

This is that all attempts to show similarities or multiply 'points of contact' assume that Christianity is simply a natural development out of, or a fulfilment of, the religious aspirations of other faiths, and therefore invalidates the 'uniqueness' or 'once-for-all-ness' of Christianity. He classifies all other faiths as vitiated by the sin of pride or self-confidence. In their self-confidence they are not searching after Christ, not following the star as the Magi did, but turning away from God altogether.

Further, Kraemer contends, with justification, that we must regard other faiths not as compendia of truths from which we may take extracts, but as living integral wholes, in closest possible touch with the total life of the community within which they are held. The Christian faith also must be considered integrally, although not indeed as inclusive of all its ecclesiastical and theological embodiments; we cannot detach truths from its centre, and fuse them easily, as detached truths, with corresponding truths in other religions. He holds that the syncretizing tendency has been proved to be unsuccessful, inasmuch as it has often been accompanied by a certain 'hardening' of attitude on the part of other religions towards Christianity.

But may it not be possible to accept Kraemer's requirement, namely, that a non-Christian religion should be considered as a unitary and unified attitude to life, and yet to go on from this position to try to discover something of the nature of this unity and to appreciate the culmination of all the striving within this unity as a consciousness of the powerlessness of knowledge and action in themselves to bring us to God. It may be that we should find in certain religions, as, for example, some of the Indian religions, that this is not so very different from the

'unmasking' of self-deception upon which so much stress has been laid in the theology we have been considering, and that it may be, in Brunner's words, 'the ante-chamber of faith'? It does not seem to us that the discovery of preparation on the religious faiths outside of Christianity means that we in any way depreciate the uniqueness of the answer which Christianity can bring to the search which is indicated in these faiths, or that we can accept the principle that for what is absolutely unique there can be no preparatory search. Deliverance from above can come only if those who need the deliverance can stretch forth their imploring hands to lay hold upon the deliverance. The unity between God and man which is implied in this is the root meaning of the Incarnation, and is for us men the basis of our confidence that amongst the sincere and the earnest, from whatever creed or race they may come:

Wise men, all ways of knowledge past  
To the shepherds' wonder come at last.

The true position seems to be excellently put by Dr. Nicol Macnicol, 'The problem before the Christian Church is to show all the peoples of the world that the God of the whole earth—and of the infinite universe—is the God also of each race and each individual, One who cleanses and consecrates their human and national heritages and aspirations, and then gives these back to them infinitely enriched. The Incarnation was indeed the demonstration that this is true and in it what men desire from God in their age-long human longings can be discovered, as it were, "stored for them at home" and can be then revealed, purged of all its sin and dross and folly' (*International Review of Missions*, July 1938).

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## Literature.

### THE STUDY OF THEOLOGY.

*The Study of Theology* (Hodder & Stoughton; 15s. net) is a substantial, composite volume, prepared under the direction of the Bishop of Oxford (Dr. Kenneth E. Kirk). The aim of this work is 'to sketch the vast landscape which theology presents,' and to indicate 'the main divisions

of the subject, the chief problems which present themselves for discussion, and the methods employed by the theologian in dealing with them.' The eleven contributors to this effort provide excellent matter, in distinctive writing, but they recognize the difficulty of the task, and sometimes diverge considerably in their interpretation of their aim.

According to the Preface this work is designed particularly for the 'educated layman.' This layman 'conscious of a depressing and confusing lack of information' is full of inquiry at points like these: What is the underlying scheme of ideas and the essential content in the Christian message? What are the arguments whereby the truth of the Christian religion may be established? How is it related to the surrounding world of science, philosophy, secular thought, and knowledge in general? And it is expected that the needs of such 'laymen or laywomen' will be directly met by this book. It is very doubtful if that will be the case. This 'potential reader' will find this book too severely historical, and not seldom too advanced in its requirements from the reader, to serve him as he is defined by the editor.

In a later section of the Preface we read that the book is 'purely scientific in character, endeavouring to state objectively and dispassionately what has been thought, discovered, and written within the sphere of sacred learning,' and accordingly 'pronouncements' on the merits of any particular theological position are avoided. In the light of this more definitive description we can say that this book is primarily for the student, the serious professional student of theology, and only incidentally for the 'layman.'

The Preface thus indicates a certain confusion of purpose. It was a pity that the contributors 'have held no meetings, nor did any of them see what the others had written until the book was in proof.' For several of the chapters, particularly those on Ecclesiastical History and Worship and Liturgy, are severely specialist in character, while others stumble over the effort to serve two types of reader.

In view of the wide range of topic included, no review in detail can be offered here. It can be readily granted that there is here provided a mine of information; for the student willing to explore and to arrive at judgments through inquiry the volume offers expert help. The opening essay on Theology will prove exceedingly useful, though it compels much repetition in the later essay on Symbolic Theology. The studies on Psychology, Philosophy of Religion, Doctrinal History, Comparative Religion are short, are built on the text-book pattern, and as descriptive accounts are full of matter. The excellent study on 'Moral Theology' is certain to be of real value both for 'layman' and theological student. The rigid historical approach to the Biblical field has proved disappointing in its result. Here the authors have reduced to a minimum any exposition of the

significance and 'message' of the literature. The chapter on Liturgy is double the length of any other—a proportion very difficult to justify in any volume of this kind.

Composite volumes are seldom successful. This one also does not escape some of the defects that always attend such efforts. Yet it is a gallant attempt upon an ambitious programme. The contributors are alive to the modern situation, and their book will forward many students with interest upon their way. The reading guidance is excellent, though several lists are too short, and appear hastily compiled. The volume is attractively printed, and we congratulate the publishers upon the result.

#### CHRISTIAN MODERNISM.

This book ought to meet the modern need which is suggested by its title—*The Necessity of Christian Modernism*, by Mr T. Wigley, M.A. (James Clarke; 5s. net)—and relieve the situation in which, according to the author, many genuinely religious people are to be found outside the churches. But surely the author is putting it too strongly when he says that the churches are in 'glum retreat,' and that 'the large majority of selfless people, devoted to the service of humanity are outside of—even in opposition to—orthodox Christianity.' It all depends upon what you mean by 'orthodox Christianity,' and Mr. Wigley gives us the impression that he has been in contact for the most part with a fairly rigid type of religion; he is too ready to generalize from the excessively cautious attitude of official Anglicanism to the conditions obtaining elsewhere. But the situation is certainly serious enough, and the alienation, in many circles, of intellectual people from the Christianity of the churches is tragic. Mr. Wigley has a good case, but we wish that he had made more of it. He presents ably the argument that theology must pay more attention to truth than to tradition and that religion must not allow itself to be isolated from the main currents of the life and thought of our day. His own position is largely influenced by Eucken and Whitehead; and also by Hartshorne—whom, however, he does not quote.

Any theology which implies a dualism is anathema to the author, and the Barthians are, in his opinion, setting back the hands of the clock, and returning to mediæval obscurantism. One of the best chapters in the book is devoted to an analysis of the idea of authority and a vigorous attack upon the present tendency towards the depreciation of reason. Authority is for him derived from reality,

and cannot stand unless it can show its relation to reality.

Mr. Wigley protests against the accusation that modernism is negative rather than positive, but he himself is excessively fond of negation. Because we should not be bound by tradition, he can see hardly any value in tradition. The creeds, according to him, are mainly negative, and he does not see that it may be exceedingly useful to state what essentials we cannot do without, even though these statements may be in somewhat obsolete language. He is rather fond of exclusive alternatives, and inclined to think that if a person does not agree with him, he must believe the exact opposite. This leads our author to be somewhat unfair to his opponents; for example, he takes Dr. E. F. Scott's plea for a divine initiative in religion to imply a denial of any progressiveness in man's discovery of God—which surely was not the meaning of Dr. Scott. Indeed, the book leaves us with the feeling that—to adapt a story which Mr. Wigley tells with an exactly opposite intention—the author is not altogether certain what anti-modernism means, but he is quite sure that it is 'worse than anything.'

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#### GILDAS SALVIANUS.

The Rev. John T. Wilkinson, M.A., B.D., has produced a convenient edition of that spiritual classic, *The Reformed Pastor* (Epworth Press; 7s. 6d. net), written in 1656 by Richard Baxter. The book was a product of Baxter's concern about the condition of the Ministry. It was his conviction that 'all Churches either rise or fall as the Ministry doth rise or fall—not in riches or worldly grandeur—but in knowledge, zeal, and ability for their work.' During his years at Kidderminster he attempted to draw contending parties together by that experiment in Christian unity which became known as the Worcestershire Association. This Association included fifty-seven ministers, who were mainly 'meer catholic men of no faction, nor siding with any party, but owning that much was good in all,' and who were in sympathy with Baxter in his desire for a sincere and single-minded ministry throughout the land.

The treatise known as *The Reformed Pastor* is an enlargement of the sermon which Baxter had been hindered from preaching to the ministers of Worcester on 4th December 1655. The first part of the title, which is not commonly used in the citation of the treatise, is *Gildas Salvianus*. Baxter chose this title because, as he says, he imitated Gildas (the

early British historian) and Salvianus (a zealous ascetic who has left a description of fifth-century Gaul) in his liberty of speech to the Pastors of the Church. In this edition Mr. Wilkinson, following the example of previous editors, has presented the work in abridged form, omitting many lengthy Latin quotations and digressions upon passing controversies. He has also modernized the spelling and punctuation of Baxter's own text.

In an Introductory Essay the editor traces the influence of *The Reformed Pastor*. For example, Thomas Wadsworth testifies in a letter to Baxter that the book had engaged him 'to a dealing with my whole parish, family by family, a worke (through mercy) tho of the greatest difficulty, yet of the greatest comfort I ever undertook.' But the treatise was not only of influence upon Baxter's contemporaries; we find it impressing men like Philip Doddridge and the Wesleys in the eighteenth century, and like Thomas Chalmers, John Angell James, and Charles Haddon Spurgeon in the nineteenth century.

The Bishop of Durham, at the unveiling in 1925 of a tablet to Baxter's memory, said: '*The Reformed Pastor* is the best manual of the clergyman's duty in the language, because it leaves on the reader's mind an inefaceable impression of the sublimity and awfulness of spiritual ministry.'

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#### CULTURAL ADJUSTMENT IN AFRICA.

*The Bantu in the City* (Livingstone Press; 10s. net) is described as 'a study of cultural adjustment in the Witwatersrand,' where half a million Africans are employed, mostly in the gold-mines. The author is Dr. Ray E. Phillips, whose earlier book, 'The Bantu are Coming,' awakened much interest in the problem that he here discusses with an intimate knowledge of a situation full of dangers both for the African and the white man. The questions to which Dr. Phillips is seeking an answer are such as the following: To what extent are Africans adapting themselves to modern industrial life? Is the transition from tribalism to a civilised type of life being easily accomplished or are there maladjustments? Along what lines is it probable that satisfactory solutions may be found?

These are tremendously important questions, the answers to which must affect profoundly the destiny of Africa and, indeed, through Africa, of the world. Dr. Phillips has sought to restrain his emotions throughout his investigations and begins with a statement which helps him to do so. It is that 'the African and the white man in South Africa

do not in reality see one another. They are obsessed with fictions.'

Few men can be in a better position to answer these questions than the author of this book. But to equip himself more fully for his task he has supplemented his own intimate acquaintance with the situation with which he deals by means of questionnaires which he has addressed not only to Europeans but also to the Bantus themselves. There are, however, limitations to the usefulness of this method. In the case of the difficult question of tribal initiations, for example, a questionnaire addressed to eighty-seven educated Africans was not helpful. One regarded such tribal schools as valueless and four regarded them as of value, but fifty-eight declined to commit themselves.

One of the most disquieting features of the Church in South Africa is its lack of unity. On the Rand, we are told, 'the Christian Church is divided as nowhere else in the world.' The level of intelligence in some of the sects that have thus come into being is inevitably low. Dr. Phillips mentions that one of these has a native Archbishop 'whose highest qualification is a pass in Standard II.'

The facts amassed in this book and admirably arranged should make it a valuable guide to this whole complex question. The African is shown to us, torn from his proper surroundings and compelled by necessity to find his place in a civilization that is completely strange to him and that he feels to be hostile. Inevitably he becomes a homeless and unhappy pariah. The present state of affairs, Dr. Phillips sees, must result in the increasing degradation of the African. 'It may produce in time a unification of Africans on a common platform of hate.' If this catastrophe is to be avoided it must be through patient and resolute study of such facts as are presented in this book and of the consequences that are to be deduced from them.

#### HEBREWS A PAULINE EPISTLE.

*The Authorship of the Epistle to the Hebrews* (Burns, Oates & Washbourne; 12s. 6d. net), by Professor William Leonard, D.D., D.S.Scr., of St. Patrick's Seminary, Sydney, offers a challenge to modern New Testament criticism. Rarely do we meet with a defence nowadays of the traditional superscription: *Epistola beati Pauli Apostoli ad Hebraeos*. But Dr. Leonard is a writer to be reckoned with. He is not only a learned and acute writer, but he is fully acquainted with the literature of his subject, both Catholic and Protestant.

His work is composed of seven essays. The first, on the Problem of the Authorship, admits the singularity of the form of the Epistle, but contends that in spite of the elegance of style the Epistle shows contacts with the thoughts and phrases and literary modes of the Paulines. Accordingly, Dr. Leonard would join hands with the 'quasi-integralists,' who take a more integral view of the Pauline authorship than those who with Origen postulate a redactor.

The second essay, on the Theology, contends that the thoughts of the Epistle are not only genuinely Pauline but must have come from a richly gifted person, who cannot be other than St. Paul, who had developed the thought, especially the Christological thought, of the earlier and later Pauline Epistles.

The third essay, on the Literary Form, claims as the result of a detailed literary and stylistic analysis of the Epistle to neutralize very largely the impression conveyed by its special elegance.

The Pauline authorship is said to be further confirmed by the succeeding essays, which deal with the Scriptural material of Hebrews, the mode of Scriptural citation, the textual form of the citations, and the exegetical processes of Hebrews and the Paulines.

Dr. Leonard is hardly justified in the sweeping assertions in which he tends to indulge. Even from his own standpoint it is surely an exaggeration to say that the historical or literary criticism which in modern times has been levelled against the traditional authorship of the Epistle is 'largely a fusillade of phantom arguments.' Why then such pains (and Dr. Leonard has taken great pains) to maintain the truth of the tradition?

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What is the remedy for the present international chaos? This is the question formulated (and answered) in *The Defeat of War: Can Pacifism Achieve it?*, by Mr. Kenneth Ingram (Allen & Unwin; 3s. 6d. net). The writer has two related objects before him in writing this book. One is to discuss what kind of remedy is available and whether it can be formulated in a constructive programme which can be practically and immediately applied. The other is to consider whether Pacifism offers such a programme. The second of these questions is answered in the negative, on the ground that, tested by the actual situation, it fails to provide a practicable solution. Perhaps the author might go as far as the Master of Balliol and say that Pacifism has actually done much to

aggravate the chaos of our time. The first of his two problems Mr. Ingram answers confidently in the affirmative. His solution is an International Conference, in effect a new League of Nations, a real Peace Front. This could be effective only if Britain consents to give up her colonial possessions. Indeed, all members of the Front would have to do likewise. These possessions would be administered under the mandate of the Front. The author sets forth ten propositions which constitute a programme for the Front, and expounds these at length. The book is an earnest contribution to a way of peace and is worthy of serious consideration.

Practically the same issue is raised by the Master of Balliol, Dr. A. D. Lindsay, in his Bruce Memorial Lecture—*Pacifism as a Principle and Pacifism as a Dogma* (S.C.M. ; 6d. net). How is it, he asks, that men who start together wishing the same things come to be at such fundamental odds? Well, it is because there is a fundamental difference of principle, and a different interpretation of the demands that Christianity makes upon us. War is such an evil, says the Pacifist, that we will take no part in it. But the case is not so simple as that. Law must be supported by force if there is to be any justice. That is obvious within a State. But the principle holds in the wider region of international affairs. The repudiation of force in the defence of law in international affairs can only have the effect of encouraging the use of lawless force. And Dr. Lindsay believes it has had that effect, and that the greatest danger to the peace of Europe in these last years has been the conviction in the minds of the Dictators that in no circumstances will the Democracies fight to maintain the rule of law. This contention is elaborated with great ability in an argument which is always conducted with courtesy and fairness but with relentless logic.

St. Cyprian's opinion of the official position of the Bishop of Rome has been the subject of age-long controversy. It has led to him being regarded by some as the first Protestant, and by others as a confirmed supporter of the Primacy and Infallibility of the Pope. This is due to the fact that Chapter IV. of his treatise *De Unitate Ecclesie* (written in A.D. 251), which takes the famous verse from St. Matthew (16<sup>19</sup>) as the keystone of the Church, has been interpreted in the most divergent senses. The Chapter, instead of providing any solution to the question, only presents us with a new crop of difficulties. Before we decide on Cyprian's meaning we must decide as to what he actually wrote, for the Chapter has come down to

us in some seven different forms. In a recent book of the Bellarmine Series (edited by the Jesuit Fathers, Heythrop College), entitled *St. Cyprian's De Unitate, Chapter IV. in the Light of the Manuscripts*, by Maurice Bévenot, S.J., Professor of Apologetics, Heythrop (Burns, Oates & Washbourne ; 7s. 6d. net), the whole problem is clearly and impartially discussed. The conclusion arrived at is that of Chapman, who held that there were originally two versions, both of them from Cyprian's hand. The 'alternative' or 'interpolated' one, Professor Bévenot holds, was first written, while the received version is the second edition. In other words, the manuscripts, he thinks, support Van den Eynde's theory, so far as order of writing goes. This conclusion may be doubted, for it is difficult to understand why Cyprian should have altered his text, and the author refrains from offering any explanation. But it is well to realize that it makes no difference to our estimate of Cyprian's theory of the Church whether he wrote the alternative version or not, for even though we admit as true the tradition that the Apostle Peter visited the Church at Rome, yet it is most certain that he was not the founder of this Church, and never was at its head as bishop.

It is well known that the excavations in Palestine and neighbouring countries have thrown considerable light on many Old Testament problems. Few people, however, are aware that recent archaeological researches have also contributed to a better understanding of the New Testament, and given us an entirely new picture of its background. In *Archæology and the New Testament* (Cassell ; 4s. 6d. net), by the Rev. Stephen L. Caiger, B.D., Lecturer at the Training College, Derby, we have an account of some of the actual visible remains of the New Testament period, and are brought into close touch with the customs and everyday life of the people in the time of Christ and His apostles. The volume forms a companion one to the author's 'Bible and Spade,' which was concerned with the Old Testament only. In dealing with the New Testament background, writers may wander far beyond the confines of the first century, especially if they treat of such matters as catacombs, synagogues, and manuscripts. But the author has wisely confined himself as far as possible to material having a direct bearing upon the New Testament itself and upon the environment of the first century. After discussing and answering in the negative the question whether any actual relics of Christ exist, he passes on to a description of Jerusalem in the

time of Christ. He then follows the tracks of St. Paul along the highways of the Roman Empire through Syria, Asia Minor, Greece, and to Rome itself. The remaining chapters deal with the Inscriptions, the Papyri, and the Early Christian Documents. The volume gives an interesting, though brief account of the data, both archaeological and historical, necessary for an understanding of the New Testament, and will no doubt have a wide circulation among ministers, Sunday-school teachers, and others interested. It contains a Chronological Table, an excellent Bibliography, and an adequate Index.

From the pen of the Rev. Arthur Allan, M.A., a veteran minister of the Church of Scotland, there comes a wise and helpful little volume, *The Art of Preaching* (James Clarke; 2s. 6d. net). Mr. Allan discusses the preaching art, the preparation for preaching, the aids to preaching, the proper contents of the sermon, the congregation, and the preacher. There is nothing particularly novel or arresting in the volume, but it is the fruit of long experience, and is written in a clear and forcible style. Advocating clearness and forcibleness in the language of the sermon, Mr. Allan remarks: 'A sermon should be dignified, but it may die of dignity. What is wanted is pith and point rather than polish. Some preachers use too much pumicestone and too little whetstone.'

A thorough and suggestive inquiry has been made, under the guidance, and largely through the industry, of Mr. J. Merle Davis, into the social and economic resources of the 'Younger Churches,' that is, the churches in the mission fields. The result is published in an interesting volume, *The Economic and Social Environment of the Younger Churches* (Edinburgh House Press; 2s. 6d. net). The book constitutes the Report of the Department of Social and Economic Research of the International Missionary Council to the Tambaram meeting of December, 1938. Mr. Davis is the Director of the Department. These churches are entering upon a period of their history in which they will have to depend on their own resources far more than in the past. Christianity has itself been a disintegrating influence on the social and economic life of the convert, and has not yet created a new environment to take the place of the old. We are only recognizing that, in addition to the form of evangelism, education and medical work (to which our attention has been exclusively directed), a fourth dimension urgently demands our study, the social and economic

environment, which is the foundation and the essential condition of a successful future. It is this matter which is the subject of these informative pages. Every aspect of it is set forth with fullness and vision. The book is the result of extensive inquiries and has enlisted the help of many minds. It should be studied carefully by all interested in the growth of the Kingdom of God in non-Christian lands. It may be hoped that its low price will ensure a wide circulation in the churches of our own land.

A healthy counterblast to the exaggerations and vagaries of the 'New Psychology' is provided in a well-informed booklet, *The Menace of the New Psychology*, by the Rev. J. C. M. Conn, M.A., Ph.D. (Inter-Varsity Fellowship of Evangelical Unions; 1s. net). Dr. Conn does not profess to expound the New Psychology, but in effect he gives a fair account of its general statements under two heads, Behaviourism and Psycho-analysis. But his main purpose is to meet the challenge which some of its exponents make to religion and especially to the Christian religion. The author knows his subject, and, though some of his expressions are a trifle vigorous, he puts his points on the whole with fairness. As a popular answer to the extreme forms of the newest psychology this little book has a real value.

A course of nine studies for Bible Study Circles is published by the Inter-Varsity Fellowship of Evangelical Unions with the title *United Bible Study* (1s. net). It is compiled by the Rev. H. E. Guillebaud, M.A. The courses do not seem to be conceived on any consecutive plan. The first is on 'Two Bible Characters,' the second on 'The Book of Joshua,' the third on 'The Miracles of our Lord,' another on 'John 14-17,' another on 'Evangelical Belief,' and others on 'The History of Israel,' 'The Parables' and 'Daniel,' in that order. Detailed instructions are given on how to use this course in a fellowship, and questions for discussion are supplied.

*Christianity, or the New Paganism?*, by Mr. Henry Brinton (Frederic Muller; 5s. net), is in the main directed against German Fascism. In comparison Russian anti-religious materialism is very lightly touched upon. The writer's conviction is that democracy needs a spiritual dynamic, and that such a dynamic is ready to hand in the Christian faith. His earnestness is obvious and he preaches a social gospel with great vigour. It may be

doubted, however, whether his understanding of the Christian faith is very profound. He speaks of the development of personality and seems to have no place for redemption as Christians understand it. On some points, also, of Christian morality, particularly in regard to sex, his remarks will seem offensive to many. It is probably the strain of coarseness in his views on sexual intercourse which leads him to speak of St. Paul as 'a hopeless sexual neurotic,' and 'a misogynist who had a nervous breakdown on the way to Damascus.' Any one capable of speaking in these terms is not to be taken as an interpreter of the Christian faith.

*The Remarkable Jew*, by the Rev. L. Sale-Harrison, D.D. (Pickering & Inglis; 2s. 6d. net), has reached its eleventh edition in an enlarged and revised form. It is ardently pro-Zionist and shows immense ingenuity in collating the events of to-day in Palestine with words of ancient prophecy. It will commend itself only to readers of the Bible who regard it as a storehouse of cryptic utterances.

*The Teaching of the New Testament*, by the Rt. Rev. A. W. F. Blunt, D.D. (S.P.C.K.; 1s. 9d. net), is the fourth of the series of *Biblical Handbooks* published by the Society for Promoting Christian Knowledge. The book does not strictly answer to its title, for about half of it is devoted to the formation of the New Testament and to its relation to the Old Testament. This leaves only three chapters which deal with the story of Redemption, the Life of Jesus, and the Atonement. It must be said, however, that what is given is expressed with admirable simplicity and clearness, theological terms being avoided and a very persuasive presentation given of Christian truth.

Anything published by the Rev. J. P. Whitney, D.D., D.C.L., is well written and worth reading, and his latest book, *Reformation Essays* (S.P.C.K.; 8s. 6d. net), gives only confirmation. Some of the essays are reprints, and they deserve this more permanent and more easily available form. In the first essay Dr. Whitney deals with 'Continuity throughout the Reformation,' and in a very instructive way shows how, for example, Luther's great central ideas were by no means without their adumbrations in the Middle Ages. Then in the second we have a penetrating study of Erasmus, who belonged to both the mediæval and the modern world, and who had to face the problem of 'combining the claim of authority with the rights of the

individual.' 'No man ever paid greater respect to the many-sided authority of the rich religious past, and yet at the same time was ever more truly himself.' 'He was the richest product of the older world.'

There follows an illuminating essay on 'Luther Literature'; then a most fascinating discussion of 'Lutheran Germany and the Episcopate,' and a lucid account of 'The Growth of Papal Jurisdiction before Nicholas I.' brings a most helpful and valuable collection of essays to an end.

If it is true, as Mr. Carr-Saunders, the Director of the London School of Economics, writes, that 'it is as certain as anything can be, that, where families are voluntary, a community, in which marriage is regarded as it is to-day in Western Civilization, will die out,' then such a book as *Education for Christian Marriage*, edited by the Rev. A. S. Nash, M.Sc., M.A. (S.C.M.; 7s. 6d. net), should be very timely. The book contains, first of all, studies of marriage from the standpoints of theology, psychology, law, and sociology. These are written by technical experts in their various spheres, and form the foundation for the practical part of the volume which follows. This deals with the methods by which all this knowledge can be used by those responsible for guiding others in the actual preparation for Christian marriage. This practical part is concerned with three duties—preaching about marriage, definite training, and pastoral care. In one chapter the methods by which they instruct couples who are about to be married are detailed by several clergymen. This is followed by an extraordinarily frank chapter, written partly by Canon T. W. Pym, in which the Canon handles the most intimate sex problems with a knowledge of the facts, an insight into human nature, and a common sense that make this contribution one of extreme value. Incidentally, he says that, unless the same quality of preparation is given to preparation for marriage as is given to Confirmation, Christian marriage will go. We are impressed by the intense earnestness and the sense of extreme urgency which appear in nearly all the competent essays in this volume. It is the common conviction of all the writers that adequate preparation for married life is one of the most important conditions of happiness for the individual and welfare for the community. Responsibility for such preparation lies largely on the Church, and it is to secure that ministers of the Church are adequately instructed in all aspects of this duty that the present book has been written.