

members of the Groups, as well as by the type of young men and women who give themselves to the work, going forth without script or purse and trusting their all to the work of the 'Kingdom of God.' If we analyse the movement from this point of view we discover that there are many factors in the appeal. Probably the most prominent is the factor already mentioned that these young people go forth and risk all for Christ and His Kingdom. Such abandonment, such an experiment of faith whenever and wherever practised has its appeal to the heroic in man. It may have been one element in the appeal of Jesus, that He called men to go forth not knowing where they went and that He had no place to lay His head. It certainly was so in the case of the Mendicant Friars and the Waldensians. Garibaldi's appeal for volunteers and the response made to it belongs to the same order of facts. The faith that goes forth not knowing where it goes, that takes its fate in its hands, scorning laborious days and courting dangers for the Kingdom's sake, always commands respect and inspires response. It is so in the case of the Groupers. Another element in the appeal is to be found in the strange methods and what may be called the 'unusual and unexpected technique' of the movement. There are no stereotyped orders of service, no hymns, and a free and easy style with direct terms and even slangy phrases. There is an absence of theological terminology and even of religious expressions, so that religion is brought out of the usual channels and ruts and becomes more like the everyday matter and the layman's business which it was meant to be. Here also something is probably due to an element of antagonism, or if not of antagonism, of indifference to, and lack of reverence for, the ordinary methods of the churches. Side by side with these facts we must place another,

that of the type of young men and women who form the Groups. They belong mainly to the better classes, most of them are young university men, swaggering and unconventional in dress and spirit, good-looking and with a considerable element of physical charm and even of sex appeal. *For Sinners Only* makes this element very prominent, and it certainly cannot be ruled out as a factor that constitutes the appeal of the movement. Lastly, there is an element that makes a strong appeal to many, although it may become, and really is even now, one of the sources of weakness in the best religious life of the movement. It is that all the emphasis seems to be thrown on faith at the expense of knowledge, and there is a tendency to stress the antagonism between the two. It is again a matter of 'heart' against 'head,' of instinct and intuition against reason. In an age of excessive intellectualism with its over-elaboration of science and an over-development of the scientific spirit, such a reversion seems to follow inevitably, as may be seen in the frequent revival of mystical religion in the ages of intellectualism. It is a protest of the whole man against too strong an emphasis on one aspect of his personality, and as such it has its appeal. But it has its dangers also and the Group movement must guard against this. A faith that ignores knowledge and a life that is indifferent to reason cannot long survive. The leaders must therefore push their way back to a nobler and more satisfying conception of God, and place their faith in a grander and more commanding Christ than hitherto they have reached. To do this they must face up to the reason of things and think their way to the living and changeless elements of a real religious life. When they have done this there will be no limit to the possibilities and the power of the movement.

Literature.

THE CHRISTIAN AND WAR.

WE bring to the notice of our readers four publications on this very vital topic. That it is a vital subject no one, we imagine, will deny. Nor will any deny that recent world-events have made it perhaps more perplexing than it was. Who is happy about Abyssinia, or Manchuria, or China;

and who can say what was our national duty about any of them? The four writers we are briefly to consider are as uncertain on such a practical problem as any of us. They all take the perfectly reasonable position 'it is not for us to give ready answers to highly complicated world-problems, our point just is that War is utterly unchristian.' All four are men of acknowledged weight in discussion, all are

scholarly, all are eminently sane. Further, none of them speaks in that irritating accent of self-conscious superiority which marks some Pacifists and confirms the non-Pacifist in his views. For some Pacifists are about the most militant people we know. No, all these have a case to state, and they state it with courtesy and calmness, recognizing that as yet conscientious men are on the other side too.

First, we have Professor G. H. C. Macgregor's *The New Testament Basis of Pacifism* (James Clarke; 3s. 6d. net), which has been before the public for some time. With clear judgment Dr. Macgregor expounds the New Testament passages which bear on the subject, and a very valuable item in his book is the appendix which prints fully all the relevant passages. He has little difficulty in disposing of the verses which anti-Pacifists quote, and his interpretation is enormously strengthened by the circumstance that no ancient Father, or indeed any exegete of consequence, ever found in them a justification for war. In Dr. Macgregor's view this really settles the question; if the New Testament contains nothing that can be even distorted into a defence of war, but much pointing the other way, the duty of the Christian is surely plain. At whatever cost, the individual Christian should renounce war. Dr. Macgregor is not a Tolstoian in rejecting all restraint by force. His point is that while 'police' force may injure the wicked for the common good, war is blind destruction wrought upon the personally innocent. In his view the whole subject must be treated upon the basis of three postulates: (1) the first principle of Jesus' ethic is love towards one's neighbour; (2) this ethic in turn is based upon belief in a Father God who sets infinite value on every individual human soul; (3) all the teaching of Christ must be interpreted in the light of His own way of life, above all of His Cross.

His conclusion is that the Church should take her stand quite definitely and unambiguously on the Pacifist side. The sub-Christian components of the State may be doing their duty, as they see it, in resisting invasion—as the less of two evils—but the Christian will take no part in fighting; and he holds that the practical results of war, as it has come to be, would exceed in damage and loss any that might follow from non-resistance.

Second, in *Christian Attitudes to War and Peace* (Oliver and Boyd; 6s. net), Professor T. S. K. Scott-Craig, M.A., B.D., gives a very interesting and informative account of the discussion as it has historically been carried on, leading to an

explanation of his own practical suggestions. It is an impartial, well-balanced book. He knows the strength of the Pacifists' arguments. He knows and acknowledges the strength of the position of those who while hating war cannot go all the way with the Pacifists. His own conclusion is 'we cannot hope for a united Christian front to the problem of war; but we can work for a closer co-operation among Christian groups which have so many fundamental principles in common. Perhaps it is even more important that we should co-operate more effectively with those outside the Visible Church, who share that liberal philosophy from which the Church itself has learned to profit. However black the international situation may be, and however disunited the Church may show itself, the liberal Christian is not wholly despondent. He believes that his principles are in accordance with ultimate Reality and that, if not now then in the coming generations and as the fruit of much patient labour, those principles will be realized in the conduct of disputes between the nations. And as an immediate task he will work for a truly international court and an effective police-army.'

We have quoted this conclusion at length not only because it is so well expressed but because it is so far in agreement with that of all the writers we are considering.

For third, Canon Raven in *War and the Christian* (S.C.M.; 5s. net) insists in his own forceful way that such 'patient labour' to arrive at a common understanding among Pacifists and Peace-lovers who are not Pacifists must begin at once. He himself is as strong a Pacifist as Professor Macgregor, and much more irritating, for he sets out, as he tells us repeatedly, to be deliberately provocative. In the earlier part of his book he makes great and effective play, demolishing the more familiar and anti-Pacifist arguments. But what makes his book most valuable is the concluding section, in which he implores Pacifists and non-Pacifist Christians to stop shouting at each other and get down to an approach to mutual understanding. His call is not to the Church but to the individual. The Churches, he very truly observes, cannot speak with a united voice because they are not of united mind. And if a Church did make a pronouncement prematurely either for or against Pacifism schism would result; the breaking-point in some cases is dangerously near. Therefore let there be discussion, plenty of it, in all sorts of groups or circles, and Canon Raven is confident that all real Christians will discover that they are much nearer agreement than they thought they were. He holds, as Dr.

Macgregor does, that an ethical question leads back to a theological one, and so he believes that grappling with the problem of the Christian attitude to war might lead to re-examination or restatement of the basal affirmations of our Faith.

Lastly, we have quite a small but pungent pamphlet, *Pacifism and Christian Common Sense* (Mowbray; 1s. net), by Archdeacon Percy Hartill, B.D. In small compass it contrives to discuss—and discuss with great ability—a number of big questions including the moral use of force, war and moral evil, defensive war, war for international security and the alternative. Within the compass of forty-seven pages it is obvious none of these topics can be handled fully, yet each is treated suggestively. The author is a thorough-going Pacifist but realizes with our other writers the real practical perplexities. In answer to the question, If the nation is involved in war what is the duty of the Christian? he sees clearly the enormous complications involved. We shall all be involved directly or indirectly. Any factory hand will be assisting the armed forces. What then? Conscience must decide for each, but broadly it may be held, the writer thinks, that while the Christian will refuse to fight, he will not necessarily refuse to go on with his work, even if it be making munitions.

KERR LECTURES.

The Rev. Edgar P. Dickie, M.C., B.A., M.A., B.D., Professor of Divinity, the University of St. Andrews, is to be congratulated not only on the prompt issue of his Kerr Lectures for 1937 (delivered at Trinity College, Glasgow, towards the close of the year) but also on the Lectures themselves, which are a timely contribution to Christian Apologetics. They deal vitally with that vital topic of present-day theology, the nature of revelation; and their standpoint is adumbrated in the title, *Revelation and Response* (T. & T. Clark; 10s. net).

The Barthians are rightly insisting, says Professor Dickie, that knowledge of God comes not by search but by revelation. But it should be added that, although man is unable to find his way to God, he is able to respond to God. And the relation between revelation and response involves the exercise of human reason. Deny the authenticity of reason's judgment and you make it impossible for man to tell when God speaks to him.

Mr. Dickie examines the idea of revelation in the light of modern tendencies in psychology, ethics, and philosophy. He considers in particular the

subjects of Revelation and History, Religious Certainty, and the Finality of the Christian Gospel.

Though Christianity rests on history it cannot be explained in terms of history alone. As for the recent movement of Form-Criticism it has strengthened the testimony, not of the historians, but of the 'histories of souls.' In the discussion of Religious Certainty it is shown how the difficulties inherent in Barth's theory of religious knowledge ('the vertical hypothesis') may be overcome by Karl Heim's theory ('the Bethel hypothesis'). In the concluding discussion the Finality of the Christian Gospel is found neither in morals nor in piety but in the offer of forgiveness, and it is summed up in the confession 'Jesus is Lord.'

It will be gathered that Mr. Dickie ranges over a wide field, and it may be here observed that he has not attempted to work his material into a formal unity. Perhaps with more time at his disposal before publication he could have achieved this. On the other hand, the strength of the book lies not so much in constructive presentation as in criticism. Mr. Dickie has an acute and critical mind, and many will be grateful to him for exercising it so vigorously on so topical a subject. He is well read in the recent literature, both English and German, and one of the most useful portions of his book (if one of the most difficult to follow) is its exposition of Karl Heim's dimensional theology.

The book is rich in illustrative instance drawn from literature and experience, and the author is obviously of opinion that theology and humour need not be dissociated. Its value for the reader would have been enhanced if the expositions had been more clear-cut in places and if the constructive aim had been briefly set forth in an Introduction. Yet we welcome the useful summaries prefixed to each chapter. We bespeak for the volume a wide circulation.

ANCIENT SMYRNA.

From the epistle addressed to the angel of the Church at Smyrna, Biblical readers know this city as a rich, prosperous, and dissolute one, largely inhabited by Jews bitterly opposed to Christianity. It was a place where Christian persecution might be expected, and indeed actually appeared. But the Church seems to have remained faithful to Christ, and though poor and oppressed was spiritually rich. The history of the city is therefore of peculiar interest to Biblical students, but unfortunately it has never been completely and

systematically unfolded. There have been monographs by Oikonomos, Lane, Slaars, and others, and brief notices in periodicals, dictionaries, books of travel, commentaries, and similar publications, but it has remained for Dr. C. J. Cadoux, the Mac-kennal Professor of Church History at Mansfield College, Oxford, to fill the gap, and New Testament scholars the world over will feel grateful to him. In *Ancient Smyrna: A History of the City from the Earliest Times to 324 A.D.* (Blackwell; 25s. net) he gives a welcome study of the whole subject, based on all the available literary and monumental evidence. The learned author has special qualifications for the work, for not only was he born in Smyrna and has studied its history on the spot, but in Oxford he has had access to all the pertinent literature, less accessible elsewhere.

After a survey of the geography of the neighbourhood of Smyrna (or 'Zmyrna,' as the name appears in 64 out of 205 cases in inscriptions), Dr. Cadoux describes the successive phases of the city's history from the invasion of the Hittites about 2000 B.C. down to the time of Constantine. He fails to distinguish between the Hatti (or 'Proto-Hittites') and the invaders who took their name (after settling at Hattushash), but otherwise the description of Hittite rule is wonderfully accurate. The buildings at Smyrna, its civic institutions, its gods and goddesses, and other matters are fully dealt with. Two of the most interesting chapters are those on the Jews and Christians in the city. The author is probably correct in his view that the Church was not founded by Paul, but by others (perhaps from Ephesus) before this apostle visited the city, and that its origin dates from some point within the period A.D. 53-56. He is no doubt right also in accepting the traditional belief that, when Domitianus was killed (A.D. 96), the Apostle John was released from his confinement in Patmos and returned in safety to Ephesus, from which place he was persuaded by the Milesian Christians to visit the Smyrnaian citizens (not the Church) and preach to them. In a valuable footnote, extending to nine columns, Dr. Cadoux discusses the credibility of the *Vita Polycarpi*. He inclines to believe that Pionios is in all probability the author, and accepts its assertions as in the main worthy of trust, without feeling obliged to reject the statements made by Eirenaïos. Footnotes are numerous on almost every page of the volume, and will be welcomed by the reader for the valuable information they contain as well as for their references to authorities. There is a complete bibliography, a

number of plates, three excellent maps, and a most useful index of fifty-two columns. We venture to say that the volume will become a standard one, a necessary adjunct to every New Testament scholar's library, and a mine of information to all interested in the origin and history of the Early Christian Church.

THE ENIGMA OF THE FOURTH GOSPEL.

Following upon his earlier work, 'The Messiah Jesus and John the Baptist,' Dr. Robert Eisler has written a remarkable book, *The Enigma of the Fourth Gospel* (Methuen; 12s. 6d. net). Briefly stated, his theory is that the Gospel was written about A.D. 115 by John, a son of the high-priest Annas. Using the traditions of Lazarus, the Beloved Disciple, John dictated his Gospel to his secretary Marcion, who maliciously seized the opportunity to introduce his distinctive doctrinal ideas into the work, with the result that the Evangelist was compelled to subject the Gospel to a hurried, but unfortunately incomplete, revision. Like all Dr. Eisler's work, this theory is supported by much erudition, but it is sadly wanting in critical judgment. Among the doubtful expedients by which it is supported may be mentioned: a dubious reading of the Anti-Marcionite Prologue to the Fourth Gospel; a confident but improbable claim that Irenaeus does not mean John the Apostle when he speaks of 'John the disciple of the Lord'; a tentative identification soon treated as a fact, of the John of Ac 4⁶ with Theophilus the high-priest; a gratuitous tampering with the text of Ac 12²; an arbitrary transposition of sections in Ac 11-15; a preference for the Western reading in Gal 2⁹; an acceptance of the uncertain Papias-tradition regarding the martyrdom of James and John; a confident assertion that these are the two witnesses of Rev 11³⁻¹¹; and a claim that the Gospel still contains traces of Marcionism. The discerning reader will not feel that Eisler has solved the enigma of the Fourth Gospel; but he will be less certain that he has solved the enigma of Eisler himself. In sum, we may say that the book is valuable mainly for the information it misapplies and for a series of beautifully executed portraits of Eisler's heroes.

HUGH ROSS MACKINTOSH.

Messrs. T. & T. Clark have published a volume of sermons by the late Professor Mackintosh, with a Memoir by his friend Professor A. B. Macaulay—

Sermons by Hugh Ross Mackintosh, D.Phil., D.Th., D.D. (7s. net). 'Lives' of prominent theologians are at a discount to-day. Publishers are shy of them. They are not bought or read. The only thing that vindicates a full biography is that its subject was intimately connected with some big movement. An almost perfect example is Sir George Adam Smith's biography of Henry Drummond, which contains a classic account of the Moody movement. But there was nothing like this in Dr. Mackintosh's life. It was a placid stream. There were torrential episodes in his time—Modernism, Barthianism, Fundamentalism—but he was identified with none of them. He went his own quiet, efficient way. There was nothing to chronicle except the production of books. Dr. Macaulay's tribute in this volume is therefore adequate in extent. It is also very well done. He knew his friend probably better than any one else outside the family circle, and he helps us to see the man as well as the theologian. There is insight too, and genuine admiration, with the touch of friendly exaggeration which we have a right to expect. The memoir is sufficient, and it could not have been done better.

Dr. Mackintosh occupied a high position in the theological world. This was not because of any original contribution to theological thought. As Dr. Macaulay shrewdly observes: 'Hugh's pre-eminent gifts lay less in the direction of speculative thinking than in that of penetrating criticism and lucid exposition.' Add to that a quite extraordinary gift of expression, and you have the secret of the great work he did for theology. Within the region thus indicated he had unusual intellectual powers, and the merit of all that he accomplished was a clear-sighted and penetrating exposition of the Catholic creed. He was neither heretic nor traditionalist. He pursued the middle way, and that with an insight and grasp which had their roots in a profoundly religious life. He had what Bagehot calls 'an experiencing nature,' and his orthodoxy came not from argument but from a deep, spiritual experience.

This was evident nowhere so clearly as in his preaching. The sermons collected in this volume are typical of his pulpit work. He was keenly interested in the mechanics of sermon-making, as all great preachers are. But this interest was superficial. His real concern was to get over a gospel that would win souls. His preaching was evangelical, Biblical, expository, interesting, and finished. It had neither eloquence nor drama in it except the eloquence of truth and the excitement

of 'the greatest drama ever staged.' In the sermons before us one can hear the quiet, serious, cultured voice pressing home some great evangelical message with an appeal that touches something deep in us. He was always heard gladly by cultured and uncultured alike because he was simple and dealt with the simplicities that we all want to hear and believe.

This volume is a worthy memorial of its subject, and will preserve for many the image of one who was above all else a good man. Dr. Mackintosh was not only a devout Christian: he was very human. It is a revelation that he played football, but many have cause to know that he was almost a first-class golfer. And you could not be long in his company without realizing that he had a keen sense of humour. His goodness was therefore not oppressive. But it was very real, and Dr. Macaulay deserves our gratitude for the tender and beautiful offering he has made to his friend's memory.

LITTLE GIDDING.

Nicholas Ferrar of Little Gidding (S.P.C.K.; 12s. 6d. net), by Mr. A. L. Maycock, is a biography of 'one of the greatest Christian Englishmen that have ever lived,' 'one of the wisest and best men that have ever adorned the Church of England.' It is a very interesting book, learned yet human, and its value is largely the outcome of Mr. Maycock's study of the collection of Ferrar manuscripts at Magdalene College, Cambridge. After giving an account of Nicholas Ferrar's education at school and college, of his travels in Italy and Spain, and of his connexion with the Virginia Company, the biographer goes on to relate how the manor of Little Gidding was purchased and became the scene of 'a story fragrant with the sweetness of the Christian virtues and radiant with the light of Christian joy.' It was on this story that Short-house drew in his famous novel, 'John Inglesant.' The place, the household, and the rule are all carefully described by the biographer. An account is given of Nicholas' wide circle of friends, including such names as those of Richard Crashaw, George Herbert, and Bishop Williams. Certain enterprises upon which the household of Little Gidding engaged themselves are also described; and, finally, Nicholas' later days.

Mr. Maycock concludes: 'As one stands by that plain, nameless tombstone outside the little church in the remote fields of Huntingdonshire, one wonders whether Little Gidding will ever again become more than the occasional resort of a few interested

antiquaries. Will the torch ever be relighted in this holy place? Will it ever again belong to a community who will pass to and fro from the church in procession for the daily offices, following "the good old way" of devotion to the service of God and their fellow-men?'

QUAKER HISTORY.

Children of Light (Macmillan; 12s. 6d. net), edited by Howard H. Brinton, is a collection of essays by various writers, students of Quaker history, in honour of Rufus M. Jones, himself a well-known historian of Mysticism and Quakerism. 'Children of Light' was an early name for the Quakers, and these studies illustrate various ways and means by which the 'Inner Light' was followed by its children. The chapters are approximately in chronological order of subjects with similar subjects grouped together. The first five essays deal with the founders of Pennsylvania and New Jersey, the next three with Quaker dealings with the Continent of Europe as carried on in Hebrew, Latin, and Dutch. Quakers during the American revolution are represented by two essays. The next four deal with various aspects of life in the Society of Friends in the eighteenth and nineteenth centuries, and the final essay presents general considerations which have a bearing upon the whole history of Quakerism.

Of the essayists, Herbert G. Wood and Henry Joel Cadbury are perhaps the best known on this side of the Atlantic. But many will turn with interest to Mr. Brinton's study, in the final essay, of 'the principal stages and the main turning-points' in the religious life as these are described in Quaker autobiographical journals, of which approximately one hundred were considered by the essayist. Here are the stages that usually appear: Divine revelations in childhood; compunction over youthful frivolity; period of search and conflict, conviction, conversion; seasons of discouragement; entrance upon the ministry; adoption of plain dress, plain speech, and simple living; curtailment of business; advocacy of social reform. These stages are illustrated one by one. Though the word itself is seldom found in the journals, conversion was the central event in the spiritual progress of the Quaker journalist.

A Self Worth Having, by the Rev. Professor W. G. Chanter, D.D. (Abingdon Press; \$1.25), is an

excellent bit of work. It is at once psychologically penetrating and soundly Christian. The writer has his eye on modern life, especially as lived in America to-day; he is alive to its perils, and he knows the remedy. To illustrate what is involved in any self really worth having he presents a very fresh study of the personality of Jesus, especially in His reaction to temptation. There are six chapters in the book dealing with such topics as the Fallacy of Drift, the Way to Freedom, the Self and Self-denial. One of the finest is on Faith as the Real Self's Native Air. Written throughout in a vigorous style this is a courageous and stimulating book.

The Augustana Book Concern have had the excellent idea of issuing a volume of Meditations and Prayers in very large type for the use of old people. The title is *At Eventide*, by Bishop Gottfrid Billing, rendered from the ninth Swedish edition by E. W. Olson, and the price is \$1.25.

Professor Allan Barr, M.A., of the United Free Church College, Edinburgh, has conferred a great boon on students of the relations subsisting among the Synoptic Gospels by constructing and publishing *A Diagram of Synoptic Relationships* (T. & T. Clark; 4s. net). It is a work of great ingenuity and skill. It presents the student with the Synoptic problem at a glance. By the use of different colours one sees the material common to all three, the material common to Luke and Matthew but not to Mark, and the material peculiar to each. Then by cross lines one can immediately trace differences in order of presentation. Further, the relationships of every individual verse in each Gospel are distinctly shown, if it is represented in either of the other two. That the diagram will be of vast service is evident. It will not render the familiar 'Synopsis' of Huck superfluous, but as an adjunct its value is patent. We congratulate Professor Barr very cordially on his achievement, as ingenious as laborious; and in a production of this kind a very special meed of praise is due to the printers. The diagram folds neatly and conveniently into book form and is prefaced by a succinct and illuminating exposition of the present positions in the study of the Synoptics.

The Development of the Supernatural in Human Experience (James Clarke; 6s. net), by the Rev. Wallace Deane, M.A., B.D., seeks to illustrate that aspect of man's religious development which has been described as 'the transference or sublimation of wonder.' Mr. Deane has made a special study

of primitive man and has already written on Fijian Society. In this book he deals with such subjects as wonder, imagination, myth and mystery, miracle and law, miracle and 'the new marvellous.' There is a certain discontinuity between his chapters, but he has succeeded in embodying within them a great deal of interesting matter, both old and new. The standpoint consistently maintained throughout the book is theistic and Christian. His final contention is that 'the essence of the wonderful is personality,' and that 'personality . . . has itself a value which is not complete without a personal destiny.'

Expository Studies in St. John's Miracles, by Mr. T. Torrance, F.R.G.S. (James Clarke; 5s. net), is presumably by a layman, though the reprehensible habit of authors who leave out the 'Rev.' before their names sometimes leaves the reviewer at a loss. The book before us is the product of much careful study, and the exposition has much to commend it. It is earnest, evangelical and sometimes suggestive, and doubtless ministers who dig in it may turn up something of value for their own uses. The author deals with ten miracles, from the Cana incident to the second miraculous draught of fishes, and he rightly regards these miracles as 'signs,' expressive of the purpose of Jesus' mission in the world. We must recognize with respect work into which the writer has obviously put a great amount of heart and mind; and many who share his evangelical traditionalism will find light and help in his earnest words.

The fourth centenary of the 'setting-up' of the English Bible in the parish churches is having the happy effect of turning many minds to a fresh study of the sacred book. The National Council formed to arrange for the due commemoration of this notable event has, among other things, asked the Rev. Canon Vernon F. Storr, Sub-Dean of Westminster, to write a suitable handbook on the Bible, and he has now published *The Light of the Bible* (Hodder & Stoughton; 1s. net). It is written in a clear and simple style. Convinced that the present neglect of the Bible is due in large measure to perplexity arising from newer views of inspiration, the writer gives an explanation of what these views imply and of how they make the Bible a new book. He follows this up with an outline of the course of Bible history and of the revelation of the living God given therein. In conclusion, he calls attention to some of the great stories and literary gems of the Bible. It is all very sane and persuasive and

should prove a stimulus and a useful guide to many.

Fishers of Men, by the Rev. W. Edwin Bywater (Independent Press; 3s. net), is a series of brief 'studies in the twelve apostles.' The difficulty about such studies is that while the available material is very abundant in some cases, in others it is meagre or practically non-existent. The writer has made the most of his material and produced a very readable book. He does not touch on critical questions or enter into the minutiae of exegesis. His aim has been 'to show the disciples as they really were, to understand the facts which emerge from a study of their behaviour and to learn the lessons which they teach.' In the pursuit of this aim he has attained a very commendable measure of success.

Messrs. Longmans have made it possible for every one to obtain a copy of Professor William James's *The Varieties of Religious Experience*. They have published the volume clearly printed and well bound at 5s. net.

Among its other activities the National Council formed to commemorate the fourth centenary of the English Bible has had the happy idea of reprinting some notable essays on the Bible as literature. These essays are six in number. They include three by Sir Arthur Quiller-Couch on Reading the Bible, one each by W. Macneile Dixon and A. Clutton-Brock on The English Bible, and one by John Livingston Lowes on The Noblest Monument of English Prose. The Bishop of Durham contributes an introductory essay, and the whole is published under the title of *The English Bible*, edited by Canon Vernon F. Storr (Methuen; 3s. 6d. net). This little book is a real literary feast and ought to have a wide circulation among intelligent youth and especially in the student world.

Messrs. Nisbet & Co. are issuing a series of half-crown books under the general title, 'The New Library of Devotion,' and under the general editorship of the Dean of St. Paul's. It is the aim and hope of the Editor and the Authors 'to give some guidance and encouragement in the spiritual life in harmony with the best religious thought of the day.' We have before us the volume of the series entitled *The Mercy of God*. It comes from the pen of the Right Rev. J. W. Hunkin, O.B.E., M.C., D.D., Bishop of Truro. It is based on the words of

Scripture, chosen over a wide field, including the Prophets, the Psalms, Jewish writings in the Old Testament and the Apocrypha, the Gospels, and the New Testament generally. The quality of mercy in man is discussed at the close, with illustrations from history and modern experience. We cordially commend the book for devotional reading.

Impending Great Events, by Mr. John Ritchie (Pickering & Inglis; 2s. 6d. net), is the title of a series of addresses on the Second Advent and the dread happenings of the last times as the writer understands them. The prophecies of Daniel and the Book of Revelation are interpreted in the most literal way, and only readers of the same way of thinking will be able to agree with the writer. He fixes no date for the Second Advent but believes it to be so near that 'there will not be time for many more books on this subject.' As for the millennium, 'the chronic grumble of the farmer will no longer be heard on the earth, and I suggest that this of itself is sufficient evidence of the millennium!' Mingled with much that is fanciful there is a strain of powerful and solemn appeal.

Union of Christendom (S.P.C.K.; 8s. 6d. net) is designed to supply the general Christian public with means of study of the various Christian denominations so that the peculiar doctrinal position and principles of each may be intelligently grasped. This task, of course, has frequently been attempted before now; but this work is on almost encyclopædic scale. The Right Rev. Kenneth Mackenzie, Bishop of Brechin, has acted as editor. First, we have a discussion on the demand for Union; then excellent accounts of the causes of Disruption; then descriptions of the present grouping of Christendom; then a very interesting group of papers on the possibility of a united Christendom by writers representative of the various churches; finally, an equally interesting group on the essential principles of Catholicism. It may be fairly claimed that each contribution to a notable volume is by one who has every right to speak for his own denomination. There are thirty-one contributors and we cannot even catalogue them. Among them and under their able editor they have given us a book which it may be said marks an epoch in the discussions on Reunion.

The Fellowship of the Prayer, by the Rev. G. Lacey May (S.P.C.K.; 3s. 6d. net), contains 'forty readings on the Lord's Prayer.' These readings are very brief, but taken together they are very comprehensive. They deal with the petitions of the Lord's Prayer almost word by word. They are always suggestive and to the point, well fitted to guard against a mechanical repetition of the prayer, and to quicken a sense of the meaning and scope of the several petitions.

No one who is concerned about the life and witness of the Church can help being deeply interested in a book like *Sunday Morning: The New Way. Papers on the Parish Communion*, edited by Brother Edward, Priest-Evangelist (S.P.C.K.; 3s. 6d. net). It is not about Sabbath-keeping: it is about the time and way of the observance of the Lord's Supper. The 'new way' is to have early celebration at 9 o'clock, to be followed by breakfast. Let no one scoff at the breakfast. It is an essential part of the new way, because it not only typifies but promotes real fellowship and unity. We have fourteen papers here by different hands, all bearing testimony to the quickening effect of this new way on congregations of very different types. There are also valuable appendices with practical guidance and enlightening information. The book is encouraging for two reasons. One is that it shows how much can be done to let the Holy Spirit work by men of vision and faith. The other is the fact that there are so many men of this kind scattered over the country.

The latest additions to Messrs. Stockwell's half-crown sermon series—'The People's Pulpit'—are *The Tide of God*, by the Rev. G. Forbes Morgan; *Things that Matter*, by the Rev. Alwyn Lake Thomas; and *The Light of the World*, by the Rev. Gilbert W. Moore, B.D.

We are always glad to draw attention to the 'Torch Library' and 'Religion and Life Books,' both series being published by the Student Christian Movement Press. The latest volume in the first series is *Paul of Tarsus*, by the Rev. T. R. Glover (3s. 6d. net); and in the second, *The Fate of Man in the Modern World*, by Mr. Nicholas Berdyaev; and *The Cross of Job*, by Principal H. Wheeler Robinson, D.D. (1s. net each).