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## REVIEWS OF BOOKS.

THE FOCUS OF BELIEF. By A. R. Whateley, D.D., Rector of Harford, Devon. *Cambridge University Press.* 8s. 6d.

In his Preface, by no means easy to follow, for Dr. Whateley's style is almost as obscure as his subject is abstruse, he says : " I have tried to trace the course of several convergent lines of thought that lead, in and for my own mind, to an absolutely focalized view of the Christian creed. My mind has followed spontaneously an ideal of simplicity, unification and concentration, to which not a few others, I suspect, are also groping. This essay in focalization relates to our understanding of faith no less than of its doctrinal content. If the object of faith should prove to be, in respect of its intellectual commitments, not many things but one inclusive thing : in other words, if ' Redemption ' (including all that it directly presupposes) be in itself not a composite but a single idea, then two results should accrue. First, we may expect to find this one dominant idea a master-key for the interpretation of all Christian—and ultimately of all religious—truth. Secondly, faith itself must surely prove far easier to understand and justify than when, however concentrated upon God, it is more or less dissipated. Among the items of God's revelation, its own function being simplified and centralized, its relation to reason and the will assumes a new lucidity." The work as a whole may thus be represented by the thesis as set forth in these words as a deep study of the essence of Christianity and of the problems connected with it. The style is dignified if lacking lucidity and directness of expression.

In sixteen chapters this thesis is elaborated and they are all good, even if we do not see eye to eye with the author ; and what is more important even if we have not the time at our disposal which would be required even by a complete perusal of this work without any criticism. He discusses science, philosophy and faith ; ethics, theology and faith ; the truth of the idea of God ; the content of the idea of God ; faith and the Will ; faith and reason, faith and intuition. Salvation and the fundamental idea of death ; salvation and the response to the human will ; the atonement as the rationale of Divine Forgiveness ; the Atonement as Sacrifice, and the Divine victory over evil. These and many other kindred topics are discussed in an interesting and illuminating manner. His remarks on Sin are sound. Sin is wrong doing *in its character* as committed against God. " Sin itself," he remarks, " is congenital, therefore racial " (p. 96). There is nothing so much our own as our sin. It is essentially personal on the side of the sinner, and yet the absoluteness of sin as sin remains. Original sin even where it automatically expresses itself in action, cannot be personal as between man and God, and is therefore not by itself truly sin. But by virtue of its sins are sins. This central sinfulness, or perverted nature, in each of

us is truly racial ; for the individual is racial. It will be remembered that Aristotle described man as a social (political) being. This view of sin, set forth fully in the reviewer's *Atonement and Modern Thought* (pp. 1-61 : "Sin and Atonement") is psychological as well as philosophical, for if the true solidarity of mankind is to be represented by the Atonement, it is because there is a true solidarity in its sin. As to the Atonement itself, Dr. Whateley follows the Swedish writer, Dr. Aulén, who distinguished three views : the "Abedardian," sometimes called the "subjective" view, the "Latin" held by Anselm and other mediæval writers, and the "classic," attributed to Luther and certain Fathers, which Dr. Whateley adopts. The "Latin" view includes a number of theories, conservative and modern, but all characterized by the postulate in some form, of an *active*, or at least positive, part played by the humanity of Christ in the Atonement, such as representation, universal manhood, and the "strange modern theory of the Perfect Penitent." This type includes Anselm and the Reformers, except Luther. The classical view he maintains is the doctrine of the New Testament and of the earlier Fathers and Luther ; it accepts the Atonement as the direct undivided act of God, including Christ in His Divine Nature. The human nature is the medium or instrument, not the agent or co-agent. This stands in contrast to the double or broken act implied by the interposition of a Mass-offered Sacrifice, or the plea of perfect human righteousness. What if this be really God's own theory ? he asks. This seems to cut at the root of the hypostatic or personal unity of the Christ, both Son of man and Son of God in one Person, and opens into a large field of theological debate and discussion, although the writer appears to eschew controversy. Herein we consider that the value of this work largely lies, not in this that it is a real contribution to any constructive system, but in this that it provokes theological thought and challenges philosophical enquiry.

There are those who would not accept the epigram "the one absolute focus is the Cross," but who would prefer to say that the one absolute focus is the Incarnation. The supreme fault of the work, if one can speak of fault in connexion with so well written and conceived a study, is its Barthian sympathy. Warned of Barthian lines of thought the reader will find much that will help and interest him in his own search for a unification and concentration of the Christian creed. The question raised by the writer is whether "Redemption," and all that it implies, is itself not composite, but a single idea ; in fact, the dominant idea of Christianity, and consequently the master key of all religious truth. This is the writer's own conclusion. He does not work up to the belief in God or the Gospel. He posits both from the outset. He pleads for a more adequate sense of the transcendence of God (p. 2). As regards the immanence of God he seems not to like the idea. He says, "Goodness perishes continually in this life, in human characters. It is the tragedy of the Fall that it does. But a God immanent in the ruin would be a greater tragedy still. As to the Holy Spirit he asks : "Is not the Holy Spirit essentially God in us ?" He says the presence of the Holy Spirit is rather transcendent *a tergo* than immanent. It is so utterly deep as to be not so much within as beneath. He seems

trying to express the idea so finely expressed in St. Patrick's breast-plate about the Christ :

Christ be with me,  
 Christ within me,  
 Christ behind me,  
 Christ before me,  
 Christ beside me,  
 Christ to win me.

On considering the doctrine of the Holy Spirit in its relation to Theism he leads to the Trinitarian doctrine. But his formula will not be grasped by every one. He says : " In brief, Christ is God on the Church's side of its Godward relation ; the Holy Spirit is God on the individual's side of this Christward relation." In a word, " Christ is in Heaven, we and the Spirit on earth." We are thus led to the Trinitarian doctrine (pp. 156 f.). This is a fine section. He insists upon the distinction of the Divine Persons in the Godhead, and upon the Unity in the Godhead, and that therefore we must think of God as *super-personal*. How effectively the late Primate D'Arcy used that word when writing about the idea of God ! " Persons," our writer says, " are the highest forms of finite reality, but God Himself is above all forms in His creation. When we say God, we utter the one final term of Being, the prius and the key to all those terms with which our philosophy seeks to build up its idea about God." We have no space for further quotations, but enough has been said to whet the reader's appetite for more. Therefore let him purchase a copy of this thought-provoking and inspiring book.

F. R. MONTGOMERY HITCHCOCK.

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THE KINGDOM OF GOD AND THE SON OF MAN. By Rudolph Otto :  
 Translated by F. V. Filson and B. L. Woolf. *Lutterworth Press*.  
 15s.

Rudolf Otto is known to English readers as " the prophet of the Numinous." He produced a work some years ago—*Das Heilige*, translated into English under the title, *The Idea of the Holy*. *The Times* said he was, " one of the most distinguished of German theologians, and was also an authority of the first rank on Indian philosophy and mysticism." The German work *Reich gottes und Menschensohn* was specially revised by him just before his lamented death in 1937. He had not the happiness to see his fine book in English. The format of the work is excellent. It also is distinctly interesting ; but it is not as well documented as it should be. One most important quotation from Celsus has no reference !

Its publishers declare that " it is probably the most original and profound book of its kind published for many years." Describing Jesus as one of the itinerant preachers of Galilee after J. Klausner's *Jesus of Nazareth* (1929) (p. 253). " A wandering Galilaean Rab and preacher was a common sight, and specially known by the title of Galilaean itinerant." Like every other Rab or preacher he had a following of

regular and casual disciples. He was an itinerant preacher of eschatology. He says Celsus states that preachers of this sort were found in Syria, and that prophets declared "I am God or the servant of God, or a divine Spirit." At the very outset of the work the humanitarian position is put forward. He proceeds on his way to attempt to show that the leading ideas of our Lord were rooted in the distant past, Indo-Iranian. The book is to be regarded, therefore, as a study in the history of religion. The clue he follows is Iranian. He devotes a large space to the ancient Iranian influences, Zoroaster and Asura from whom an important conception of the Kingdom was derived, he holds. He also traces the Jewish line of development, and discusses the implications of the Son of Man and the suffering servant of Jahveh in relation to what Jesus said of Himself. He finds the plainest and most direct clues to the teaching of Jesus in *The Book of Enoch*, and considered that the religious circle in which Jesus moved was conversant with the ideas and sayings of that book. But as preached by Jesus the Kingdom of Heaven becomes charged with extraordinary vitality and urgent power. The question is, does or did the writer, Dr. Otto, succeed in his enterprise? Was he successful in his attempt to rediscover the original, the authentic gospel; and stripping off all the accretions of later ages to set the historical Jesus in his own proper environment? There have been many other attempts to explain the "historical Jesus" as the outcome of human speculation, but they have all signally failed to account for the origin of a faith and the establishment of a church which conquered the Roman empire almost without raising a hand, altered the whole spirit of the ancient world and absorbed its best philosophy into its theology.

As to the question: "Was Jesus the Christ of God?" (p. 159), he says, it is not a question raised by the history of religion, but a question of faith and therefore does not arise in our investigation, which will proceed along religio-historical lines. For us, therefore the issue is, Jesus was conscious of a mission; was that consciousness Messianic in character? and, if so, in what sense? That was the issue the writer set before himself and his readers. But the vital issue for Christians and Churchmen may surely not be evaded in this cavalier fashion. We are not Unitarians. Our Lord was more than a prophet of the Enoch type, far more than "an evangelist who was also an exorcist."

Dr. Otto discriminated between passages in the gospels which he regarded as "undoubtedly genuine" and passages which he considered interpolations of the Church in the interests of his own particular theory. He says, "A circle of people like the disciples of an itinerant rabbi were strongly impressed by him. The impression grew into the conviction that the rabbi was exalted from death to God (although the rabbi himself never said or thought of it, for the relevant words are supposed to be products of the theology of the Church)." Here we note that "supposed to be" does duty for "proved to be"; but no scientific mind can regard these terms as equivalent. The extreme critical school has this kind of mentality, but it is sophistry not science. To resume, "As a consequence the Church appears to have come to the further conclusion that he must be the Son of Man (although the rabbi

is supposed always to have spoken of the Son of man as someone other than himself!" "Supposed" again; the most superficial study of the Greek text will show that this supposition cannot stand the test of honest criticism. With regard to those passages which give full expression to his claim to the status of the Son of Man he says such an expression was unavoidable in a situation like that before the Sanhedrin (p. 227). Here Jesus confessed himself to be the Messiah and the Son of Man. These words are not due to an invention of the Church at a later date. He says from the point of view of the Church they are impossible in their present form, because they include a view which Jesus accepted but which was not fulfilled. As they were not fulfilled, he goes on to say, they proved embarrassing to the Church, and accordingly St. Luke in his account of that interview with the Sanhedrin broke off at the real point, viz. : "Ye shall see the Son of Man sitting and coming on the clouds of heaven" (p. 228).

He has a chapter on the Last Supper, sacramental eating, later developments, etc. He is obsessed with the notion that any interpretation of our Lord's actions or words not fully and immediately grasped by his disciples, must be more or less a corruption. This is surely unphilosophical, for it would lead to the conclusion that the first hearing of every Gospel would have also to be the last; that no advance in the understanding of the philosophy, say, of Kant or Hegel, Plato or Aristotle, would be possible, beyond what their contemporaries thought; or that such advance must be a perversion of truth. Whereas it is well known that men of genius are never so well understood by men of their own generation as by those of succeeding generations, and that ideas are best realized and understood through what they develop later than through what they seemed to signify at first. His form of celebrating the Lord's supper would not commend itself to Church of England readers (*see* p. 330). He adds useful appendices. In one he institutes a literary comparison between the preaching of Jesus and the Book of Enoch which offers some interesting points. But it is as absurd to argue that the preaching was borrowed from the book as it would be to argue that our Lord borrowed many of his sayings from the writings of Philo—a Greek of Alexandria and a contemporary—which are amazingly similar in thought and form. Thoughts and words belong to one's literary environment, and do not necessarily imply any borrowing or even connection. To the reviewer the best section in the book seems to be "The Son of Man as the Suffering Servant of God" (c. xi.), which he himself elaborated in an article published in the *Expositor* (October, 1917), under the title, "The Servant: in Isaiah and the New Testament."

F. R. MONTGOMERY HITCHCOCK.

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REVOLUTIONARY CHRISTIANITY: CHRISTIANITY, FASCISM AND COMMUNISM. By Roger Lloyd, Canon of Winchester. *Student Christian Movement Press.* 5s. net.

Canon Lloyd has performed a useful service in directing the attention of Christian people to the problems with which they are

face to face to-day in the development of the Totalitarian States on the Continent of Europe. Many know in a vague way the general principles of Fascism, Communism, Bolshevism and Nazi-ism, but they do not fully understand the underlying theories on which these various systems are based, nor do they fully understand how they stand in regard to the Christian Faith and the claims of God upon men. These are the subjects with which Canon Lloyd deals in this instructive volume.

In the first chapter he describes the conditions prevailing in this "Day of Revolution. There is a clash between hostile and incompatible ideologies. There are three main theories at work: the new Imperialism represented in Fascism and National Socialism; the second is Communism represented in Bolshevism; the third form of revolution is the Christian religion. One of these three paths mankind must tread," and the author emphatically claims that the Christian is the only way. It is a choice between Christ and chaos, for "the Totalitarian State, in both its Communist and Fascist forms, embodies a way of life and an attitude of mind which are emphatically destructive of Christianity." The second chapter explains "The Spirit of Totalitarianism." It implies that renunciation is the supreme ethical good and this means the subjugation of personality. The theories of Marxist Communism based on dialectical materialism are set out. In like manner the underlying principles of Fascism are detailed, and it is shown that its aim is "nothing less than the rooting out of personality in every nation where it comes to power." There are some who claim that Christianity must ally itself with one or other of these systems, on the left or on the right. Canon Lloyd denies this absolutely and points out the Christian *via media*. The Totalitarian path leads to the service of Anti-Christ. Christianity shows the more excellent way. Love is the supreme ethical good, and every man and woman born into the world is of infinite worth. Christ's method was to deal with men and women individually, and the Christian revolution can only be achieved by individual conversions. "The Church has to win the world to the values set upon life by Jesus Christ." "The Christian warfare has only two weapons, the prayer and the love of Christians for their Father, and in Him for each other." This inspiring book should be read by all who wish to understand the world forces of our day, and the true attitude of Christians in regard to them.

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ENGLAND: THE NEW LEARNING. By L. E. Elliott Binns, D.D. *The Lutterworth Press*. 2s. 6d. net.

In connection with the celebration of the Fourth Centenary of the Reformation, Dr. Elliott Binns gave a course of four lectures on "England and the New Learning," at Zion College. These have now been published and will be welcomed by the wide circle who appreciate the historical work of their author. At the outset he discards the old view that the revival of learning began with the capture of Constantinople by the Turks in 1453, as the Renaissance was of long and slow

growth and was long in evidence in Italy. Particulars are given of many of its representatives in England in the early period. A chapter is devoted to Oxford and the work of Colet and More. Another chapter tells of the efforts of Fisher and Erasmus at Cambridge. The Fourth chapter deals directly with "The New Learning and the Reformation." Dr. Binns does not consider that the New Learning was a primary cause of the Reformation in England, but it played an important part in making the causes fully operative, by the creation of an atmosphere, by its effect upon individuals, and by providing as a method the appeal to sound learning. Papal prestige was undermined, the rigidity of authority was relaxed, and the appeal to reason destroyed the system of the Schoolmen. These lectures provide an excellent introduction to the study of an interesting period.

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IS NOT THIS THE SON OF JOSEPH? By Thomas Walker, D.D. *James Clarke & Co.* 3s. 6d.

In the preface of the Report of the recent commission on "Doctrine in the Church of England," the Archbishop of York, as chairman, affirms that he wholeheartedly accepts as historical fact the birth of our Lord from a Virgin Mother. The author of the present book does not agree. Like some of the members of that commission, he holds that: "A full belief in the historical Incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation." It would be useless to ask: "Which was first, Adam or his mother," because people who argue like that accept very little that is in the Sacred Record. Dr. Walker argues throughout from the light of Jewish culture. The approach is in some respects new, but all the old, familiar arguments are here in a new guise. His line may be fairly indicated by the sentence: "In their original form the Virgin birth stories may have been intended to set forth not virgin, but legitimate birth." Dr. Walker notes that the Markan tradition about Jesus: "Shows no knowledge of any miraculous peculiarity about his birth. The people of Nazareth, who knew him, are represented as saying in great surprise as (? at) his exceptional gifts, Is not this the carpenter, the son of Mary." In view of this statement is it not curious, to say the least of it, that the Tübingen critics, who made Mark the latest of the Synoptists, argued that he knew the story of the Virgin Birth, basing it on his softening down of Matthew's expression: "Is not this the carpenter's son" (Matt. xiii. 55), into: "Is not this the carpenter?" (Mark vi. 3). It is true that St. John does not refer to the Virgin Birth, but Polycarp, his disciple, tells us (through Irenaeus) that John was a keen antagonist at Ephesus of Cerinthus, the earliest known impugner of the Virgin Birth. And when St. John writes (i. 14) the words: "The Word became flesh" he surely implies something more than an ordinary birth. We believe, unlike Dr. Walker, that the birth stories of St. Matthew and St. Luke are indubitably genuine parts of these Gospels and it is certain that the chapters relating to the Birth are found without exception in every unmutilated copy of the Gospels.

A. W. PARSONS.



**THE ROAD THAT WAS MADE.** By L. Firman-Edwards, B.A., M.D.  
*James Clarke & Co. 5s.*

This is described by the author himself as a philosophical study of the nature of reality by an ordinary fellow who has done some reading, and has tried to do some thinking for himself. He has written this book as a challenge to the basic conception of our modern views of life and of the aims of our existence. He believes that "the fall of man" is a fact to be faced and not a legend or ecclesiastical theory of sin. But Evangelicals will find many grave departures from the truth. For example it is stated on p. 175 that at the Reformation "the traffic in Masses for the dead" led to a denial of any sacrificial aspect in the Eucharist and there is a note which quotes in proof of this aspect: 1 Cor. xi. 26; Heb. xiii. 10 and 15; 1 Peter ii. 5! Elsewhere he writes of the Sacrament of Confirmation and Extreme Unction and also remarks: "A Requiem is one of the most wonderful experiences that the practice of the Christian religion in the Catholic way can offer." There is much in the book that is good but we put it down with a sigh saying: "This is *not* the road that was made."

A. W. PARSONS.

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**THE EARLY LIGHT-BEARERS OF SCOTLAND.** By Elizabeth M. Grierson.  
*James Clarke & Co. 6s.*

This book is excellently conceived and beautifully illustrated. It is an account of the early Scottish saints from St. Ninian of Whit-horn, A.D. 360—432, to St. Magnus of Orkney, who died in 1115. There is a short but not very complete bibliography. Miss Grierson does not seem to know King's *History of the Church of Ireland* which contains so much about St. Patrick, nor does she refer to his life by "Father" Malone, or even to *The Writings of Patrick* by C. H. H. Wright, D.D. St. Patrick is included because one tradition says that he was born in the neighbourhood of Dumbarton. Such saints as Columba, Cuthbert, Adamnan and Margaret, to name four of the greater ones, as well as a number of lesser ones, are described in this book, which is written simply enough to be understood by children and graphically enough to be appreciated by older people.

A. W. PARSONS.

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**SOMETHING NEW IN IRAN.** The Rev. J. N. Hoare. C.M.S. 1s.

This record of achievement and opportunity under the new era in Iran is an inspiring contribution to missionary literature. The study is written in a popular style and its closely printed pages are full of vital information on a fascinating subject. Mr. Hoare briefly traces the distant past of the Christian Church of those Aryan peoples before the wave of Moslem invasion swept over their land in the seventh century. Of the new liberating movements introduced by the present Shah it is said that they are "opposed to ignorance, but not to

religion" (p. 32). Christians have found a new freedom under the religious liberty now granted to all; yet it is not always easy for people to confess Christ. Certain chapters show that the power of the Cross has not diminished in effecting salvation, and that the Bible as God's word is no less an influence than heretofore in bringing men to Christ apart from human agencies, "Probably more than fifty per cent. of Christian converts were influenced in the first place by reading the Bible" (p. 51). The discouraging side is not hidden, for it is frankly recognized that some men have failed to live by their new faith. "The chief difficulties in Iran are marriage, money, and fear of man—much the same problems that we face in England" (p. 60). The book records how the Church is developing and aiming at unity. The writer pleads for support in prayer for the Church which will occupy a strategic position in those parts. The map printed at the end of the book shows that position as in close proximity to Afghanistan, Arabia, Irak, Turkey and Soviet Russia. Those interested in missions and contemporary movements in Iran should not fail to read the book.

E.H.

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RELIGION IN TRANSITION. Edited by Vergilius Ferm. Pp. 266.  
*George Allen & Unwin Ltd. 7s. 6d. net.*

The editor is persuaded that one of the chief characteristics of this age is the stress and strain upon the spirit of man, leading to unusual spiritual questionings and, for sincere men, a deep testing of the deepest foundations of their being. Believing this he has thought it wise to let six chosen, and in his mind, representative men tell of their questionings, doubts, and ultimate convictions. Totally dissimilar, their stories have abundant interest for thoughtful, earnest seekers. S. Radhakrishnan writes of his "Search for Truth." C. F. Andrewes tells of his "Pilgrim's Progress." G. A. Coe lets the reader see his "Own Little Theatre." Alfred Loisy, one of the most interesting, traces his journey "From Credence to Faith." James H. Leubu, on very different lines, shows "The Making of a Psychologist of Religion." Edwin D. Starbuck tells of "Religion's Use of Me." Not only one would care to be considered as an orthodox Christian, but each has searched for the Pearl of Great Price.

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THE SOUL OF NIGERIA. By Isaac O. Delano. Pp. 252. *T. Werner Lawrie Ltd. 10s. 6d. net.*

The expectations raised by the prospect of a book on Nigeria written by a cultured native are hardly fulfilled. The volume contains a vast amount of interesting material and in some directions throws penetrating light upon the past, present and possible future of one particular section of Nigeria. It fails to satisfy possibly because of its lack of order and more probably because so much is not personal

experience but merely gathered from reports. The author has critical and useful comments to make on education and religion though some of his criticism will strike the European reader as being somewhat misplaced. His appreciation, too, of the Government officials is not altogether happy though he has learnt to assess British administration. One passage must be quoted : "Without any written agreement our trade dealings were pure before the advent of the present civilisation. Without giving a receipt our money was as safe in the hands of our elders as if it were in the Bank of England. Our women married with a full sense of responsibility. . . . We have ceased to be African and we can never be European. Our minds are hybrids of black and white. Isn't it a pity?"

Careful readers will notice the author's contradictory statements concerning his father's age.

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SEEING THE REVELATION. By W. F. Roadhouse. *Thynne & Co. Ltd.* 3s. 6d. net.

Mr. Roadhouse expounds the Apocalypse upon a principle, which he expresses thus : "Frankly, nothing could be more clear than that all sections of Revelation are concurrent, contemporaneous and coterminous." With this key he unlocks the mysteries of this book, which he describes as "the most amazing, marvellous, surpassing piece of literature ever composed." There are 275 pages and a number of illustrative charts. Mr. Roadhouse is severely critical of many who have essayed to elucidate the Revelation, and many cherished opinions fare badly at his hands.

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TESTAMENT OF A WAYFARER. By George Norville. *James Clarke & Co. Ltd.* 3s. 6d. net.

We are getting a little tired of the kind of book that attacks nearly all the established doctrines of Christianity, without giving us anything better in its place. There is nothing that is new in *The Testament of a Wayfarer*, and, frankly, we can see no reason for its publication. Its sub-title is "A Business Man's Thoughts on God, Religion and Life."

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THE ROYAL GATE. By Flora A. MacLeod. *S.P.C.K.* 3s. net.

This "Handbook for Beginners to the Science and Art of Prayer" contains much that is helpful and beautiful, but it is spoilt by its advocacy of methods of devotion, which savour more of mediævalism than of the sound teaching of Scripture and the Prayer Book. Those who regard the S.P.C.K. as representing the Church of England as she really is will lose their confidence in the venerable Society, if she continues to sponsor this sort of thing.

**A VOICE CRYING IN THE WILDERNESS.** E. Morton and D. Dewar.  
*Thynne & Co. Ltd.* 5s. net.

Of deliberate choice and for conscience's sake, many men have trodden the hard road. Of such was the Rev. Dr. Harold Christopher Morton, whose biography appears under the title "A Voice Crying in the Wilderness." It is truly a human document compiled by Mrs. Morton and Mr. Douglas Dewar. The Rev. G. Kirby White has contributed a Foreword and the Rev. G. Carter an Appendix. The authors had no lack of material to draw upon, and the Biographical Sketch which takes up Part I quotes freely from correspondence and published material. Parts II, III and IV deal with Dr. Morton's struggle against Modernism within the Wesleyan Methodist body, the foundation of the British Bible Union, and the internal troubles which precluded the union of Methodism. The title is very apt, for such a voice was Dr. Morton's. Many will welcome the study, not least Mr. Morton's friends and those who came under the influence of his ministry, which was outstanding from both a preaching and a pastoral point of view.

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**THE PAULINE EPISTLES, AND THE EPISTLE TO THE HEBREWS IN THEIR HISTORICAL SETTING.** By F. J. Badcock, D.D. pp. xii + 246.  
*S.P.C.K.* 8s. 6d. net.

Dr. Badcock's careful and reasoned study is not for the ordinary reader, who would find it difficult to follow the very detailed argument that such an essay necessitates. Those who do give attention to the work will appreciate the scholarship and judgment exhibited and the light thrown on many difficult and debatable issues. Theological students, for whom the book is primarily intended, will gain much in many ways from its pages. More mature clergy will find it a valuable book of reference in their study of the New Testament writings, even though they may not find it possible to follow the author in all his suggestions and deductions as he re-dates St. Paul's Epistles. The indices and map add value to the book as a reference volume.

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**THE BOOK OF THE CROWN.** By Henry J. Baker. pp. xvi + 166.  
*Thynne.* 2s. 6d. net.

One of the many books owing their existence to the Coronation of King George VI, *The Book of the Crown* has already served its purpose. Based chiefly upon the actual Coronation Service, it seeks to point the moral and spiritual significance of its varied details and to draw men's attention to their own Royal lineage, as sons of the King of Kings, and to the heavenly crown to which all may aspire. The author, a speaker at Keswick, has done well what he proposed.

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*The Significance of the Cross*, by the Rev. Edwin Hirst, M.A. (The Church Book Room, 6d. net), is a series of seven addresses on the Atonement, which will be found useful for preparation of devotional addresses. They contain in brief form the essential points for an understanding of the Message of the Cross.