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A table of contents for *The Churchman* can be found here:

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## REVIEWS OF BOOKS.

THE TEXT OF THE GREEK BIBLE : a Student's Handbook. By Sir F. G. Kenyon, late Director and Principal Librarian of the British Museum. London : *Duckworth*. 1937. Pp. 264. 5s.

This book is one of Duckworth's Theological series (edited by Dr. A. W. Harrison) and aims at giving "a concise history of the text of the Greek Bible." It is a veritable *multum in parvo*, and is published at a remarkably low price, for which students will be duly grateful. The general editor and publisher alike may be congratulated on securing the services of Sir Frederic Kenyon, when they first contemplated a volume of this kind. It is perhaps not an exaggeration to say that his reputation as a scholar is probably without a modern parallel. Forty and more years ago he was the editor of the editio princeps of the long-lost treatise of Aristotle on the Constitution of Athens ; in 1897 there followed the editio princeps of the lost odes of Bacchylides. Many other volumes have been written by him, including (in 1932) a small but helpful volume entitled *Books and Readers in Greece and Rome*. Nor should we omit to mention Dr. Kenyon's *Our Bible and the Ancient Manuscripts*, a book no student will care to neglect.\* But this is not all. A very important collection of papyrus codices was discovered not so long since in Egypt, and the larger part of that collection was secured by a well-known collector of ancient MSS., Mr. A. Chester Beatty. These papyrus documents are of great importance, because "to them we owe our knowledge of the earliest form of the Biblical books and their circulation in the first Christian centuries." The deciphering and description of these manuscripts have rightly been assigned to Dr. Kenyon, and a considerable section of the papyrus leaves has already been published : Dr. Kenyon is still engaged on the difficult and responsible task of completing this piece of work. When finished, this will prove a *ktema es aei* indeed.

What has Dr. Kenyon set himself to do in the present volume ? He places at the disposal of students of the Greek Bible the results and discoveries of recent years in a handy form. The titles of his seven chapters will indicate what we are to expect (1) Books in first three Centuries ; (2) The Greek O.T. ; (3) MSS. of the N.T. ; (4) Versions and Fathers ; (5) The printed text ; (6) Textual discoveries and theories ; (7) The present textual problem. If readers imagine that an easy discursive reading of the volume will suffice, they will certainly find themselves mistaken. It is not a "popular" book, such as Patterson Smyth issued some years ago, but a genuine textbook, to be studied with minute care and painstaking exactness. It will require time and thought to master, even in a partial degree, its contents. References are innumerable. Probably the critical study of Biblical texts demands severer intellectual effort than anything else connected with ancient writings ; we are obliged to "weigh and

\*Though published over forty years ago, this book has not yet been superseded.

consider": the attention must never wander. People who have read Burgon's famous Quarterly articles (collected in a book under the title of *The Revision Revised*) will have some idea of the complicated character of textual criticism; they will realize it still more if they (endeavour to) master Dr. Kenyon's erudite volume. To attempt to review such a work is beyond the power of any but highly-trained specialists; all we can and should do here is to indicate the nature of the book, and what the author sets out to accomplish. When the reader has, to some extent, made himself familiar with its contents, he may, if he likes, go on to read Hort's famous "Introduction," Dr. Swete's introductory treatise on the Greek of the LXX, Nestle's *Textual Criticism of the Greek N.T.* and Streeter's *The Four Gospels*.

The discoveries of recent years, mainly in the sands of Egypt, have been so numerous—and, in some instances, of such significance—that hopes are still high that further search may yield yet further treasures of the past. "A second-century Gospel is by no means an impossibility." Who knows but that, in course of time, the long-lost Oracles of Papias may be found? If so, light would be thrown on many dark places in the history of the early Church. Were Mr. Cassels, the author of *Supernatural Religion*, alive to-day, he would have to modify many of his statements; even as it was, the publication of Lightfoot's articles in reply to that book—first published, by the way, at least two years before the date (1876) assigned to it by Dr. Kenyon—compelled him to revise his work considerably. The last edition ("carefully revised") was issued for the Rationalist Press Association in 1902. The publication of the Chester Beatty Papyri has relegated many textual theories to the limbo of forgotten audacities.

E. H. B.

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ENGLISH MONKS AND THE SUPPRESSION OF THE MONASTERIES. By Geoffrey Baskerville, M.A. *Jonathan Cape*. 15s. net.

Few subjects of historical interest have been more completely misrepresented than the condition of the monasteries in England during the sixteenth century and the fate of the monks and nuns after the suppression of the monastic establishments in the reign of Henry VIII. Mr. Baskerville has undertaken the task of examining the whole subject, and has presented the results of his research in a volume that has already been recognized as an impartial survey and as a most useful and accurate statement of the facts. He divides preceding writers on the subject into two classes. Those who saw nothing but evil in the monasteries he indicates as "scavengers," and those who only saw good in them and regarded their suppression as a tyrannous outrage and gave highly coloured pictures of the miseries of the ejected victims he describes as "sentimentalists." His account is written in a true historical spirit and with a desire to state the truth as clearly as possible, and yet with a touch of humour that renders his book eminently readable. As for example in answering the question of the fate of the monks he asks, "What became of these monks?" and his answer is, "This is a question which is rarely answered except in

vague terms of ululation. Cardinal—then the Reverend Mr.—Newman, ended his *Life of St. Bettelin*, hermit and patron of Stafford, with these words, ‘and this is all, and more than all that is known of this holy man : yet nothing to what the angels know.’ Most writers, having neither the time nor the opportunity of going to heaven to consult the angels, have given up a search for the former monks in despair. But it is quite unnecessary to journey any farther than the Public Record Office to learn all about them.” This indicates the true value of Mr. Baskerville’s work, as he has consulted the records and gives chapter and verse for every detail of the statements which he makes. This guarantee of accuracy constitutes one of the most valuable features of the work and it will, in consequence, supersede all previous accounts of the subject.

Chief interest is concerned with those who were expelled. Their sufferings have been widely exploited by sentimentalists, but Mr. Baskerville desires to set out the plain truth as revealed in the authentic records and therefore says :—

“The careers of these martyrs and exiles have filled too many pages, not only of the works of professional martyrologists, but of those of sober historians. Since, however, the whole number of martyrs and exiles, conservatives and radicals, which the monasteries provided, scarcely amounted to one per cent. of the former religious, it is surely time that some notice was taken of the fate of the ninety-nine per cent.—the exact proportion of just persons to lost sheep—who were neither martyrs nor exiles. This book, then, is to be the story of those of the former monks who were not willing to sacrifice their heads or their bowels, or to risk their property, for the sake of ‘keeping of opinion.’”

As a result of this study we see that the great majority of those who left the monasteries were provided either with adequate pensions or with positions of considerable emolument. Abbots became bishops or deans, and the ordinary monks obtained livings many of which had considerable monetary value.

At the same time the volume gives an insight into the whole condition of monastic life at the time. The three chief monastic duties were prayer, hospitality and education and in each of them there was failure to carry out their obligations. A vivid picture is given of “*Lay Interference in Monastic Affairs.*” Founders and Patrons and even the country gentry made claims upon the monasteries, and the extravagance of the authorities sometimes resulted in financial embarrassment. The visitations of the Bishops revealed frequently the unsatisfactory conditions that prevailed and they experienced considerable difficulty in effecting any improvements. The numbers of monks and nuns had very considerably decreased in the sixteenth century, and few seem to have had the vocation for a strict observance of the rules of the orders. The visitations of Henry VIII were only the continuation of a practice that had long been in vogue, and it is probable that sooner or later the monastic system would have come to an end through the decay of the orders and the corruptions that had crept into their whole system.

In regard to the nunneries the author says that it is impossible to pass any judgement on their general state in the period immediately prior to the dissolution. Sentimentalists would have us believe that they were all excellent like that at Catesby, and scavengers would have us suppose that they were like Littlemore, "where at the 1519 visitation the prioress was having her illegitimate child brought up at the convent, at the convent's expense." At Queen Mary's accession attempts were made to restore the monasteries but they had not much success and in the reign of Edward VI we find that many of the monks were married and settled in livings, and permission was given also to the former nuns to marry. The friars did not come off so well as their houses had not the financial resources of the regular orders, but it is not true that the great majority of them fled to the Continent and it is also extremely unlikely that they did so.

Mr. Baskerville has cleared away a mass of misrepresentation, and has set out the facts as they are to be gathered from the records of the period, and his work will therefore take its place as the standard authority on the subject.

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ARTHUR BURROUGHS. A MEMOIR. By H. G. Mulliner, Vicar of North Stainley, and Examining Chaplain to the Bishop of Ripon. With an Introduction by the Archbishop of York. *Nisbet & Co. Ltd.* 5s. net.

Those who knew Arthur Burroughs in his earlier years found him utterly unspoilt by his elevation to the episcopate, and the reasons for this will be found in the admirable record of his life which Mr. Mulliner has written from his own intimate acquaintance with the Bishop and his experience of his mode of life. Burroughs was the son of a well-known Irish Clergyman, and he owed some of the finest traits of his character to his home influence and especially to his mother, whose saintliness left a deep impression on him. He was a brilliant student at Harrow and fulfilled at Oxford the high promise of scholarship which his earlier successes indicated. It was during the War that he came into prominence through a letter in *The Times* on March 4th, 1915 on "The Eternal Goal" in which he made a plea for ideals. This letter attracted universal attention and led to the publication later of his book *The Valley of Decision*. It was soon evident that he was destined for high promotion in the Church, and his appointment to a Canonry at Peterborough when he was 36 was soon followed by his appointment to the Deanery of Bristol in 1921. The call to the Bishopric of Ripon came in 1925, and his work lay in this diocese until his death in 1934. He was brought up in the atmosphere of Irish Protestantism and he retained throughout his life with firm determination the principles of the Reformation as they are clearly understood in the Church of Ireland. He had little sympathy with Anglo-Catholic ways, and could not see their relevance to a true conception of Christianity. He was at his best in dealing with students and public schoolboys for whom he had a special affection and whose outlook he understood. His regard for them was warmly reciprocated.

For the routine of a Bishop's life with its endless committees he had small patience, and his best work was done in direct spiritual contact with people. In the Introduction the Archbishop of York pays a tribute to his friend and contemporary at Balliol and emphasizes especially his simplicity of heart and his deep sincerity.

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THE CHRISTIAN FAITH. Essays in Explanation and Defence. Edited by W. R. Matthews, K.C.V.O., D.D., D.Litt. Dean of St. Paul's. *Eyre & Spottiswoode.* 8s. 6d. net.

The present time is described as one of crisis for the Christian Faith, and this crisis is largely due to the fact that immense numbers of people who are supposed to be educated are largely ignorant of the true meaning of Christianity and are especially unacquainted with the writings of its best present-day exponents. The object of this volume is "to present an authoritative statement of the case for Christianity to the general reader, whose interests are not primarily theological, but who is aware of difficulties in personal and social life which cannot be entirely solved by economic and Utopian panaceas." Under the leadership of the Dean of St. Paul's a number of well-qualified writers have dealt in an adequate way with some of the most pressing intellectual problems. Principal Cave answers the question "Why Christianity?" and shows the unique character of our Faith. Canon Moseley explains the unity, inspiration and authority of the Bible. The Dean, himself, deals in his usual able way with "The Christian Belief in God." Dr. Duncan estimates the historic value of the Gospels, the Bishop of Derby explains the Christian Belief in Christ, Principal Micklem writes on the Primitive Church, President Whale discusses Sin and the Need of Redemption, Principal Wheeler Robinson explains the Christian Gospel of Redemption. Dr. Bevan writes on The Church, Dr. Underhill on Christian Worship, Canon Barry sets out the Christian Way of Life, and the late Canon Dearnier treats of Christianity and Civilization. It will be seen from this list of the authors and their subjects that the volume is a comprehensive one dealing from many points of view with the fundamental character of Christianity, its specific teaching, and its organized presentation. The volume is a storehouse of information which should be of special usefulness to those who are in any way engaged in the teaching of the Christian Faith.

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DISCOVERY. By the Rev. Guy H. King, A.K.C. *Church Book Room.* 2s. net.

Mr. Guy King has published a series of Addresses which will interest those who desire to see the message of the Gospel stated with clearness and forcefulness. He has a method of analysing passages of Scripture so as to bring out the full significance of special words. The subjects are varied and the titles of the Addresses do not always convey the important subject matter with which they deal. The title "Discovery" is chosen because the chapters are concerned with the

discovery of Spiritual treasure, and although the Scriptural passages are small they are rich in yield. The first address is on "The Most Wonderful Gem in the Casket," and deals with St. John 3. 14-16. The titles of other chapters are : Keep On Keeping On, Why Worry ?, Healthy Christians, The Surgeon of the Soul, Some Tenses of the Christian Life, and the Threefold Secret of it All. As an example of Mr. King's method we choose that entitled "From the Slum to the Orchard" which deals with Galatians 5. 19-23. There is first a hurried glance at the slum with its various types of houses : the House of Sin, the Haunted House, the Houses that Seem not so Bad, the Houses doomed to Destruction. Then after "a brief pause at the corner there is "a quick visit to the orchard" : this is the place of the Fruits of the Spirit, and they are dealt with in order : Love, Joy, Peace, Longsuffering, Gentleness, Faith, Meekness and Temperance. Then, dropping all figure and metaphor, he makes a definite appeal on the ground that "these exquisite beauties of character are ours only as we surrender ourselves completely into the hands of the indwelling Holy Spirit to produce them in us from within." There is a touching Dedication of the volume to Canon R. C. Joynt in which he says, "In boyhood and in young manhood I sat under you and your touch on those impressionable years is with me to this day. Will you accept this little book as a token of my deep gratitude and in remembrance, especially of those unforgettable Sunday evenings at Christ Church, Gypsy Hill?"

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FIRST COMMANDMENT. By Martin Niemöller, Vicar of Berlin-Daheim. With Foreword by James Moffatt, D.Litt., London. *William Hodge & Co.* 6s. net.

This book contains 31 excellently translated sermons delivered in his Church at Berlin-Daheim by its Vicar, Dr. Niemöller. The first eight sermons belong to the year 1933, the next eight to 1934, the remainder are undated, and are, historically, not so significant.

Those who have read Dr. Niemöller's account of his progress "From U-boat to Pulpit" will expect to find in these sermons courageous pronouncements on the relations between Church and State in Germany : and they will not be disappointed. At the beginning of 1933 Dr. Niemöller speaks with hopefulness not untinged by anxiety. "The German nation has just stumbled upon God's ordinances and is still hoping to come to an understanding with God." But the hopefulness disappears from the later sermons. "The German nation will either be a Christian nation or it will cease to exist" : and he does not shrink from saying what he means by a "Christian nation." He will have nothing to do with the dictum, "if you are as much of a Nationalist and as much of a Socialist as our Führer desires, you are a Christian without knowing it." He speaks openly of the persecution to which faithful men have been subjected : of more than a thousand vicarages empty in Prussia, and of hundreds of deacons and deaconesses dismissed in Berlin alone : of Protestant pastors put in Concentration Camps, and of the silence of all the bells in Protestant Churches.

All this is said with courage but without bitterness : as we read we feel that it is a true description of the state of things when the sermons were delivered, and we fear that it is worse now.

But Dr. Niemöller's sermons have a wider appeal which make them worthy of study by ministers of the Gospel, if there are any such, who are not deeply interested in the conflict which he and others are waging against what Dr. Moffat calls in his Introduction to the volume, "the insidious new paganism which in the name of patriotism is undermining loyalty to the Christian Gospel."

Dr. Niemöller says that "God has sent a judgement upon the Lutheran Church because the Christian World had become indifferent, lazy, rich and complacent." He has no desire to see the Church restored to its pre-war condition. The philosophic scepticism, nationalism and formalism of the nineteenth century is anathema to him and he pleads repeatedly for a revival of personal relationship to God and Christ. He preaches "Christ crucified." "He who wants to profess faith in the Christ as Redeemer, can do so in no other way than by professing faith in the suffering and crucified Christ : and his profession of faith is only valid when it is meant as a profession of life." He quotes the caustic remark of a critic and enemy of Christ : "the Christians would have to *look more redeemed* (italics ours) for me to believe in their Redeemer."

So he deals faithfully with his own hearers, and with the ministry : his expositions of Scripture are fresh and sometimes original, and will repay study. The sermons are free from dogmatic teaching and theological subtleties : they are not great sermons : but they are a powerful call to personal religion which may well be sounded forth in other pulpits than those of Germany. The possibility suggests itself that the German Protestants may emerge from their present calamities to a loftier conception of the Faith, so that from this afflicted Church may come a new Reformation which will extend far and wide in Christendom, and History may repeat itself.

W. H. F.

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**BACK TO GOD.** By W. Thompson Elliott, Vicar of Leeds ; Honorary Canon of Ripon ; Canon Emeritus of Liverpool. With a Preface by the Archbishop of Canterbury. *Nisbet & Co. Ltd.* 2s. 6d. net.

At the recent Oxford Conference of Evangelical Churchmen one of the most forceful papers was read by Canon Thompson Elliott on "The Responsibility of the Church to the Nation." It is not printed with the other Conference Papers in this number of *THE CHURCHMAN* as the Canon said that the chief points with which he dealt were to be considered in a book which was to be published soon after the Conference. It has now been issued under the title *Back to God*, and we are sure that many, including especially those who heard his paper at the Oxford Conference, will be glad to have the fuller consideration of the subject in this volume.

The book is addressed primarily "to those who have good will



towards Religion, but recognize no very definite responsibility in regard to it." It has been inspired by the "Recall to Religion" made by the Archbishop of Canterbury on the last Sunday night of 1936, and the Archbishop has written a brief Preface in which he speaks of the Vicar of Leeds as a man of vigorous mind, deep earnestness, and wide experience. He feels sure "that many who read it will be helped by him to begin or to renew the Christian life and witness." After a brief Introduction in which a general survey is made of the present moral and spiritual condition of the country, and of the opportunity which the Coronation of our King has given for a renewal of religious life, the Canon goes on in three sections to deal with his subject in greater detail. He first describes the present condition. He notes the various favourable conditions there are in the strong religious instincts of the English people, and in the moral progress that is evident in recent years. "There has been a general advance in the sense of decency of behaviour." At the same time, there are many "adverse currents." Western civilization has been secularized and this is due, to a large extent, to the rapid urbanization of the population. The development of Materialism has resulted in Totalitarian States with their soulless discipline, making men mere cogs in a machine. There is, however, a turn of the tide. We are at the end of an epoch, and the future will depend very largely upon what the Christian Church can make it. This leads to the consideration of the question, "What are the Churches for?" By the Church he means all Christian denominations, and it exists for three definite purposes. First, in order to minister in spiritual things to those people who belong to it. Secondly, to carry out the message of the Gospel beyond its own borders to people who do not belong to it; and thirdly, besides this pastoral and evangelistic work there is what may be called "social" work, which represents the influence of the Church upon the whole tone and character of the life of the community. There is a Christian way of dealing with such problems as those of Housing and Unemployment, and international relationships. These demand the highest degree of loyalty. "Half-hearted Christianity is not going to save the world." "What then do we need?" is the subject of the third section and under the heading "Evangelism" the various methods by which parochial work may be made effective are considered. The preaching of the Gospel is a prime duty of the Church in its normal activities. To be effective the Preacher must have his message, and it must be true witness. Advice is given as to the best means of an effective approach to young people, and the usefulness of Fellowships is emphasized. The spirit of loyalty to the Divine Leader is essential. The next chapter deals with the needs of the individual in prayer, worship, and service. The importance of prayer and its true nature are appropriately emphasized, and the need of Public Worship is indicated "for the central activity of the Church is worship on which everything else depends." The closing chapter is an appeal for Rededication in which three things in particular are laid down as necessary. The recovery of the habit of daily prayer, loyal membership of a Christian congregation, and some form of active

service. Those who desire to make the "Recall to Religion" effective will find this little book a most useful guide.

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WESTMINSTER ABBEY: THE EMPIRE'S CROWN. By Jocelyn Perkins, M.A., D.C.L., F.S.A., Sacrist of Westminster Abbey. *Duckworth.* 7s. 6d. net.

Westminster Abbey is always an object of great interest to the members of the British race wherever their lot may be cast throughout the world, but it has been of special interest during these last months as the scene of the Coronation of their Majesties King George VI and Queen Elizabeth. Dr. Jocelyn Perkins has done a valuable service in bringing out this book at a time when tens of thousands from every quarter of the globe have had their attention concentrated on the building, and he has well fulfilled his purpose "to bring to mind the meaning of our Abbey and what it stands for as a factor spiritual and political, historical and artistic, in the story of our race." The book is not only well written but also excellently illustrated by a number of photographs. As Sacrist of the Abbey for many years he has had excellent opportunities of studying its history, and has made himself familiar with all the interesting details of its records. He has made excellent use of his wealth of knowledge and many readers will be grateful to him for the full and accurate account that he has given of the history of the Abbey and its various artistic beauties. He begins with a description of the original condition of the islands in the Thames and the legends associated with them. He then tells of Edward the Confessor's work and the historical association of the Abbey with his name. He records "How the Abbey grew," and the wealth which successive Sovereigns spent upon it, especially Henry VII whose beautiful Chapel, "one of the most marvellous creations of expiring Gothic," receives special attention. The Abbey has suffered like many other buildings at the hands of restorers and renovators. One especially, James Wyatt, "the destroyer," is singled out for special reprobation. No building is safe from the vagaries of successive ages of varying artistic ideas, and our own is no exception. A long chapter is devoted to "The Church of the Sovereigns" in which the interest of many Monarchs is narrated. In the chapter on "The Church of the Monks" Dr. Perkins seems inclined to sympathize with those whom Mr. Geoffrey Baskerville in his recent book *English Monks and the Suppression of the Monasteries* describes as "the Sentimentalists." He does not mention that the Abbey enriched itself at the expense of many parishes, especially some on the banks of the Thames to which they ministered by sending a Monk to conduct the Sunday services. In the reign of Elizabeth the great change came and the Collegiate Church was established. From this time on it became "The Church of the Dean and Chapter." It was a home of Preachers, Scholars, and Divines, among whom the names of Lancelot Andrewes and Atterbury are conspicuous, and Dean Stanley in later times. It has been "a nursery of England's youth" and Westminster School has always been closely associated with the Abbey. It has also been

“a school of Church music” and a model of worship until in recent times some ritualistic innovations have not improved the simplicity of its former rites. As “The Church of the Nation” the Abbey has been a centre of civic life, the cradle of the great council of the Nation, a treasure house of sacred art and the resting place of England’s mighty dead. The closing chapter is devoted to “The Church of the Empire” and tells of the many important events in our history which have associations with the Abbey. An admirable index completes a book that will be a treasured possession by many, and while the author states that it is not intended to be a guide book it will undoubtedly be of special usefulness to visitors to the Abbey as it contains most interesting accounts of the various features of interest in the building.

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THE BIRTH OF CHRISTIANITY IN THE LIGHT OF TO-DAY. By Edith Ratcliffe. *Allenson*. 5s.

This is a posthumous work. The MS. was found amongst the papers of the authoress when she passed to higher service. It is a companion volume to her previous volumes *The Four Gospels in the Light of To-day* and *St. Paul and His Writings in the Light of To-day* and so completes a summary of the New Testament writings. At a time when the study of the Bible is being pressed in so many directions this book will be welcomed by many. It sets forth the most recent findings of N.T. scholars “in such a way that the reader should be stimulated to a further, deeper and more detailed study.” Whether the gifted authoress is justified in dating the “Pastoral” epistles in the early part of the Second and 2 Peter and Jude in the middle of that century are matters that are not yet settled by modern scholars. There is much in this book which we would question, but the statement of the modern position is set forth clearly and unambiguously and in an interesting way. Each chapter has six or seven points for reference and further study.

A. W. PARSONS.

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CHRISTIAN FREEDOM IN THE MODERN WORLD. By Lesslie Newbigin. *S.C.M.* 2s. 6d.

This book is a careful study of the fundamental principles of Christian Ethics and will prove helpful and suggestive to clergy and others who are concerned about the standards of morality in the modern world. It is also an examination of the views of Professor John Macmurray, particularly in his *Freedom in the Modern World*. The author criticizes all morality of the legalistic type and believes that the category of duty is vital to a personalistic view of the world. “To the paradox of law and freedom there is no solution apart from the Christian Gospel of forgiveness. What that Gospel provides is not a solution which is here and now complete, but a new motive and a new direction, a road on which, when once our feet are set, we travel with an ever clearer vision of the goal.” That is well said. There are many things which are well worth reading in this book.

A. W. PARSONS.

GOD'S HOUR. S.P.C.K. 1s. 6d.

This little book for children in Church and at home is compiled by Pleasance Moore-Browne and has a commendatory preface by the Bishop of Bristol, whose wide experience in Children's Services entitles him to an opinion which we are happy to share. It is an excellent collection. It will be of great value to children for personal use and to parents, teachers and clergy who lead the devotions of His little ones.

A. W. PARSONS.

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WHY THE CROSS? By the Rev. H. E. Guillebaud, M.A. *Inter-Varsity Fellowship of Evangelical Unions.* 2s. 6d.

The author of this book is, we believe, a missionary in Ruanda, a mission working under C.M.S., which appoints missionaries who are what is commonly known as conservative. We think that we possess all the publications of the Inter-Varsity Fellowship. They publish very many excellent books from 39 Bedford Square, W.C.1. They are all designed to help and not to hinder believers in their acceptance and understanding of the fundamental truths of the Christian Religion. The Rev. H. E. Guillebaud has proved himself to be a great translator of the Word into the speech of the peoples of that part of Africa in which he works. Here he brings his powers of mind and spirit to translate the Word of the Cross. This is a book which really comes to grips with those who are teaching a view of the Atonement which does not do justice to the language of the New Testament. Mr. Guillebaud asks: Is the substitutionary atonement Christian? and devotes Part 1 of his book to a satisfying answer. Part 2 deals with the question: "Is substitution immoral or incredible?" A book to be bought and read carefully and appreciatively with one's Bible by one's side. There are some most valuable notes.

A. W. PARSONS.

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THE MAGNET OF THE HEART. By the Rev. Robert Menzies, M.A., of Camphill Church of Scotland, Glasgow. *James Clarke and Sons.* 3s. 6d. net.

This volume contains five groups of addresses aimed at presenting the Gospels in such a way as to evoke personal allegiance to the Lord Jesus Christ. They are described on the dust cover of the book as "Modern Evangelistic Sermons," and both epithets are well chosen. The writer's experience has led him to the deepening conviction that there is still a commanding place for an evangelical message, which brings to this disillusioned age the incomparable benefits of the only Redeemer of man. The addresses are admirably grouped under the following titles—"The Significance of Jesus," "His Exclusive Claims," "His Benefits," "His Challenge," "His Offers." They are arresting, clear, instructive and suggestive. It is refreshing in "modern" sermons to find a writer who is not afraid to declare that "the central problem of human existence is not suffering but sin"—

a monosyllable almost entirely absent from the humanitarian gospel of the 20th century.

It would be a good thing if a copy of this little book could be placed in the hands of every newly ordained minister as a help to him in sermon preparation and a guide to the kind of sermons that are so badly needed to-day.

C. E. WILSON.

LET'S GET THINGS RIGHT, by T. H. Somervell, M.A., M.B., B.Ch., F.R.C.S. *Student Christian Movement Press.* 2s. 6d. net.

Dr. Somervell of Mount Everest fame will at once command the respectful attention of readers. The style is unconventional, and the appeal is specially to young people. The book touches upon a wide variety of subjects in its 90 pages. The main theme is—"What difference does Christ make to the life of the man who accepts Him as Lord?" After a chapter on "Personal Experiences," the writer deals with "Christ and God," "Christ and the Choice of a Career." Then follow four chapters on "Christian Thinking" as applied to Sin, Social Life, Politics, Service and Civilization. Chapter VIII is entitled "Christ and Human Life," followed by "Christ and Foreign Missions," "Christ and the Use of Money." The closing chapter is "Jesus Christ and the Future of Mankind."

The viewpoint is that of one who has known life both with and without Christ. Though still a "Learner," he is continually finding out more and more ways in which allegiance to Christ alters one's outlook, one's reaction to circumstances, one's family life, friendships and occupations.

C. E. WILSON.

THE INCREDIBLE CHURCH. By J. E. Stevenson, formerly Editor of *The Scots Observer*, with a Foreword by Canon C. E. Raven, D.D., Regius Professor of Divinity, Cambridge University. *James Clarke and Co. Ltd.* 3s. 6d. net.

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