the Secretary, to whom much of the smooth working of a difficult assembly was due. In the first part the Proceedings are described, and in the second the Report is given. Wisely the record is not given from day to day, but is arranged according to the subjects. After an Introduction, sketching the history from Lausanne to Edinburgh (1927–

1937), the Opening Service is described (I.). Then follow the proceedings with the descriptive headings—The Conference Assembles, Looks at the World, Gets to Work and Writes its Report (II., III., IV., VI.). Chapter V. reports the four addresses given on two Sunday evenings, 'Statements by speakers representing different communions, each bearing witness to what the worship and life of his Church mean to him'; chapter VII. deals with the Proposed World Council of Churches; chapter VIII. contains the discussion of the Affirmation of Unity adopted at the close; chapter IX. describes the Closing Meeting and Service; and chapter X. deals with the appointment of the Continuation Committee. The subjects dealt with in the Report are: 'Ten Years' Progress in the Reunion Movement,' 'The Grace of Our Lord Jesus Christ,' 'The Church of Christ and the Word of God,' 'The Communion of Saints,' 'The Church of Christ: Ministry and Sacraments,' 'The Church: Unity in Life and Work.' Commissions had for some years been preparing reports, which were in the hands of the members as a basis for the discussion of the Sections. The Sections, divided into subsections, presented their Reports, which are printed in Appendix V. After discussion in the full Conference, these Reports were revised by a Drafting Committee of the Conference (Appendix VI.), again discussed in the full Conference, and only after a second revision was the Report adopted *nemine contradicente*. This procedure shows with what care the mind of the Conference was expressed; and this record gives an insight, not elsewhere to be gained, into the distinctive convictions of the different types, which Christendom presents. The Archbishop's sermon, 'The Survey of the World,' and the addresses on the Sunday evening, will probably prove most attractive to many readers; but the whole volume deserves careful and prayerful study. How can the churches to-day meet the Apostle's challenge: 'Is Christ divided?'

#### WORLD COMMUNITY.

In *World Community*, by the Rev. William Paton (S.C.M.; 5s. net), two streams, ~~often~~ severed in the past, flow together. Formerly there were enthusiasts for Foreign Missions, and enthusiasts for Social Reform, indifferent to the other interest. It is now realized that, to use our Lord's Parables, the expansion of the mustard seed and the pervasion of the leaven must go together. The author is highly qualified for the task of expanding this necessary unification. As Secretary to the Inter-

national Missionary Council and Editor of 'The International Review of Missions' he knows the foreign mission field, many parts of which he has himself visited, as few men do. He had been closely associated with Dr. Oldham in the preparation of the Oxford Conference on Life and Work, and took an active part in its deliberations. The experience of Oxford and the expectations for Madras join past and future in a summons to the present; it is a timely book, but not ephemeral, for it brings the resources of God's eternity to redress the distresses of man's temporal existence. The judgment is as competent as the knowledge is adequate. After describing the present world-situation, 'the break up of the older community,' the disintegration of human society and the claim of rival principles of integration, he shows 'what the Church means' not in man's achievement, but in God's purpose and action in Christ. That 'the Church Universal exists' he proves by instances drawn from all parts of the world in the 'younger churches.' These illustrations justify his confident, positive answer to the question, Can men be changed? He shows the manifold ways, education, healing, etc., in which changed men are 'remaking society.' Turning from the mission field to home he discusses how, with these resources from God, a Church, penitent of its failures, yet confident in God's sufficient grace, may deal with the many problems of national life. What can be done in one nation by its churches can be attempted in the World of Nations, and might be accomplished as the churches merged in the Universal Church. This sketch of the contents of this interesting and valuable volume should serve as a commendation. We can cordially recommend it as a convincing demonstration that there is one Name above all names, because in that Name alone is salvation for a world in the crisis between ruin and recovery.

#### RECENT BRITISH PHILOSOPHY.

It has been left to a German to write what is justly described as 'the fullest and best history of recent British philosophy.' He is Dr. Rudolf Metz, who has already written books on Berkeley and Hume, and his work appeared in 1935 in two volumes under the title, 'Die philosophischen Strömungen der Gegenwart in Grossbritannien.' It was the first attempt to give to German readers a detailed account of the development of British Philosophy from about the middle of last century, and more especially from about the end of last century to the present day. The book was well

worthy of being translated into English for its learning and thoroughness, the lucidity and vigour of its expositions, and the critical insight it displays. It will occupy an honoured place in the publishers' valuable 'Library of Philosophy.'

The general editor of the 'Library of Philosophy,' Professor J. H. Muirhead, edits Dr. Metz's work; and he must have seen that Dr. Metz differs profoundly from him on the question whether the German Idealism introduced a new stream of thought into British Philosophy or merely brought certain tendencies already present or latent to a full expression. Three well-known British philosophers share the translator's task—Professor J. W. Harvey, Professor T. E. Jessop, and Mr. Henry Sturt. We notice that the last-named is honoured with a notice for his contribution to 'Personal Idealism.' The title of their translation is *A Hundred Years of British Philosophy* (Allen & Unwin; 25s. net). But it should be observed that the book deals chiefly with the last fifty years or so.

Dr. Metz lays a broad foundation for his selected period by treating in the First Part (pp. 29-234) of the Older Schools of Thought, that is, of the philosophical movements in Great Britain in the nineteenth century, as represented by the Scottish School, the Utilitarian-Empirical School, the Evolutionary-Naturalist School, and Groups interested in Religious Philosophy. In the Second Part (pp. 235-820) he treats of Recent Schools of Thought, and it is here that he may be said to supply the first comprehensive treatment of the period. The three chief movements described are those of Neo-Idealism, Pragmatism, and the Older and the New Realism. In dealing with the first of these Dr. Metz has perforce to linger for a while in the nineteenth century. The work concludes with an account of the recent Mathematical Logic, Philosophy of Natural Science, Psychology and Kindred Studies, and Theism and Philosophy of Religion.

Some parts of the original German work have been abbreviated, without substantial loss to the English reader, while certain new sections have been added (we welcome in particular the section on J. T. Merz, with its acknowledgment of the 'singular ability and unwearying industry' of this 'outsider' in philosophy), and the bibliographies have been brought up-to-date.

In a brief review of so large and comprehensive a work there is room for only a few observations in appreciation or criticism. One might remark, for instance, on Dr. Metz's just estimate of the influence

of the Gifford Lectureship upon the recent philosophical output in Great Britain. He shrewdly observes that Campbell Fraser's acceptance of the Gifford Lectureship encouraged him to essay the rôle of systematic thinker. Indeed, one feels that Campbell Fraser has had in this not a few successors. Yet one may agree with Dr. Metz that the most outstanding achievements of speculation in Great Britain since 1888, when the first Gifford Lectures were given, are found under the ægis of the Gifford foundation.

In commending this useful and important work to the attention of students of theology we invite them to notice that they will find here summaries and estimates of the positions of theologians and philosophers of religion whose books are in many cases on their shelves—writers such as John Henry Newman, James Martineau, Robert Flint, the Cairds, A. S. Pringle-Pattison, Hastings Rashdall, Clement C. J. Webb, A. E. Taylor, W. R. Inge, B. H. Streeter, and William Temple. But Dr. Metz does not push his inquiry far into the domain of theology, and accordingly we find no notice here of the theological writers who are regarded, justly or unjustly, by Dr. Metz as having no significance for philosophy—unjustly, we think, in the case of G. Galloway or F. R. Tennant.

But perhaps the chief value of the work for philosophically minded students of theology lies in its elaborate account of the New Realism, which in Dr. Metz's view differs from the New Idealist or the Pragmatist movement just in the fact that it has sprung from the soil and has not been like the others imported, and with which in his view the future of British Philosophy appears to lie.

#### JESUS, DIVINE AND HUMAN.

While our day has seen a marked decline in religious observances it has at the same time witnessed a striking revival of interest in the Person of Jesus. Books and articles which give men's impressions about Him and seek to elucidate the mystery of His character are widely and eagerly read. Few writers are better qualified to treat this high theme than Professor J. A. Findlay, D.D., who has given us in *Jesus, Divine and Human* (Epworth Press; 5s. net), a book of the greatest interest and value. It is written with much freshness and lucidity. No reader can mistake its meaning. It abounds in striking interpretations and suggestions, not all of which will command assent. It is suggested, for instance, that the Greeks who would see Jesus 'brought Him an

invitation to leave Jerusalem once and for all, and go where a responsive audience was waiting for Him.' Theologians are criticised for unduly emphasizing the suffering of God to the obscuring of His essential joy. 'The Great War itself might be nothing more than a tiny cloud on the blue sky of God's eternal joy.' With more Scriptural authority it is remarked that 'few more doubtful statements have ever been made than the common assertion that Jesus taught the universal fatherhood of God and the universal brotherhood of man.' In the main theme of the book its analysis of the relation of the divine to the human in our Lord's Person as portrayed in the Gospels is very convincing, and helps the reader in a remarkable way to feel the reality of His experiences in life and death. In a word, the book has the supreme merit of showing Jesus as genuinely human while also unmistakably divine.

#### THE LIFE OF ISRAEL.

*The Priests and Prophets*, by the late Mr. Jacob Hoschander (Jewish Theological Seminary of America, New York), is a book which it is very difficult to classify or to describe. It certainly covers a far wider area than that suggested by the title, and deals with practically every aspect of Israelite life from the conquest of Palestine to the Exile. Ethnology, history, politics, economics, religion—all are discussed in turn, and no attempt is made to observe a chronological sequence. Naturally a good deal of space is devoted to Jeremiah and the seventh century, but the book ends with a note about Isaiah. One chapter (vi.) is entirely devoted to the Levitical priesthood, which the author traces back to pre-Mosaic times; in all the others both priests and prophets appear, the latter usually predominating. It may be the author never intended that his MS. should be published. If this had been his purpose, he would probably have arranged his material rather differently, and would have brought a number of statements up-to-date. To take one small example: the Ras Shamrah documents have rendered impossible the identification of the Asherah as a symbol of Astarte (p. 34). Nevertheless we have good reason to be grateful that the work has been made available for the general public. It is full of interest from start to finish; numerous important problems are discussed, and we constantly meet with fresh and original suggestions. Its attitude is sane and liberal, though with some rather curious conservatism, and the handling of one or two points

(e.g. the date of Zec 9 ff.) suggests that discussion might be reopened, even if the usual conclusion is again reached. It must be admitted that there are features of the work which would not commend themselves to the majority of modern scholars; the presentation of the priestly 'teaching' (*Torah*) as a kind of pedagogic instead of a divine response to questions, and the general picture of priestly activities form a good illustration. But even where we cannot agree with Hoschander we can enjoy him. The editors have refrained from appending any notes or references other than those in the text, though it seems that the author was indebted to a number of modern students. Here they are entirely justified, for their primary task in publishing a posthumous work was to reproduce their author's exact words. But they might with advantage have added an index.

#### THE CHURCH IN THE NEW TESTAMENT.

Principal R. Newton Flew, D.D., chose for the subject of his Fernley-Hartley Lecture for the present year 'The Idea of the Ecclesia in the New Testament,' and it is published under the title—*Jesus and His Church* (Epworth Press; 6s. net). Since Hort wrote 'The Christian Ecclesia' much investigation and discussion have taken place and there was need, as there was room, for such a reconsideration as Principal Flew has given us. He deals first with the Teaching of Jesus and discusses suggestively such questions as 'Did Jesus intend a Church?' 'What is the relation of the Church to the Kingdom of God?' 'What was Constitutive of the New Community?' 'What its Mission?' 'What was meant by the Promise to Peter?' Then he deals with the Primitive Church—its constitution, message, mission, and ministry. The third part is very interesting, showing the unity of Apostolic teaching as to the Church in Paul, 'Hebrews,' Peter, and the Johannine literature. In a 'Conclusion' the author sums up his findings, and discusses briefly but cogently the position between the view he finds in the New Testament and the view which gradually from the time of Ignatius became universal until the Reformation.

'The emergence of the episcopal office may have been due to other reasons than the guidance of the Spirit. The question to-day is whether that development in the second century, by which episcopacy became universal, is to be regarded as a Divine provision binding all parts of the universal Ecclesia for all time. The development of the

Creed, and the gradual formation of the Canon, do not afford genuine parallels.'

He closes with an earnest plea for mutual forbearance and recognition 'to acknowledge one another gladly and frankly as within the one Ecclesia of God on earth, to refrain from any condemnation of the ministries and sacraments which are regarded by any modern Church as God's gift, and to join repeatedly and as fully as may be, in united worship.'

#### LIETZMANN'S CHURCH HISTORY.

The second volume of Professor Hans Lietzmann's projected five on the history of the Church is now available in English—*The Founding of the Church Universal* (Nicholson & Watson; 10s. 6d. net). The translation has been very adequately done by Mr. Bertram Lee Woolf, who has appended a short bibliography for English readers, a list which is somewhat arbitrary, even in its spelling of proper names. This volume is concerned with the second and third centuries of Christian history and is as extraordinarily rich in content as it is fresh and vivid in its treatment. As in all recent histories of the Early Church, an adequate account is given of the political, social, and religious background against which Christianity took shape. Then we have an account of the formation of the New Testament, the development of theology and the Rule of Faith and Worship. Then the progress of the Mission is described, with persecution and early Apologetic. Then we get detailed accounts of Christianity in Asia Minor, Gaul, Africa, Rome, Syria, and Egypt, in the course of which Montanism and Gnosticism are treated and the work of Tertullian and Origen gets full recognition. Lietzmann's arrangement of a complicated mass of material is very felicitous, the treatment is always lucid, and the student may be assured that he has found a guide who can show a pleasant path through what was too often a labyrinth or an arid wilderness. ♦

#### BISHOP TAYLOR SMITH.

In due course a fully documented Life of Bishop Taylor Smith will doubtless be prepared, but in the meantime we have a short and popular biography—*J. Taylor Smith, K.C.B., C.V.O., D.D., Everybody's Bishop*—written by Mr. Maurice Whitlow and published by the Religious Tract Society. It is indeed quite a good-sized volume of two hundred pages and contains six photographs.

The publishers have been very progressive in producing it for 2s. 6d.

At twelve years of age John Taylor Smith was already troubled 'not over sins that I had committed, but over sin.' He was already 'under conviction' and he asked for a realization of forgiven sin. 'And that realization came to him and never left him through the whole of a life dedicated to the service of Christ.'

Mr. Whitlow has got much of his material from the Bishop's friends. Mrs. Livingstone-Wilson was able to give him information not only about Taylor Smith's early life when he was an assistant in a shop in Kendal but later also when he had been ordained, and again during his time as a Bishop in Sierra Leone before he became Chaplain-General. Writing of his character she says another side of it 'was his inability to understand why people went wrong. "It is so easy to be a Christian," he would say, though I am not sure how many would agree with him!'

Bishop Taylor Smith could not have been the good mixer that he was had he not had a strong sense of humour. When he was Chaplain-General he was tried by men who felt unduly the importance of small matters of procedure. 'One day a letter came to Whitehall from a chaplain who was sorely perturbed over the fact that an officer having died, his last wishes had been respected, and his favourite dogs had been buried with him in consecrated ground.

'What was to be done?'

'The Bishop looked quizzically at his secretary, and then said, "This is a matter for the Archbishop to settle."

'Accordingly a letter was sent to Lambeth Palace, requesting the Archbishop to give his ruling on the question. In the course of post the official form came back with the instructions, in the Archbishop's handwriting, "Dear Bishop—let the sleeping dogs lie!"'

---

What do you mean when you say a thing is beautiful? Dr. R. W. Church of Cornell University, who is a D.Phil. of Oxford, sets about this question in a large philosophic work—*An Essay on Critical Appreciation* (Allen & Unwin; 10s. 6d. net). It is not an easy book to read, even for a philosopher. But there is a great deal of sound and interesting thought in it. Its main purpose is to answer the question posed above. If you were to walk with a friend round an art gallery, and, pointing to a

picture, 'Bacchus and Ariadne,' say: 'that is beautiful,' how would you convey to your friend what was in your mind? You may apply the same description to a symphony of Beethoven, to a sunset, to a flower. Have they any quality in common? Why do I say I prefer a begonia to a dahlia, meaning that it is more beautiful? To say that a thing is beautiful is merely to express an emotion. What you really mean is that it satisfies you. It is only when you discriminate and describe its qualities that you can justify your description. These matters engage this thoughtful writer through chapters in which he deals with aspects of æsthetic form, expression, criteria of value, and, fundamentally, the meaning of beauty. There is a good deal that is technical in the treatment of the theme. But the theme itself is of universal interest, and if a reader is prepared to get his teeth into the argument he will be rewarded.

---

When a brilliant novelist spins an incredible yarn about the abolition of war through a love-strike of women we are amused and enjoy it. When a doctor in a scientific work elaborates the notion that war would hardly be possible if doctors universally refused to serve the armies, and then himself admits that his idea is fantastic, we are merely irritated. So at the very start of reading *The Doctor's View of War*, edited by H. Joules, M.D., M.R.C.P. (Allen & Unwin; 3s. 6d. net), we encounter an error of judgment which is apt to create a prejudice. The book has been compiled by a small group of doctors, at least two of whom are too young to have had any first-hand experience of war. It is rather like the curate's egg. A whole chapter is taken to tell us that nothing is really known with certainty as to the racial benefit or hurt of the 'social surgery' of war. When the authors reason that, as it is the doctor's business to study the causes and prevention of disease, it becomes his business to speak of the prevention of war, an international disease, they are on the verge of absurdity, almost as if they said that because the doctor knows about skin-eruptions he is entitled to speak with authority on Vesuvius and Krakatoa. On the other hand, the book is interesting and valuable for the facts it adduces as to the connexion between war and disease, and war and famine, and its sketch of the history of military medical service.

---

In connexion with the fourth centenary of the English Bible it is fitting that the name and work of Tindale should afresh be honoured and brought to mind, for no single individual had more to do

with paving the way or is more justly entitled to be called the father of the English Bible. The Rev. S. L. Greenslade, M.A., has done a real service in giving us *The Work of William Tindale* (Blackie; 8s. 6d. net). It is not simply a biography of Tindale. The facts of his life and martyrdom and his work as a translator are sufficiently familiar. What is not so well known is the value and influence of his writings as a leading reformer. Mr. Greenslade has done well to enlarge upon this. After a brief sketch of Tindale's life we have a valuable chapter on his moral and religious teaching. This is followed by a very interesting essay on 'Tindale and the English Language,' contributed by Mr. G. D. Bone, Fellow of St. John's College, Oxford. The bulk of the book is devoted to a selection from the works of Tindale, including passages from his translations of the Bible. The selection is made with great judgment and amounts to a powerful exposition of Reformation doctrine with many interesting side-lights on the men and events of the time. The whole book is an original contribution of great value by one who has manifestly made himself master of the subject.

*Determinism and the Problem of Evil*, by Mr. George A. Byron (Blackwell; 1s. net), is cast in the form of a dialogue between a determinist of a rather unusual type and a 'friend' who is merely a listener and makes no contribution to the discussion. Determinist seems to juggle a little with the Self, for while he denies all power of choice and holds that every action is determined by the strength of desire, he interprets desire as 'a reaction of the self to its environment' and allows that 'conscience may strengthen or weaken one or more of the desires.' 'Friend' might reasonably have pointed out that in all this conflict of desires a responsible self is manifestly in full activity. Determinist concludes with a homily in which he assumes without argument that God is perfect love and has ordained evil so that man, by experience of it, may be fitted for an eternity of bliss.

A fresh illustration of how religion and politics have used each other and determined each other is afforded in Mr. John Wolfe Lydekker's very interesting volume, *The Faithful Mohawks* (Cambridge University Press; 12s. 6d. net). The Mohawks were a branch of the powerful Iroquois Confederation which was of immeasurable importance in the long struggle between France and Britain in the North American continent. France won the alliance of some tribes, the Mohawks remained loyal

to Britain, and at the present day are domiciled in Canada. The defection of some tribes was largely due to their evangelization by Jesuits. To win the Mohawks to Protestant Christianity became a political necessity. The book makes a real contribution to American and British Colonial history. In the archives of the Society for Propagating the Gospel, and the Public Record Office, London, Mr. Lydekker has found, and here reproduces, a mass of valuable information. Lord Tweedsmuir contributes a Foreword which in itself is most useful as an index of the interest and importance of the subject. Several illustrations add to the interest of the volume.

Mr. Ernest E. Kellett, M.A., has followed up his 'As I Remember' with another volume of appreciations of a period with which he has made himself familiar—*Religion and Life in the Early Victorian Age* (Epworth Press; 5s. net). His main interest is in Methodism, but we get a vivid and often entertaining picture of English life in general from the 1830's to the 1880's. We have chapters on 'The Minister,' 'The Children,' 'The Business Man,' 'How They Read the Bible,' 'What was Taught,' and 'Politics.' Each is interesting as showing how far removed we are from those not-so-ancient days. This is an excellent example of the kind of descriptive book for which the historian, some years hence, will be very grateful.

*English Mystics of the Fourteenth Century*, by the Rev. T. W. Coleman (Epworth Press; 5s. net), is a fresh and interesting book. In adding another to the long list of books on the Mystics the author offers two pleas in his own defence, namely, that he is the first Nonconformist to write a book on the subject, and that this is the first time, so far as he knows, that a whole volume has been entirely devoted to the fourteenth-century Mystics. After two introductory chapters on Christian Mysticism and mediaeval England, the bulk of the book is devoted to an exposition of six mystical writers of that time. The best known of these is, of course, Walter Hilton and his 'Scale of Perfection,' but the present writer gives the following comparative estimate. 'Excellent as the *Scale* is, however, we may feel a little surprise that for so long it should have taken precedence over other classics of the devout life. It has not the quaint candour and picturesque homeliness of the *Ancren Riwele*; it lacks the poetic imagery and spiritual rapture of Richard Rolle; it has not the intellectual force and sparkling humour of the *Cloud*; it does not

share the strange touch of genius we find in Julian ; nor for variety of interest and vividness of characterization can it compete with *The Book of Margery Kempe*. The most humanly interesting chapter is without doubt the last, which details the extraordinary wanderings and adventures of Margery Kempe, but the other writers dealt with are presented in lovable guise, and their characters and religious teachings are illustrated by copious quotations. A most enjoyable book for the general reader with a devout turn of mind.

*Psychology and Pastoral Practice*, by the Rev. W. L. Northridge, Ph.D. (Epworth Press ; 5s. net), is designed as a handbook for ministers and all who in any wise exercise a ministry of mental and spiritual healing. The writer is an expert psychologist and has had considerable experience in psycho-analysis and psycho-therapy. There is nothing sensational in his treatment, no hypnotic wizardry or marvels of healing. He explains the symptoms of certain psycho-neurotic conditions and abnormalities, and suggests how they may be handled. Such themes are dealt with as Alcoholism, Adolescent Conversion, the Problem of Guilt, Confession, and Spiritual Direction. Much wise counsel is given which should enable a minister to understand more clearly and to sympathize more fully with the cases that come his way. It may be noted that the writer's Greek appears to be a little shaky, as when he derives the term psychosis 'from two Greek words—*Psyche* and *Osis*—which mean, respectively, 'the mind' and 'disease.' Surely -osis is the common Greek suffix for forming abstract nouns.

The mother of John and Charles Wesley, through her influence on her gifted sons, is entitled to be called the Mother of Methodism, and in connexion with the recent celebration of the bicentenary of John Wesley's conversion her claim to be remembered with reverence has not been forgotten. Among other memorials we have *Susanna Wesley*, by Miss Mabel R. Brailsford (Epworth Press ; 2s. 6d. net). Though brief, it gives a vivid and adequate picture of the Wesley home and of the spiritual influence of the mother which affected it so deeply. The picture of genius and hypersensitivity struggling against poverty and misfortune reminds one of the Brontë family, and is perhaps painted here in unduly sombre colours. The writer, speaking doubtless without personal experience, is manifestly obsessed with the modern idea that the mother of a big family must neces-

sarily be a wretched slave. One would dearly love to hear Susanna Wesley's verdict on that. There must have been placid periods when the stream of life ran pleasantly with many a merry sparkle. At any rate, looking back on the years, she summed them up as having held 'much more pleasure than pain.' And it was certainly not pessimism that made her give the dying charge : 'Children, as soon as I am released, sing a psalm of praise to God.'

The Rev. A. T. Cadoux, B.A., D.D., a Congregational minister in Glasgow, has written books which establish his independence and originality. These are mainly religious. In a new work, *Shakespearean Selves* (a curious title) (Epworth Press ; 5s. net), he gives us a study in ethics, based on a review of Shakespeare's plays. All the plays are dealt with in turn, and Dr. Cadoux divides them into groups with headings like 'Man and Woman,' 'Restitution and Reconciliation,' 'Ethical,' and 'Self.' The main idea is to penetrate to the character behind the situation, so that the book is a kind of moral analysis. There is, however, a good deal of shrewd and interesting literary criticism, and lovers of Shakespeare will find in these studies much which will provoke thought and give pleasure.

*The Authorship and Authenticity of the Fourth Gospel*, by Mr. E. K. Simpson, M.A. (Inter-Varsity Fellowship of Evangelical Unions ; 6d.), is a stout defence of the Johannine authorship. The writer has no patience with any who cast doubt on that. He dubs them 'biblical tomahawkers' and a few other like names, but he himself is a hefty wielder of the axe. It is a pity that his monograph is not written with more restraint because it is vigorous and well informed. No doubt the critics, with their excess of incredulity and the frequent flimsiness of their theories, are at times a trial to patience, but surely the remedy for all that is in calm reasoning rather than vituperation.

Professor A. Rendle Short, M.D., B.Sc., F.R.C.S., has written an admirable book on *Why Believe ?* (Inter-Varsity Fellowship of Evangelical Unions ; 1s.). The subjects dealt with are God, Jesus Christ, the Bible, Sin, and the Atonement. Two brief concluding chapters of great practical value are added on how we can be sure of the Christian theory, and what is the Christian way. The writer is well informed, confident in his faith and warmly evangelical. He writes with clearness and decision in



a popular style, and his book is eminently fitted to dispel doubts and be a guide to inquiring minds.

In the series of 'Biblical Biographies' an interesting narrative is given in *Abraham of Ur*, by Canon H. Costley-White (Rich & Cowan; 5s. net). Its principal feature is that it attempts to fill up the blank in the story of Abraham's early life by drawing on the record of the recent discoveries in Ur. It would seem, however, somewhat precarious to infer that because Ur was a centre of ancient civilization the family of Abraham were city dwellers. In that case the sudden change to a nomadic life is left unexplained, and undoubtedly the Hebrew tradition from Abel and Seth downwards is that of a nomadic people. It is the line of Cain that develops into city builders and artificers. Abraham's story is well written and the religious ideas are well brought out, though here and there perhaps the tendency to rationalize is unduly strong. On p. 177 reference is made to a visit of George V. to Abraham's tomb. This is doubtless an error, for it was Edward VII. who, as is well known, visited the tomb in the company of Dean Stanley in 1862.

Japan is very much in the public eye to-day, and the Christian world is anxiously waiting to know how the Church in Japan will fare under the spirit of extreme nationalism which is in the ascendant in that country and threatens to be intolerant in its totalitarian claims. The book before us, *The History of the Episcopal Church in Japan*, by Bishop Tucker of Kyoto (Scribners; 7s. 6d. net), throws little or no light on this most critical situation, and in this respect it is somewhat disappointing. But if any one wants a straightforward history of the progress of Christianity in Japan since Xavier's day, and particularly of the work of the Episcopal

Church, then here it is. The writer, as formerly Bishop of Kyoto for eleven years, writes with full and personal knowledge, and he gives a heartening account of the steadfastness and vitality of the Church in Japan. His narrative gives a careful description of the historical background, and of the religious and political forces with which the foreign missionary and the infant Church have been called to contend.

*The Christ of God*, by the Rev. Henry Balmforth (S.C.M.; 2s. 6d. net), is the third volume of the 'Diocesan Series,' and has been preceded by two volumes of very excellent quality on 'Our Faith in God' and 'Evangelism.' A perusal of the present volume leaves one with a somewhat divided mind. On the one hand there can only be cordial praise for its scholarship, its clearness of style, and its fine Christian feeling. Regarded as a short and popular treatise on Christology, it is worthy of all commendation, and deserves to be read by all interested in the subject. But if it is to be judged by the declared purpose of the 'Diocesan Series,' the verdict must be less favourable. The purpose of that series is to dispel 'the serious and widespread ignorance in this country of the teaching of the Christian Faith.' One fears that the scholarly writer of this book does not realize how deep that ignorance is, else he could hardly have given no more than eight pages to the record of our Lord's life from Bethlehem to Olivet, and devoted the rest of his book to doctrinal exposition and controversy. Surely the Christ of God could and should be presented to plain folk without involving a discussion of Gnosticism and Arianism and the Athanasian Creed. One would fain have had something much more simple and elementary and winsome. The Person of the Saviour can so easily be obscured by doctrines about His Person.

