

motherhood but of parenthood something lovelier than it is apt to be at present.

It is worth a paragraph to point out that some daughters have resented the fact that joy is because 'a man is born into the world,' without stopping to get the clear meaning of the word which is 'human' and not 'male'; so ready are women, so inevitably ready, to suppose some suggestion of inferiority.

The Christlike conception of motherly love is that suffering is primarily the gate not of joy but of life, and only of the unselfish joy that comes from so great a miracle. How close is this way of thinking to our Lord's Passion! In herself, every mother repeats on her small and individual scale the suffering which is the gate of life. Hers is not the pain of a disease or a wound but of 'labour'; it is a warfare in which victory means not the death of

an enemy but the coming of a human into the world.

It is therefore truly 'natural' that the great women saints have been preoccupied with the Passion, but always with the Passion as linked to the Resurrection. We shall find other contributions made by women to Christian theology, but they cannot be, in every case, foreseen. It is necessary that women should be encouraged, not self-consciously to think or to preach 'as women' but, without self-consciousness, to work out something for themselves. No one yet knows all they can give for they have never had this freedom to give and to be themselves. It is necessary for the well-being of the Church of Christ that they should now have it, and have it equipped with all that the finest education and the truest scholarship can give them.

Literature.

THE JEWISH WORLD IN THE TIME OF JESUS.

THE 'History of Civilization' series now includes a volume on *The Jewish World in the Time of Jesus*, by Professor Ch. Guignebert of Paris, translated into English by Professor S. H. Hooke (Kegan Paul; 21s. net). It follows naturally on the two books by Professor Lods in the same series, and forms a transition to Professor Guignebert's own book on Jesus. It may be remarked at once that the translation has been done with Professor Hooke's customary accuracy and brilliance, and that no reader would guess that it is of foreign origin. It is essentially the work of a cautious historian, who has made a special study of the Christian Church in its earlier centuries. He is concerned to give us, not only a background against which we can read the gospel story, but also a judicious estimate of the various forces which influenced the mind of Jesus and of His followers. The final conclusion, naturally, is but lightly adumbrated, and we must look to the author's companion volume on Jesus for an adequate exposition, but enough is said to indicate the lines along which the writer's thought moves. It is difficult to summarize in brief space a work so closely

packed with knowledge, but it is clear that the key to Professor Guignebert's position is to be found in the word 'syncretism.' He traces in outline the story of Israel's political and religious life down to the fall of the second Temple, and discusses various religious ideas imported into Judaism from other faiths, before giving his account of Jewish religion as it was in the time of Jesus, while the last section of the book is devoted to the Diaspora. Naturally, Hellenistic Jews were likely to adopt foreign ideas and to weave them into the general pattern of their religious faith; Philo is an admirable case in point. But Professor Guignebert believes that a similar process took place also in Palestine, manifesting itself in all groups of the people, but especially in such sects as the Essenes. At the same time, all types of Judaism maintained their basic ethical monotheism, and even the eschatological Messianism characteristic of the days of Jesus did not wholly destroy a deep and really spiritual conception of the Kingdom of God. It was this type of thought which Jesus exemplified, and He attained His unique position as the founder of a new religion not so much through His doctrines, as through His martyr death.

Learned and brilliantly argued as it is, Professor Guignebert's book does not attain to the heights

of its predecessors, the two books by Professor Lods. The Old Testament section occasionally strikes a note which jars on the normal Old Testament student. The estimate of Palestinian Judaism is based too much on *a priori* reasoning; the author does not see how the Jews could have kept their religion free from foreign admixture, and we feel that much of his reasoning on this matter is special pleading.

But where we should most definitely part company with him is in the estimate of Jesus at which he hints. The expression 'martyr death' can be accepted only if we are prepared to throw over altogether the historicity of the gospel narrative. It seems more than probable that the Passion narratives were the earliest portions of the synoptic tradition to reach their present form, and the death of Jesus, as Mark depicts it, is emphatically not that of a 'martyr.' It is the result of a deliberate choice on the part of One who believed that only so could His end be attained. It has a positive efficacy which is absolutely different from the defensive testimony of the martyr. If we are to seek for the motive, we must look for it in the words of Jesus Himself. From the critical point of view the best attested of His sayings are those ascribed to Him at His last meal on earth, for we have them in a Pauline as well as in a Marcan form. When Jesus linked His blood with the ancient Hebrew conception of religion as a Covenant, He left us in no doubt as to His conscious purpose. He died because He believed that man and God could not be brought into a valid and permanent unity except through the freely given life of a third party, and He, as the Messiah, must be the intermediary. He died to establish the New Covenant in His blood, and any attempt to interpret the life and death of Jesus, which is not based on this fundamental fact, stands self-condemned.

SPIRIT AND REALITY.

The latest work of Nicolas Berdyaev to appear in English is *Spirit and Reality* (Geoffrey Bles; 8s. 6d. net). Once more the translation has been well done by Mr. George Reavey, who has slipped merely in 'Irenius' for Irenæus and 'Philon' for Philo, and in once or twice writing 'Blessed' instead of the usual 'St.' This volume, like all that Berdyaev has given us, is full of strong meat and stimulus to thought. He has an extraordinary knowledge of the history of philosophical thought, and manifests a very keen judgment in estimating its worth. He is charitable in his criticisms, and

never fails to indicate any point of value even in those thinkers from whose main position he diverges widely.

It is not an easy book to read. That is, unfortunately, specially true of the first chapter, which will not make much appeal except to those versed in philosophy. Yet we strongly advise those who have not gone deeply into philosophy not to be discouraged; they will make their way quite comfortably through the other chapters. The style, too, improves as one reads on. We should say that the first chapter confutes the opinion that for clarity of presentation nothing can excel the short sentence with no subordinate clauses. We have little but such sentences, yet the argument is not always easy to follow. A further complication arises from this—it is not always clear whether Berdyaev is still expounding, or has begun to criticise somebody else's views. The student of philosophy will have no difficulty, but the ordinary reader will be sometimes puzzled and even misled.

It would be impossible within reasonable space-limits to do justice to so 'meaty' a book. It touches on many topics and casts light and new understanding upon all. For the critiques of 'Asceticism' and 'Mysticism' alone it would be a noteworthy volume. Let us try to exhibit what we take to be the main object. The state of society is enough to raise grave doubts and perplexities in any mind. What is to happen to civilization? Whereon are our hopes to be based? Berdyaev would answer—on a new liberation of 'spirit,' not in an 'Asceticism' which with a view to save one's own soul cuts the world and the self apart, but an 'Asceticism' which means a concentration and dedication of the will to save the world. Personal salvation, he holds, is not separable from social salvation. The Christian is called to save not himself only but his neighbour and, indeed, the world. The story of the 'spirit' is tragic, and inevitably so. Free and 'inspired' it has from time to time burst forth in a 'revolutionary' movement, then it has been 'objectivized' in symbols which become conventional and lifeless. Well, it must just summon itself to a new in-break. And what is most needed is that 'personal salvation' should be re-thought, and its 'social' implications clearly realized.

THE PAULINE THEOLOGY.

In *St. Paul and the Church of the Gentiles* (Cambridge University Press; 15s. net) the Rev.

Wilfred L. Knox, B.D., Hon. Canon of Ely, offers a study supplementing his earlier book on 'St. Paul and the Church of Jerusalem.' The aim is to interpret St. Paul's writings in the light of the conventional language of Hellenistic theology in which the Apostle expounded his theological thought to the Greek-speaking world. Only when read in this light are St. Paul's writings properly understood.

Of course Mr. Knox's adventure upon the field of Hellenistic thought takes him into a world of controversy. But he is abreast of the latest scholarship; and one cannot but be impressed with the scholarly care as well as the broad and intimate learning his chapters display. They are appropriately followed by scholarly notes on such subjects as the Mandeans, the 'Mysteries,' and the Descent of the Redeemer, and by elaborate and valuable indices.

It would be difficult to give in brief compass an account of the contents of the book, especially as the chapters are arranged on no obvious plan. The first chapter, 'The Failure of Eschatology,' seeks to show that St. Paul's chance meeting with serious philosophy on the Areopagus first compelled him to face the need of lifting the Christian message out of its primitive eschatological setting and adapting it to the general mental outlook of the Hellenistic world. Among the chapters whose titles give a definite clue to their contents are those on the Synagogue and the Gentiles, the Divine Wisdom, and the Life of the World to Come. The concluding chapter is a careful analysis of the Epistle (entirely worthy of its place by the side of those of his master) written by the 'Ephesian continuator.'

Mr. Knox allows that in one sense St. Paul turned Christianity into a mystery-religion, expressing it as he did in terms of Hellenistic cosmogony. But there is an essential difference between Pauline Christianity and Hellenistic religion: Pauline Christianity is centred on the historical Jesus, whereas the central figures of Hellenistic cults are projected into the cosmos from the mind of man.

Mr. Knox concludes that St. Paul's transformation of Christianity from a system of Jewish apocalyptic into a religion of salvation by faith in the historical Jesus as the first-born of all creation was essential if Christianity was to survive and conquer the world. He adds, 'whether he was right or wrong in his faith that Jesus was the author of creation and the meaning of history is a matter which the study of Christian origins cannot

fail to raise; it cannot within its own limits provide the answer.'

THE GOSPEL IN THE WORLD.

Professor Godfrey E. Phillips, M.A., has given us in *The Gospel in the World* (Duckworth; 5s. net) a Re-Statement of Missionary Principles as they appear in the light of to-day such as should prove of real value not only to 'missionary circles' but to every church that takes seriously its call to bear its witness to the world. Mr. Phillips is Professor of Missions in Selby Oak Colleges, and in that capacity has as his special business the guidance of those who are preparing to go abroad as foreign missionaries. That is an important responsibility for the discharge of which Professor Phillips has excellent qualifications, and it is a responsibility that, in the case of the men (not, to the same extent, of the women) who are sent forth with the missionary message, has hitherto been by some of the chief 'sending' churches in Great Britain very inadequately discharged. In other lands such as America and Germany this responsibility has been taken much more seriously. But it is not only the missionaries sent forth by the Church but the Church itself that sends them that needs enlightenment as to the bases and bounds of its duty in this great matter and as to the manner in which that duty ought to be fulfilled and the spirit in which it should be undertaken. If Christianity is a world-religion—and that is a claim which we must be able to defend at the present time—then we must take full account of our relations with the young churches that are arising on every continent and whose fellowship is as necessary to our welfare as our fellowship is to theirs. In the narrowed world of to-day there must be, as never before, the effort to think together on the part of all Christians so that we may know the fullness of our common Christian heritage, may recognize our mutual dependence, and may share our varying experiences of 'the many-coloured grace of Christ.'

This necessity and duty has been recognized in the formation of the World Council of Churches, and the fact that the younger churches of the mission lands have their place in the Christian world community that the World Council seeks to make more visible and real has been signaled by the recent appointment of Mr. William Paton of the International Missionary Council as one of the two secretaries of this new body. But even more important than such a unification in organization is the promotion of study and thought in reference

to the principles that bind together in faith and in action the widely differing churches and that strengthen the bonds of their brotherhood. As a contribution to this end, Professor Phillips's little book is to be welcomed. Its range is wide, dealing as it does not only with a matter so fundamental as the authority of the Christian faith but also with questions of missionary method for the building up of a young church and of the place in evangelism of medical and educational work.

On all the subjects with which he deals Professor Phillips has wise counsel to give. His position in reference to the authority of the Christian message is indicated by his statement that on the one hand the American book 'Rethinking Missions' insufficiently recognized 'special revelation,' while on the other hand, the Barthian attitude insufficiently recognizes 'general revelation.' Professor Phillips's position is more outspoken on the subject of what he calls 'general revelation' than Dr. Kraemer's in his recent book appears to be. Dr. Kraemer was, perhaps, too much overborne by the Continental prestige of Barthianism to do justice to his own recognition that God 'shines revealingly through conscience.' If Dr. Kraemer only means that there are prophetic souls to whom God has spoken, then Professor Phillips goes much further. Dr. Hogg of Madras in a contribution to the discussion of this question at the Conference at Tambaram is surely right to hold that instead of this converse of God with man being something sporadic it must be described as a continual striving of the Divine Spirit which passes none of all His human children by. Much remains to be said in regard to those two modes of God's manifestation and the subject will, we trust, be studied with diligence in all its aspects. One is glad to find Professor Phillips defending the work in this sphere of J. N. Farquhar than whom no one has written with fuller knowledge of the subject or a more loyal Christian conviction.

Professor Phillips rightly upholds the value of the Old Testament in the face of its detractors. He suggests that it is useful to converts from Animism as being nearer in the social structure that it issues from to their level of understanding. That may be so, but its appeal lies much more surely in the fact that it dwells upon some of the simple, basal elements in a true conception of what God is—'a God of truth and without iniquity, just and right is He.' It is Jehovah, the living God, whom we find there made known in His deliverance of His people. That is why Pandita

Ramabai prized her Old Testament and why General Chiang Kai-shek studies Jeremiah.

THE APOCALYPSE.

In *Anthropology and the Apocalypse* (Macmillan ; 10s. 6d. net) the Rev. Vacher Burch, D.D., has given us a book which is provocative in the good, as well as in the less happy sense of the word. We wish he would learn to speak just a little more kindly and gratefully of those who have preceded him in his particular subject, in this case, the exposition of the Apocalypse. It is as true of Dr. Burch as of others—other men have laboured and he has entered into their labours. Then, while it is apt to be irritating to find a writer referring the reader too often to previous books that he has written, that is nothing compared to the irritation of being referred, as Dr. Burch refers us, to books that he has not yet published. Then, while we are frequently referred to a primitive Semitic folk-saga of 'the Man,' and told it lies behind all the Old Testament and all Jewish Apocalypses of which it was a main creative factor, it is a pity that this saga is not fully described in a connected fashion. It is far from satisfying to be told that the saga may be traced in the most ancient writings of all the important Semitic peoples ; we want to be told what precisely the saga was, and Dr. Burch leaves us to quarry throughout his book for an answer.

When we have got rid of all that, we are free to acknowledge that Dr. Burch's volume will be provocative in the good sense. We welcome the high appreciation he expresses of 'John' the 'genius' who brought the writing of Apocalypses to a climax and to an end. The 'Revelation of Jesus' which he produced is not a Christianized compilation from preceding or contemporaneous Jewish Apocalypses, you do not explain it, or begin to explain it, by piling up similarities from them ; it is a work highly original, and of great beauty and value. The summary of it with which Dr. Burch closes, brings that out distinctly. While his criticism of Charles's views may not command universal assent, it is at least fair criticism which, we think, no future writer on the Apocalypse can ignore. The notion that not Rome but Jerusalem is the city on the seven hills is ingenious, but even less likely to win ready assent. But we have certainly got something to think over.

CHRISTIANITY AND ECONOMICS.

As to the relationship of religion to economics two foolish attitudes have been too frequently taken. On the one hand, one has heard from

pulpit and platform statements like this: 'If only all men were truly Christian, all economic problems would disappear.' Only ignorance lies behind such optimism. It is plain that the economic problem of any group is partly constituted by such things as climate, density of population, and natural resources and facility for working them. It is equally obvious that Christianity can do nothing to modify such data. On the other hand, some have spoken of 'Economic Law' as though it was a Law of Nature, absolutely impersonal. That, too, is fallacious. For economics is concerned with persons; so is religion; and it is the function of religion to modify the persons who live under any economic advantage or disadvantage. There has been published a little book, *Christianity and Economics* (Macmillan; 5s. net) in which one who is both a distinguished economist and a careful student of the New Testament, Lord Stamp, clears the ground for us, and shows how foolish both the extreme views adduced really are. Having justified his method of approach to the subject, Lord Stamp deals in illuminating fashion with the economic background of the New Testament; the teaching of Jesus to His times; Christian doctrine or economic affairs in the past; fundamental Christian principles; the present-day attitude of the churches, and general considerations and conclusions. This list of chapter-headings will show that Lord Stamp deals with the subject in the way that will be most useful for ministers who feel that on economic questions they ought not to be dumb, but are perplexed as to what Christianity has to say. It would be unfair to set forth here what Lord Stamp's conclusions are, as unfair as to reveal the solution in a review of a mystery novel. This is a book which should be in the hands of every minister. It will save him from stupid, ill-informed judgments and silly public statements; it will even give him new light on some of our Lord's parables. It will show him what Christianity can do, and what it cannot do, in the economic field.

THE PSALMS.

The Hebrew Psalter still retains its unique position in the Christian world. Both in public and in private worship it serves to nourish and express our spiritual life. The fact has received further illustration in two books recently published by the S.P.C.K. The former of the two is entitled *Announcing the Psalms and Lessons* (6s. net), and we owe it to Dr. Oscar Hardman. It does not contain the actual text, but gives to each Psalm and

Lesson a short title which may be read before the Scripture passage itself to indicate its nature and message. The method may prove valuable, but it needs the guidance of a scholar like Dr. Hardman to make it effective. The Preface is an unusually important part of the book, for it contains valuable advice as to the general method of announcing portions of the Bible to be read or sung. Dr. Hardman is Professor of Pastoral and Liturgical Theology at King's College, London, and few men have a better right than he to speak on such a subject. His suggestions are certainly such as would enhance that spirit of intelligent reverence which is essential to true worship.

The object of the second book, *The Psalms arranged for Private Worship*, by Brother George, O.S.P. (5s. net), is to guide the private devotions of Christians who rely on expert direction, but, for various reasons, are unable to make full use of the Offices as indicated in the Book of Common Prayer. Most of the Psalms are given, in whole or in part, in the language of the Prayer Book, with modifications. The latter have a double purpose. On the one hand, they make clear the meaning of the text by eliminating terms whose meaning has altered since the sixteenth century, or which are inadequate to express the Hebrew. A good example is the substitution of 'love' for 'mercy' as a rendering of the Hebrew *hesed*. Brother George has also attempted in some degree to apply the findings of recent scholarship to the text of the Psalter. Unfortunately he has allowed himself to be unduly influenced, directly and indirectly, by Briggs, whose textual and metrical theories are very far from being representative. Kittel would have been a safer guide. Further, there are a few critical notes at the end of the book, but it is difficult to see why this very small number of points has been selected for special explanation. This weakness, however, detracts but little from the devotional value of the book, and its usefulness is enhanced by the inclusion of forms of prayer (though these sometimes suggest public rather than private worship) and of Collects suitable to a large number of special occasions. The maintenance of a private life of devotion is essential to all of us, and we cannot doubt that Christians who are accustomed to seek help from set forms of worship will find this book of very real value.

SOME BOOKS ON RELIGIOUS EDUCATION.

The most important of a number of books on this subject is the *Handbook on Christian Teaching*,

for Use with Agreed Syllabuses, published by the Sheldon Press at the low price of 4s. 6d. net. It is issued under the auspices of a large editorial committee of scholars and teachers, the principal editor being Dr. Basil A. Yeaxlee. This book is based on the 'Oxford Handbook of Religious Knowledge' (edition for use in Provided Schools), published in 1933, but it has a much wider scope, and in certain respects is richer in its content. The editors belong to both the Anglican and Free churches, and the present handbook is not based on any particular syllabus but is designed as a companion to any syllabus. The handbook may be said to have two purposes—to put at the disposal of the teacher the assured results of modern scholarship, and to give a certain amount of guidance in the method of teaching particular narratives. One admirable feature of the book, in addition, is that it emphasizes the duty of giving *religious* education. Method in teaching is not the only, or even the primary, consideration. The primary aim of the teacher is not to deal with the 'facts' but to convey the message of the Bible, the Christian teaching which the Bible yields.

The book begins with notes on some subjects of special interest or difficulty, and then goes on to a detailed treatment of the narrative in the Old and New Testaments, interspersed by sections on 'Elements of the Christian Faith and Life,' such as Prayer, Belief, Bible Reading, the Creed, and Christian Duties. It is impossible to praise too highly the admirable manner in which this work has been done. The scholarship is impeccable, and the help given to the teacher in the treatment of the Biblical material is invaluable. Every teacher, whether in day school or Sunday school, ought to have a copy of this book at hand. We have only two criticisms to offer. There should have been a list of books for further study. And there should be a list of Scripture passages to which the teacher may turn to find any particular incident.

Of the other books under review two deal with the study of child life. *A Study of Childhood and Youth*, by Miss E. Mildred Nevill (Pilgrim Press; 3s. 6d. net), contains the result of years of loving observation of children by a scholarly and sympathetic mind. Miss Nevill is a practising psychologist, and 'runs' a Centre to which parents bring their children for consultation. But she is not merely a theoretical psychologist. Her conclusions have been reached by close and friendly contact with children themselves, backed by strong sense and restraint. Her advice to parents and teachers on their relations with children is charac-

terized by practical wisdom. She recognizes that the real happiness of children is found, not in play centres and the like, but in the atmosphere of love and understanding surrounding the child from birth. And her sane outlook may be recognized from one of her *dicta*: 'Any one who can wean children away from the "goodness" which is not natural to the particular age they have reached without their noticing it, is a friend indeed.' The four sections of the book are headed: 'Child Study,' 'Growth and Development,' 'Different Types,' and 'Difficult Types.'

Understanding Children, by Lewis Joseph Sherrill (Abingdon Press; \$1.25), is on the same lines as the book just mentioned, except that religious education is constantly in view. The author is Professor of Religious Education in Louisville, Kentucky, and has had a wide experience in the training of teachers. He emphasizes the fact that Christian education is the development of Christian personalities in a Christian social order. Two of the points he stresses frequently are that the influential factors in training children are, 'first, friendship with them, and second, their social relationship, such as home and church. There is perhaps not the same *warmth* in this book as in Miss Nevill's, but it is full of real knowledge, lavishly imparted in ways that supply sound guidance for any one who has to do with children. An American writer is often a whale on statistics, and it may interest the reader to know that the average number of words in the vocabulary of a child of one year is 9; at two years it increases to 528; at three to 910; and at fourteen to 9400. The fact has a bearing on the teaching of children. The fourth book is of a different kind—*The Educational Work of the Church*, by Mr. Nevin C. Harner (Abingdon Press; \$1.25). Like the former book it is one of the series of 'Religious Education Texts' on the general subject of Christian Leadership. The subject of this particular book is of vital moment to the Church generally. The whole future of the Church depends on whether she can capture and keep the youth of our time. If she loses the child, at any stage, she is bound to decline in everything that matters. The author, who is a Professor at Lancaster Theological Seminary (in America), is well aware of this, and in his book discusses the factors which are involved in the success of the Church in this great task. He deals with the nature of Christian education, the training for Church membership, the minister and his young people, the home, the developing of lay workers, the school and its place in the Church, and other

cognate matters. With one emphatic assertion that figures largely in his book we are in hearty agreement, namely, that the minister is the key to the whole problem, or, as the author puts it, 'the minister holds a strategic place in building the insights and methods of Christian education into the life of the Church'! Such a book as this is needed as much in this country as in America, for the problem it deals with is the central problem for the Church to-day.

THE CHURCH IN THE WORLD.

The World Mission of the Church (International Missionary Council; 1s. 6d. net) is the title of the volume which contains the findings and recommendations of the 'World Meeting' of the International Missionary Council held at Tambaram, near Madras, in the latter part of December. These findings have the importance that comes from the fact that they embody the conclusions of a representative conference of Christians from the churches of 'every country under heaven' who came together—for the first time in history—to consider the task of the Church in the world. In the Preface to this Report it is claimed that this Meeting 'contained within its membership more knowledge of the actual work of the Christian Church throughout the world than has ever been assembled.' The very variety of circumstance and experience there represented gives a unique importance to this record of the decisions arrived at.

The Conference was divided into fifteen sections, each of which submits its findings. The subjects considered range from 'the faith by which the Church lives' to 'the economic basis of the Church' and 'co-operation and unity,' and the recommendations arrived at provide material which must be closely studied by every one interested in the expansion of Christianity throughout the world, and in the ways in which the Christian gospel may in many varying environments be so planted that it shall take root downwards and bear fruit upwards.

Two questions dominate the Report and underlie most of its findings. The one is the question of the central message that the Church is called to proclaim by speech and life and of the authority by which this is done. The other relates to the 'desirable things' that the nations may bring with them as they enter the Church and to the marks by which they are to be distinguished as truly 'desirable.' These two questions are interdependent, and upon the answers that are given to them depend the health and fruitfulness of the Church, whether it be

the 'older' or the 'younger' Church. The 'world Church' to which they all belong is not to be a colourless, 'deracinated' thing, a grey and inhuman Nirvana. Some one has said that there are twelve gates to the New Jerusalem, and every one of them is a pearl. The races will come by these gates, laying at the feet of Christ their racial heritages and taking them up again as the earthen vessels that can contain the supreme treasure. It is necessary that the churches 'become firmly rooted in the heritage and fellowship of the Church universal.' But at the same time 'they should be rooted in the soil of their own country.' The reconciliation of these two demands forms a main problem in the creation of a living Church. God in Christ must be its vital centre, dwelling in its members and shining through the many-coloured windows of their regenerated being. 'While we are still in perennial need of renewal, we have a foretaste of the reality of the Body of Christ and the blessed company of all faithful people when we experience that sense of fellowship and oneness with fellow-believers from all races, cultures and nationalities which triumphs even over the tension and bitterness created by war and conflict.'

The fact that the Church is the Body of Christ is never forgotten in these discussions, but the final harmony which that name signifies is far as yet from being attained. The younger churches are by no means content that this should remain a far-off, divine event, and one of the most poignant pages in the Report contains an appeal by them that this disunion, 'which is both a stumbling-block to the faithful and a mockery to those without,' should come to an end.

There is much here that should awaken both shame for the unworthy witness to our faith that we of the older churches are bearing to the world, and thankfulness for the new life of the younger churches with their intolerance for our failures and their hope of a better future. 'God grant to the Church,' the Report concludes, 'to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ.'

EUCCHARISTIC ORIGINS.

The Early Eucharist (S.P.C.K.; 12s. 6d. net), by Mr. Felix L. Cirlot, is a revision of a meritorious thesis submitted by the author to the General Theological Seminary of New York City for the degree of Doctor of Theology. It owes not a little

to the directing hand of the well-known New Testament scholar, Dr. Burton Scott Easton. The author here presents in succession his studies of the Jewish Background, the Agape, the Early Liturgy, the Early Doctrine of the Eucharist as a Sacrifice, and the Eucharistic Sacrifice in the First Two Centuries. In this last study we are taken backwards and not forwards in history, and the backward movement is contained in the last two studies, the first of St. John, Hebrews, and St. Paul, and the other of the Origins of the Eucharist. There are nine more or less elaborate appendices.

The author would justify his somewhat novel method on the grounds that it represents the order of his own researches and that by coming from the developed doctrine or practice to the inchoate we may be enabled to read back into the original texts something that may be missed by the Biblical exegete. For example, he is of opinion that the realistic interpretation of the 'flesh and blood' passage in Jn 6 is reinforced through doctrinal studies; or again, that through doctrinal studies, we are led to surmise that the *ποιεῖτε* and *ἀναμνησῖς* of 1 Co 11^{24, 25} means 'offer' and 'memorial' respectively (not, 'Do this in remembrance of Me,' but, 'Offer this for My memorial').

The author has certainly been frank about his way of approach to the New Testament sources, but there are many who would be dubious as to the value of his method, especially if they would not be inclined to admit his 'really startling view' that 'the high sacramentalism of St. Paul's Eucharistic doctrine, including his belief that the body and blood of Christ are really present and received in the Eucharist, was already the common faith of Palestinian Jewish Christianity well before the Gentiles began to flock into the Church, and was really received by St. Paul from that source.'

The author is to be congratulated on the completion of an intricate piece of study, and in the acuteness and learning his book displays.

We recently printed a notice of the second volume of the wireless talks on *An Outline of Church History: From the Acts of the Apostles to the Reformation* (Allen & Unwin; 4s. 6d. net). The third volume has now appeared, dealing with Christian Thought and Life. The speakers were Dr. Matthews, Dean of St. Paul's; Father D'Arcy, S.J.; Professor Allison Peers; Professor Owst; Mr. Bernard Manning; Professor Main of Glasgow University; and Mr. W. A. Pantin. The subjects are: Scholastic Philosophy; The Work of St. Thomas Aquinas;

The Mystics of the Middle Ages; Christian Piety in the Middle Ages; Wyclif, Luther, and Calvin; The Monasteries, Chantries and Colleges in the later Middle Ages; and The English Parish Church and its Service in the later Middle Ages. These are fascinating subjects, and the speakers are suitably attached to their own topics. An endeavour has been made to use very simple language, and for the most part successfully. These talks must have brought new knowledge to many listeners, enabling them to fill in wide blanks in their historical equipment. They also serve to show the decisive place which the Christian Church has held in the story of man's quest for truth and goodness. It should be added that this series is being edited by the competent hands of Miss Caroline M. Duncan-Jones.

A remarkably interesting book on what the author calls 'Creative Quests' comes from America—*Christianity and the Creative Quests*, by Gaius Glenn Atkins (Cokesbury Press; \$2.00). The writer, who is Professor of Sociology in Auburn Theological Seminary, thinks that the confusions of our time are due to the fact that we have lost sight of our proper goals. He therefore embarks on an inquiry into the goals that have been sought in the past and the relation these have to the Christian faith, with a view to setting us on the right path. In successive chapters he describes the prophet's quest for the will of God in history, the thinker's quest for intellectual integrity, the moralist's quest for a moral mastery over time and chance, the quest of the divided soul for redemption, the search for an assuring authority, and the quest for a social order in which spiritual values can be re-established. These discussions are saved from abstractness by their attachment in all cases to great personalities, and further interest is lent to the discussion by the author's wide reading and felicitous illustration. We should single out the chapter on the quest for authority as the best in the book, but the book as a whole will be welcomed appreciatively for its combination of literary and religious values.

Every Morning (Hodder & Stoughton; 5s. net) is a book of daily readings compiled by Mr. Arthur A. Taylor. A page is given to every day of the year. The daily reading consists of a single sentence of Scripture, often a verse of a psalm, followed by two or three appropriate quotations from various writers. The Christian Year is not mentioned as its dates vary annually, but the texts chosen and the quotations selected follow generally the line of the Christian festivals. Some readers will feel that the Scripture portion of the daily reading is all too

brief, but the illustrative passages are well chosen. As a glance at the Index shows the writer has gleaned in many fields and brought back many precious sheaves with him.

Those who have listened to the Rev. Pat McCormick's broadcasts from St. Martin-in-the-Fields will welcome his Lenten book, *Starting Afresh* (Longmans; 2s. 6d. net). The book came out of one of his broadcasts, which was given in response to an appeal by a young couple who were dissatisfied with their life. It contains simple counsel about the problems that meet us all on the way. The metaphor of the 'daily walk' is pursued throughout, and deals with the 'Highway Code,' the stages on the journey, the wrong turnings, watching one's step, and even 'the meals by the way.' But whatever the topic, there is always the easy, companionable chat by the fireside, and always the fine sincere spirit. You will nowhere get better guidance than here, and nowhere meet any one better qualified to give it. This is a deeply experienced, simple, and helpful book.

Canon Peter Green, D.D., has written a short and simple account of our Lord's earthly life under the title of *The Gospel Story* (Longmans; 2s. 6d. net). It is primarily intended 'for use in mission schools abroad,' but it should prove serviceable to many people at home. Considering its brevity it is wonderfully comprehensive and is above all else clear and readable. Canon Green has his own ideas of how things happened, and there are points in his narrative where he allows free play to a sanctified imagination in order to give coherence and vividness to the various Gospel records. These suggestions may not always win the assent of the reader, but as the writer very sensibly says: 'If when you have read any story in the Gospels, and prayed over it, you think you see a different way of explaining it, follow your own idea.' There are a number of brief but useful appendices on special points of interest.

The problem of Church and State is more alive to-day than it has been for generations. The old conflict between the civil and religious powers has broken out afresh with even greater intensity than before. The universalism of the Christian Faith has come into collision with the exclusive nationalism of the Totalitarian State. The claims of God and of Cæsar are in sharp contradiction. With such thoughts in mind we turned with expectancy to *Roman and Christian Imperialism*, by Mr. J. Westbury-Jones, M.A., Ph.D. (Macmillan; 10s. net). To our disappointment, however, we found

the title of this otherwise excellent book very misleading. There is here practically no treatment of the great theme which the title suggests, no discussion of the fundamental principles which set Christianity in opposition to the imperium of Rome and cleared the lists for the age-long conflict. On the other hand, the writer has given us an immense mass of information about the reciprocal influence of the Roman world and the Christian Faith in the early centuries. A multitude of writers, ancient and modern, are quoted, and at times it is difficult to see the wood for the trees. But the statutes and terminology of Roman law and the social institutions of the Empire have been deeply searched for material which throws floods of light on the New Testament writings and the life of the Early Church. Perhaps too little allowance is made for the influence of the Old Testament and the creative energy of the Faith, as when, for example, it is said that 'Rome taught the Church the great idea of imperialism,' or, again, 'Mithraism was able to impose on Christian practice its own Sun-day in place of the Sabbath.' But the book will be found to be a perfect mine of information about the whole environment into which the gospel came, and particularly the juridical ideas and practices which steeped the thought and coloured the language of St. Paul.

Mr. W. E. Vine, M.A., has for many years been working on *An Expository Dictionary of N.T. Words, A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*. It is to be in four volumes, and the first, A-D, is now issued (Oliphants; 10s. 6d. net). It is obvious that much hard work has been expended, and the fruit is worthy. Mr. Vine's plan is to take a word occurring in the A.V. or R.V., indicate what is the Greek word so translated; and what a variety of Greek words may be involved, and give a careful explanation. The work may, therefore, be described as fundamentally an analytical concordance, but it is far more than that. For the class of non-academic students of Scripture specially in view the work will be of great value; and even for those who can read the New Testament in the original its utility will not be small.

The activity of Sir Flinders Petrie shows no sign of slackening. Apart from his usual excavating, which must absorb a large amount of time, his literary output continues unabated. In *The Making of Egypt* (Sheldon Press; 12s. 6d. net) he presents us with a comprehensive and most instructive

account of the five great prehistoric periods, together with the thirty dynasties, concerned in the development of Ancient Egypt during seven thousand years. Beginning at the close of the Stone Age, he deals with sixteen successive civilizations that occurred down to the settlement of the Greeks in the land. After describing the Tasian, Badarian, Amratian, Gerzean, and Semainean Ages, he gives the particular distinguishing features of the numerous dynasties that followed. In this way the reader comes to see the many elements which went towards the making of the ancient Egyptians. Up to 1896 the history of Egypt only began with the Great Pyramid, and King Mena was considered a mythological figure, but now over a score of volumes and many hundred crowded book-plates are required to present the new facts. In this present work, Sir Flinders, with his great expert knowledge, unrolls the continuous history of a famous civilization, and shows how the successive stages were due to intermixture with an alien culture. Each section is followed by an interesting group of plates, showing the new advance thus made. The volume, dealing as it does with the longest panorama of the past of man, will prove of exceptional interest to all students of the Near East. There are many parts of it, such as the chapter on the Hyksos, which are of value to Biblical students.

There is real comfort in a book *When Trouble Comes*, by the Very Rev. Spencer H. Elliott (S.P.C.K.; 4s. net), all the more real because of the plain sense which the author evidently possesses. His father was a clergyman, and on one occasion a woman came to him in great distress because she had committed the unforgivable sin. The clergyman diagnosed the case as one of acute indigestion, gave her a bottle of harmless medicine, and there was no more of the unforgivable sin. This practical sense seems to have been transmitted to the son. He warns us, for instance, that, when we speak of submission to the will of God, we ought to be sure our trouble has not been caused by ourselves. This sane outlook is a salt that preserves a feeling of reality in the reader. But the essence of the book is always positive help, and always with an eye on the Bible as a book full of trouble and as full of sympathy. This is a sound book.

An Indian Study of Christ is contained in *Life Negation*, by Mr. A. McG. Coomasamy Tampoe (Stockwell; 2s. 6d. net). It is a remarkable book, both for its wide reading and for its mastery of

English. Its author is evidently an informed Christian, and, being what he is, he has naturally looked at Christ in the light of his own religious environment. He compares Christ with the Sadhu, and makes the striking remark that Christ 'lived the doctrine of life negation in its Indian completeness, but as an ordinary man among ordinary men, and in the workaday world.' His study of Christ is full of suggestion and of unexpected and unfamiliar parallels. It contains the germ of what might be an Indian Christian philosophy.

The World's Student Christian Federation has issued a rather remarkable Book of Services and Prayers under the title *Venite Adoremus* (World's Student Christian Federation, Geneva) in two volumes and three languages. The most appropriate review will be a summary of the General Preface. The aim is not to discourage any kind of prayer or service which students use at present, but to provide material for those other occasions when a liturgical form is desired, and to make some contribution to the ecumenical life of the Federation by providing a few typical services from different traditions which can be used by an inter-confessional group trying to enter into the worship of a particular confession.

The book is therefore in four sections. The first contains a number of official services of different churches (Reformed French Church, Swedish Lutheran, Church of England, Orthodox Easter Vespers, and Compline from the Benedictine Breviary). The second is an Appendix of Canticles and Confessions of Sins (Te Deum, Benedictus, Magnificat, Nunc Dimittis, Psalms, and Confessions). The third consists of forms of worship suitable to various elements in an inter-confessional group. This is for more general use and consists of special services for student groups and conferences. These are arranged under two 'Orders of Service.' Finally, in part four there is a collection of prayers for special occasions and needs (opening a conference, closing one, for re-union, for peace, for social justice, in times of strife and suffering). The first two parts are in English, French, and German. The two last in English only. For most of the services music is given.

This book must have demanded an enormous amount of work as well as very decided liturgical knowledge and taste. It will be a precious possession for any one taking part in students' religious gatherings, either in this or any other country. It should be added that the two volumes are beautifully printed on fine paper, and that the form is worthy of the contents.