REVIEWS OF BOOKS.

A CRITICAL STUDY OF PRIMITIVE LITURGIES. By K. N. Daniel. *Printed at the C.M.S. Press, Kollayām*, 1937.

This is a valuable account of the Greek and Syriac and Coptic liturgies. The printing of many pages of Syriac from various liturgies reflects great credit upon the printers as the compilation of the liturgies as well as their translation by the learned author deserves high commendation. After some general observations, and a list of authorities extending over 15 pages, he presents the Jacobite Liturgy of St. James, in a translation in three columns : in the first column, " St. James " as known to Moses Bar Kepha, 9th and 10th centuries ; in the second column, " St. James " as known to Dionysius Bar Salib, 12th century ; in the third column, Patriarch Abdulla's MS. of St. James. He shows the triple division of the liturgy—the pro-anaphora, the anaphora (corresponding to the Roman Mass), and the concluding service. He then gives approximate sixth century forms of the liturgies of St. James and St. Mark. Next he makes a study of liturgies in connection with certain doctrines. The first he considers is Invocation of Saints. He states that in the orthodox liturgy of St. James there is absolutely no invocation of saints. He shows how the commemoration of the saints developed gradually into invocation. In the orthodox St. James (Neale's *Primitive Liturgies*, p. 42f.) the litany closes with such a commemoration concluding with what is evidently a later addition—" that we may obtain mercy through their prayers and intercessions." In the Jacobite " St. Mark " there is no formal invocation of saints, but " through the prayers of the saints " occurs in two prayers. In the liturgy (St. James) used by and commented upon by the famous Moses Bar Kepha, Jacobite bishop of Mosul (9th century) there is no trace of this invocation. And in the liturgy of Dionysius Bar Salib, Bishop of Amid (12th century) there is no trace either. He gives instances of a Jacobite litany containing the words, " We remember them that they may remember us," etc. He remarks that in the ancient Roman liturgy there is no invocation of saints strictly so called. But the sacramentary of Leo has " grant that we may be assisted by the prayers of those whose help thou hast mercifully provided for us " (p. 92).

Next he discusses mediatorial priesthood in the various liturgies, and shows how the idea crept gradually in. In the orthodox liturgy of St. James, it is the Church that offers ; in the Jacobite " St. James," it is the priest. In the liturgy of Chrysostom it is the Church ; and also in the orthodox " St. James "—" the love of God the Father and the grace of the Lord and Son, the communion and gift of the Holy Ghost be *with us* all." But in the Jacobite " St. James "—" be with *you* all." This of course is not a strong instance, it is a permissible form of blessing. But in the Jacobite " St. James " the priest says, " Brethren, pray for me that my sacrifice be accepted." This is a later addition.

In the late Patriarch Abdulla's MS. the priest says : " Receive this offering from my weak and sinful hands." Dr. Adrian Fortescue* (*The Mass*, p. 31) comments—" before the secrets the celebrant asks for the prayers of the people." It is again a mediæval addition. The Latin liturgy of the Roman Catholics has—" Pray, brethren, for me that my sacrifice *and your own as well* may be accepted by the Lord our God." This suggests that " your own as well " was deliberately omitted in the other liturgies, and this changed the whole idea, for sacrifice as it stands in the above liturgy can only mean thanksgiving.

Next he deals with what he calls " the localization theory or the theory of transubstantiation or consubstantiation " and the liturgies. In the earlier liturgies this idea is not found. It is warded off by the quotation from 1 Cor. xi. 26—" for as often as ye eat this *bread* and drink this *cup* ye show forth my death till I come," which is used in the orthodox St. Mark (Neale, p. 22), the liturgy of Clement (Neale, p. 84), the liturgy of Basil (Neale, p. 133) ; the liturgy of Nestorius (Badger, vol. II, p. 226). The Roman Catholics altered this formula which appears in all the primitive liturgies (after the words of institution) into " as often as ye do these ye shall do them in remembrance of me "—thus avoiding calling the elements " bread " and " cup " : not holding it to be bread and not giving the cup to the laity. Even the later Jacobite liturgies of Dionysius Bar Salib (12th century) and Moses Bar Kepha have 1 Cor. xi. 25f. But a Jacobite made this alteration—" when ye communicate in this mystery "—for the same reason.

In Chapter VIII he gives six stages of the formula of Consecration. The first is in the Didaché where there are thanksgivings for the wine and the bread, but no prayer for either. The thanksgivings are reminiscent of the Sabbath meal and blessings. Dr. Buchwald regards them as pure Jewish Berakhoth. Matthew and Mark, who wrote for Jewish Christians, used " blessed " while Luke and Paul, who wrote for Gentiles, used " gave thanks." Our Lord did not pray for the elements. The Early Church followed him. Justin (*Apology I.* 65, 67) gives an account of an Early Communion Service. Here again there is no prayer over and for the elements, but thanksgiving is made for them. There is one expression in I. 66 which literally runs so—" the food for which thanks are given by prayer of the word that is from him " on which much has been written, some regarding it as an invocation of the Holy Spirit. See a long discussion on its meaning by the present reviewer in the *Protestant Dictionary* (*Epiklesis*, p. 239,) and his explanation, through prayer (the formula that is from him). That this is what is meant is proved by the immediate recitation of the words of institution. It is to be remembered that Justin wrote in a very unfinished style. Words are frequently misplaced, there are many doublets, etc. Having written " through prayer " he proceeds

* The author, Mr. Daniel, quotes Fortescue in other places," During the first two centuries (roughly) the only book used in Church was the Bible. Nothing else was written, the celebrant and deacons said their prayers extempore." This possibly is true, but it was for lack of a fixed liturgy. We have fixed formulae in the New Testament and a liturgy was a distinct improvement on extempore prayers.

to define it, "I mean through his own formula." This of course would exclude any prayer for the elements of bread and wine in Justin. Neither is there any prayer for the elements in the Apostolic Constitutions VII. In the second stage he places "the Testament of our Lord" (c. 400 A.D.): "Cause that this drink and this food be to us—for the medicine and support of our spirit." The third stage is the Ethiopic liturgy: "Send thine Holy Spirit on the oblation of this Church . . . give it . . .", but no change in the elements is prayed for. The fourth stage is the Chaldean liturgy of Addai and Mari which does not pray for a change, but for the blessing of the elements. The Chaldeans like all other Orientals place the Epiklesis after the words of institution. The Chaldean Uniats, 1767, reversed this order, and so have the Romo-Syrians for the reason that it would be useless to invoke the Holy Spirit to work on elements already transubstantiated by the Words of Institution. The fifth stage is in Apostolic Constitutions VIII: "Send down upon this sacrifice thine Holy Spirit . . . that He may show this bread to be the body of Thy Christ and the cup to be the blood of thy Christ." Sarapion's liturgy has: "Let thy Holy Word come upon this bread that the bread may become the body of the Word, and upon this cup that the cup may become blood of the Truth." The sixth stage is in Cyril's (Jerusalem) lecture: "We call upon God to send forth His Holy Spirit upon the gifts lying before Him and that He may make the bread the body of Christ, for whatsoever the Holy Ghost touched is sanctified and changed" (*Catechet*, Lect., p. 154). In the Roman Church it is held that transubstantiation takes place by the recital of Institution. Gregory the Great (Ep. XII) said that it was the custom of the Apostles to use the Lord's prayer only, and "it seemed to me very unsuitable to say over the oblation a prayer which a scholastic composed, and not say the prayer the Lord composed over His body and blood." Duchesne (*Christian Worship*, p. 184) says we are not obliged to believe this but "it is difficult to argue against St. Gregory's having thought so." Mr. Edmund Bishop (*Liturgical Homilies of Narsai*, p. 146) remarks: "Of the two great traditional Christian communions one says that by the completion of the Recital of Institution the bread and wine have become the Body and Blood of our Lord, the other that they are only bread and wine still." He regards this as no mere theological *scitum* but a practical and vital difference. Daniel points out that in the orthodox "St. Mark" there is an address to the Logos, "Thou that didst give thyself for the life of the world, we pray thee to cause thy face to shine upon this bread and upon these cups" (Neale, p. 13). In the Coptic "St. Mark" we have this later addition to the above—"bless them, sanctify them, hallow and *change* them." Daniel next gives the forms of Epiklesis in the orthodox "St. James," the Jacobite "St. James," the orthodox "St. Mark" and the Jacobite "St. Mark." Neale gives the orthodox forms, Brightman the Jacobite. The orthodox St. James addresses God Almighty—"Send down the most holy Ghost, Lord (address to Christ? despota), upon us and upon these gifts *set forth* (prokeimena) that He may make this bread the Holy Body of thy Christ, and this cup the precious blood of Thy Christ" (Neale, p. 51).

A similar Epiklesis is found in the Orthodox St. Mark. The Jacobite "St. Mark" introduces the word "changed." As all the four invoke the Holy Spirit upon the worshippers and the gifts, it is suggested that the original form was the former and that the invocation of the elements was added afterwards. In some liturgies the former "upon us" was abandoned and the elements were only considered. Daniel shows how gradually the presentation of the fruits of the earth to God became changed into an oblation of the Body and Blood of Christ and thus into a tremendous and unbloody (reminiscent of the oblation of bread and wine) sacrifice.

There is one important point connected with the Greek Liturgies which has not been noticed by Daniel, and that is their confusion of the shewbread with the Holy Communion. This has been shown at length by the present reviewer in an article—*The Greek Sources of the New Consecration Prayer*—published in the *Churchman*, October, 1927. The erroneous rendering of the LXX of Lev. 24. 7: "They (loaves) shall be for loaves for a remembrance (*anamnesis*) *set forth* (prokeimena) before the Lord." The shewbread was not the memorial (*azkarah*). That was the incense portion which was burnt, the shewbread was eaten by the priests. The word set forth (*prokeimena*) is used of the bread and wine in the four principal liturgies. It was taken from the account of the shewbread. *Anamnesis* is not "memorial" either, which is a thing, whereas anamnesis is a verbal noun denoting action. On the table of the shewbread were also flagons and cups for libations. The word "table" figures prominently in the liturgies. Chapter XV on the growth of liturgies is a very useful appendix. In the early days presbyters and bishops were free to make alterations. This freedom was taken from the Roman Church in 1570 by Pope Pius V, but was never taken, as far as is known, from the Jacobite Church, all the changes being in the direction of ascribing more importance to the sacramental elements. The moment of consecration according to the Jacobite Church is when the Holy Spirit is invoked. The recital of the words of institution which are regarded as the great moment in the Roman service make the bread and wine Sacred, nothing more. He quotes some Syriac passages on this subject. He also notes that the Order of Baptism has undergone similar changes to that of the Eucharist. There was an epiklesis of the Spirit on the water and the candidates. In later times the latter seemed superfluous and was removed. To appreciate the industry of the writer one would have to read the book. The Syriac, though seemingly formidable, is clearly printed and not too difficult. On page 207 should not the passage run, "the body of redemption . . . the blood of the new covenant, the blood of redemption"?

F. R. MONTGOMERY HITCHCOCK, D.D.

THE UNITARIAN CONTRIBUTION TO SOCIAL PROGRESS IN ENGLAND. By the Rev. Raymond Holt. *George Allen & Unwin, Ltd.* 10*s.* 6*d.*

In this volume the Rev. Raymond Holt, a Unitarian minister who is also a distinguished historian, records the contribution to social

progress in this country made by a religious body that is often abused and misunderstood—the Unitarians.

This book is not a defence of Unitarian theology nor even a history of the Unitarian Church in this country. Chapters 7 and 8, however, describe the formation of the Unitarian tradition and the changes through which Unitarian thought has passed since the 18th century. As a separate denomination the Unitarian Church may be dated from 1774 when the Rev. Theophilus Lindsay, formerly vicar of Catterick, opened the first definitely Unitarian place of worship in London; but Unitarian views had previously been held by some individuals who were brave enough to avow them and also by some congregations that had begun as Presbyterian or Independent or Baptist. Mr. Holt briefly describes the change from the Unitarianism of Dr. Priestley at the end of the 18th century to that of Dr. Martineau who died in 1900; the former built his Unitarian theology on an unquestioning belief in the authority of Scripture, and while his view of the Bible led him to reject the doctrines of the Trinity and the Incarnation it led him to accept prophecy and miracle and even to look forward to the second coming of Jesus Christ; the latter in the course of a long life found "the seat of authority and religion in human experience of the divine, in the conscience, soul, and mind of man; this is not infallible any more than Church or Bible, but there is no other (p. 342).

The greater part of the book, as we should expect from its title, deals with the record of Unitarians in social progress from the industrial revolution (which coincided with the formation of the Unitarian Church in this country) until the beginning of the present century; it shows how in the enlightened direction of industry, the extension of the franchise, education and local government, Unitarians have played a part out of proportion to their small numbers; and many Christians who are not Unitarians will agree with the principle taught in so many Unitarian churches that a Christian should show his religion not only or chiefly in what is called "church work" but in the purifying of social and public life. Throughout this volume the names of Unitarians are printed in italics, and the reader can see from the text and from the index the part played in social progress both by Unitarians and by social reformers, Christian or non-Christian, who were not Unitarians.

The book is marked by a refreshing candour. Though he claims Bentham as a Unitarian in thought Mr. Holt is careful to add that he was not a worshipping Unitarian; he also notes that Mr. Joseph Chamberlain, who carried out such salutary reforms in the local government of Birmingham in 1873-6 "seems to have lost something of his religious faith" in his later years (p. 232). Nor again does Mr. Holt deny or excuse the "coldness" which has so often been attributed to Unitarians (p. 332); he also mentions that sometimes the relations between a minister and the congregation that support him have not always been happy (p. 334).

Possibly the non-Unitarian reader will be surprised at the number of eminent individuals in the 18th and 19th centuries who can be claimed as Unitarians, even when allowance has been made for those like Erasmus Darwin who was more of a "Deist" and Charles Darwin

who tended to agnosticism, though both at times had attended Unitarian worship.

On p. 284 there may be a slight chronological error ; Archbishop Secker (who succeeded to the primacy in 1758) is mentioned in company with Archbishop Tillotson and the Unitarian layman Thomas Firmin, a passage that may suggest that Secker belonged to the age of William and Mary. Mr. Holt does not, as a rule, mention the names of living Unitarians ; hence his survey does not include the events of the last 30 years ; but a reviewer writing near the end of 1938 may well mention the latest contribution made by a Unitarian to social progress (if such progress includes the preservation of peace), namely the courage, the patience and the perseverance of our present Prime Minister, a member of a distinguished Unitarian family.

As this book is not a defence of Unitarian theology the writer of this notice does not think it his place to pronounce on the merits or the defects of Unitarian theology ; but while he does not think that Unitarianism will be the prevalent type of Christianity he maintains that, when tried by our Founder's test, " By their fruits ye shall know them," many a Unitarian ought to be reckoned as a Christian ; and he hopes that the obloquy that fell upon two Broadchurch clergymen of a century ago, Bishop Stanley and the future Bishop Hampden, will not be repeated to-day when a minister of the Church of England follows their example in regarding Unitarians like the author of this book as our fellow-Christians.

Mr. Holt concludes his survey by speaking of the belief in progress that inspired so much reform during the peaceful and prosperous period known as the Victorian age. Then he adds the following sentence : " These hopes crashed after 1919. Men and women in the 20th century will try to solve their problems in their own way, but, if they abandon those ideals of truth, liberty, humanity, and democracy which animated the best minds of the 19th century, the time may come when the historians of the future will look back with longing on that century as in some-ways a little oasis in the history of man. And as later generations painfully take up again the work of striving to create a society in which the head is held high and the mind is free, they will wonder why those who came before them lost their nerve and threw away the gains of centuries."

This is the closing paragraph in Mr. Holt's interesting volume, and in the hopes and anxieties which it expresses the author will have the support of all Christians who regard the value of the individual soul and its right to freedom and justice as among the essentials of the Gospel of Christ. J. F. CLAYTON.

SELECTED MYSTICAL WRITINGS OF WILLIAM LAW. By Stephen Hobhouse, M.A. *Daniel.* 8*s.* 6*d.*

Mystics are to be found in almost every religion, and they have appeared in almost every age. The Christian Faith has had its quota of these people, male and female, who have sought to turn their eyes away from the world to God, and enjoy communion with Him.

Mysticism has often been the expression of the soul's cry for freedom in a reaction against a hampering formalism.

William Law, the devout Anglican and Non-Juror, is perhaps the most well-known of English Mystics. He is best known by his *A Serious Call to a Devout and Holy Life*, the book which deeply influenced John Wesley. This book is perhaps more highly appreciated than any other English book of practical religion with the exception of *The Pilgrim's Progress*. Law was an accomplished scholar, and a great Christian. His mystical writings were many, and there is no doubt that he was deeply influenced by the work of Jacob Boehme, the German Mystic of the Reformation, when in middle life, Law came into contact with these writings.

Mr. Hobhouse has rendered a great service to those who would know more of Law's Mystical Writings. His book is the result of extensive research. It has three parts. Part I gives lengthy passages from Law's works. These in themselves are moving, by their quiet piety and longing for God. Their spiritual quality is enhanced by their faultless English. Part II consists of notes on the selected passages, and are of untold help to the student who would know more of Law's outlook. Their references to other writings by various authors provide a mass of useful information. Part III gives twenty-four short studies of certain subjects treated by Law. These are most interesting, and amongst them, the two on " Jacob Boehme " and " The Sources of his Mystical Theology," are most illuminating.

The volume is of good proportions (almost 400 pages) and is equally fine in its contribution to the study of this great Anglican Mystic. E. H.

WHAT THINK YE? E. L. Allen, M.A., Ph.D. *James Clarke & Co. Ltd.* 2*s.* 6*d.*

It is satisfying to notice signs that once again men and women are willing to give thought and consideration to the things of the spirit. Dr. Allen's book is the very thing to put into the hands of enquirers who may wish to consider the Christian approach to the problems of life. The questions put by the author are regarding Man, God, Christ, the Cross, Pain, Death, Immortality.

The whole volume is provocative of thought, and Dr. Allen seems to have ever in his mind the answers given by other systems of thought (Communism, Fascism, National Socialism) to the questions he asks. It may be that here is to be found the reason why he begins by asking " What think ye of man? "

Although the traditional answers of Christian thought to these questions are not given in their usual form, they evidently give a background to Dr. Allen's presentation of the matter. This way of approach is apparent in the chapter about God. He says on p. 30 : " There is . . . another pathway to God, and the entrance to it is in our own hearts. Where we give reverence, we give it not to power without limit, but to character without flaw. It is so with man, and shall it not be so with God? " One might have wished that the answer given

about the person of Christ might have been stated in terms of His Godhead rather than His Divinity. One finds that the term Divinity is used very ambiguously in these days. A Unitarian would readily acknowledge Christ's Divinity under these terms, but not so His Godhead. The chapter on the Cross is not so clearly defined in outline as is the rest of the book. A statement on p. 67 is not helpful. "What exactly Jesus meant to accomplish by His sacrifice we cannot hope to know. Nor does that greatly matter. Let it suffice that He put Himself into the hands of God, that He might lead Him whithersoever he would." One could scarcely say that the Bible is so indefinite on that matter as is our author. The chapters on pain, death, and immortality are most useful in opening up fresh avenues of thought as one considers these matters. E. H.

CHRIST AND FAIRIES. By the Rev. C. M. Chavasse. *S.P.C.K.* 2*s.* 6*d.*

St. Paul used every opportunity which presented itself for preaching the Gospel. Mr. Chavasse sees in fairy tales the embodiment of the first gropings of child races after God. Further, he says, "The chief religious value of fairy tales is that in them the supernatural is the commonplace, and miracles are normal happenings" (p. 21). Because of these observed characteristics, ten fairy tales are examined, traced to their origin, examined as to the reason why they developed as they did, and used as a background for a Gospel message in each of the ten sermons included in this present volume. The title is arresting, the treatment is arresting, and the whole volume is certainly interesting.

E. H.

BIBLICAL ARCHAEOLOGY. By George H. Richardson, Ph.D., D.Sc. *James Clarke & Co. Ltd.* 3*s.* 6*d.*

Biblical Archæology is always a fascinating study, and is now considered as an indispensable aid to the Bible Student. The present volume claims to deal with "its use and abuse." The writer has a great deal to say about what he considers its abuse. His contribution about its use is almost entirely confined to the last chapter. Ultra-conservatives and ultra-liberals in this sphere of study are severely criticized, and the writer advocates what he terms "the moderate liberal position."

In his preface, the writer takes exception to such titles as "The Bible is True" and "The New Knowledge about the Old Testament." Yet a study of the present work leaves one with the impression that Biblical Archæology has little to produce in proof of what the Bible tells. It is admitted that much has been discovered which throws light on the Bible. However, readers are reminded again and again that "illustration is not confirmation." One is glad to find a passage on p. 118 with which full agreement can be accorded: "The Bible does not need the aid of archæology to prove its truthfulness. Faith ought to rest on something more substantial than a cuneiform tablet or on a flimsy sheet of papyrus, yea, on something more solid than a diorite monument." There is another passage in a similar vein on p. 169,

"Have we not spent too much time upon the outward Bible and too much neglected the inner word? Have we not been more concerned about the letter than about the spirit?"

The book deals mainly with the Old Testament, and the writer sweeps aside much of what has been written about the period covered by the Pentateuch by such men as Sir Charles Marston; and even Canon Sayce is gently chided. Alas! little is put in the place of that which is rejected. E. H.

MISSIONARY IDEALS. By the Rev. T. Walker, M.A. *I.V.F.* 1*s.*

This book is really a series of studies in the Acts of the Apostles, chapters i.-xv., as a background of missionary endeavour. It is most admirable as a book for study circles and might profitably be used for private Bible study. Several chapters are most arresting, particularly is this the case with chapter iv., "A Missionary Designate." In illustration, there are many sidelights taken from actual missionary enterprise. As is to be expected, these are taken mostly from work in S. India. E. H.

PERFECT FREEDOM. By T. C. Hammond. *Inter-Varsity Fellowship.* 5*s.*

In writing this "Introduction to Christian Ethics," it may possibly be that Mr. Hammond has had in mind the needs of theological students. The book will be of untold value to them. However, its sphere of usefulness will not be limited, for the author has presented the subject in such a manner that those without particular theological and philosophical training can easily follow him.

After his introduction of the subject, Mr. Hammond divides his study into five parts. The first section deals with the fundamental matters of personality. In this part, the chapter on Conscience is most helpful. The author recognizes that "the principal interest for the moralist resides in the essential nature of conscience" (p. 63). His conclusion is that "Conscience must not be regarded as a negative element but as a positive" (p. 70) and that "it witnesses to Him who is higher than 'self.' It is the recognition of the Divine demand" (p. 71). The second section deals with Natural Ethics, and forms a splendid introduction to a historical study of the subject. Throughout this part, the author is at pains to explain that his aim is to introduce the reader to a fuller study of the subjects he mentions, yet these pages are marked by sound scholarship and penetration. The third part deals with the distinctive claims of Christian Ethics. "We have to regard it as a cardinal defect in Natural Ethics that it reckons without the supernatural" (p. 153). The better way is that of the Christian Faith, for "Christianity is the fixed point of reference for all that occurs in nature and in man" (p. 167). Section four deals with "The Moral (Christian) Life" and is intensely practical in its application of Christian principles to conduct. Section five is found in the final chapter and presents the author's conclusions on the contribution of Christian Ethics in the future.

The volume has a series of questions for study ; it is well indexed. We are indebted to the author for a masterly treatment of a most important subject. E. H.

OUR GREAT HIGH PRIEST. By Canon Peter Green. *Longmans.* 3*s.* 6*d.*

Several distinguished writers have devoted their attention to St. John 17, amongst them Bishop Moule and Professor Swete. Canon Peter Green has now added to the thoughts of others, his own contribution to the devotional study of this chapter. He commends its study paragraph by paragraph, the reader making his reading the basis of his own meditations. There can be little doubt that this will prove to be the most profitable use of this book.

Spiritual truths are set forth in their fullness and beauty, yet the Canon repeatedly " puts his finger on the spot." He declares that in his experience " individuals and congregations well grounded in doctrine show a gravity, a steadfastness, and a sanity which is too often lacking where religion is made altogether a matter of emotion and feeling " (p. 25). He also shows the disaster which must befall education which is divorced from religion. In this connection he edits the words of Caliban : " We have taught the nation to read and write ; and our profit on't is, they can read the betting news and fill up their pool slips " (p. 46). Where the Canon emphasizes the Incarnation, evangelicals would probably emphasize the Cross, yet a perusal of the book makes it clear that this does not constitute a fundamental difference on the person and work of Christ. E. H.

PRACTICAL PROBLEMS IN CHRISTIAN LIVING. By the Rev. Hugh McKeag, D.D., Ex-President of the Methodist Church in Ireland. Senior Chaplain to the Parliament of Northern Ireland. *James Clarke & Co.* 3*s.* net.

The Rev. Dr. McKeag has for several years contributed to the columns of the " Christian Advocate " articles which deal with problems of Christians. The present volume contains many of these in permanent form.

In addition to a much-appreciated ministry, Dr. McKeag preached effectively by his pen. There is no attempt in these chapters to put forth anything profound, theological or mystical. They are just homely, fire-side talks ; and his audience is that large company of people who are questioning, suffering, struggling and sorrowing along the journey of life. They are marked by discrimination of character, sanctified common sense, and wholesome humour. The matters dealt with are twenty-five in number, and range over a wide variety of subjects. Three deal with the various aspects of the " Group Movement," and many of them deal with matters of applied Christianity. There is hardly a dull page in the book, and no one can read a chapter without real benefit. Ministers will find it a mine of wealth for the preparation of sermons that will get the message across to their hearers.

CHAS. E. WILSON.

THE CHRISTIAN IN ACTION, A RECORD OF WORK IN WAR-TIME CHINA. By Seven Missionaries. *Longmans, Green & Co. Ltd.* 2*s.* 6*d.* net.

This little book comprises in the short compass of 114 pages, the war-time experiences of seven missionaries in China.

It is a wonderful inspiration in days when in the home-church, the keenness of many has waned, and the hearts of so many are filled with fear. It describes "how the church in China is facing this present crisis, its daily life under war conditions, and the difference made to the outlook of the ordinary Chinese in the challenge of this crisis by whether they are Christians or not."

What this composite book lacks in unity, it may gain in its representative character, as the contributors come from different regions of China, and each has been living for more than a year under the strain of the absorbing preoccupation of war.

The purpose throughout this little book is to record the faithful spirit of the Chinese churches during the past year of war.

An excellent map illustrating modern China is given.

The reader will be well rewarded for perusing these pages, and the Christian will take heart from the heroic record.

CHAS. E. WILSON.

MEDITATIONS ON THE CROSS. By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. *Student Christian Movement.* Price 2*s.* net.

Anything that comes from the pen of this remarkable Japanese Christian will be interesting and instructive, and the present volume is all that the name of the writer would suggest.

With the varied background of his wonderful experience, he stands as it were before the Cross, and gives us the benefit of his meditations that are deep, original and stimulating.

No one will read this volume without being made to remember Christ on His Cross, and to face the claim He makes upon our obedience in every realm of modern life.

There are 18 chapters, each one of them dealing with the Cross. The approach is quite original, and it is interesting to see how an Oriental mind absorbs and expresses the central facts of the Christian faith.

It might well be that the hearts of many English Christians would be stirred by this message that comes from the East.

CHAS. E. WILSON.

PLAN AND SERVE. By A. P. Young, O.B.E. Foreword by Sir Felix Pole. *Management Publications Trust, S.W.*1. 3*s.* 6*d.*

This thoughtful and useful book originated in a remark addressed to the author by the Rector of St. Mary Woolnoth, after he had given an address entitled, "Do Christianity and Business Mix?" Mr. Young is well qualified to answer this kind of question for he is the Manager of the great Electrical Works seen by every traveller passing

through Rugby by train, and he has also for many years believed implicitly that " the word ' service ' lies at the core of Christianity . . . and a spirit of service harnessed to national and international service is the intangible power that can save democracy from itself."

This quotation gives the key to the main object of his book. It consists of lectures and addresses which have been given to various scientific and literary societies during the past seven years and running through all of them is the dominating theme Plan and Serve. He begins with an excellent survey of the past in which he stresses the fact that increasingly Christ's teaching has vitally influenced all human progress. In the new era in industry which has now dawned he points out the significance of Christian Reunion in relation to his subject. " Christian bodies of different denominations are uniting in a common desire and purpose to influence the whole process of economic and industrial reconstruction." There is no doubt that this book is a real contribution to the bringing about of this new order in big business generally. It is a practical Tract for the Times, very different in scope and design to those issued ninety-seven years ago, and it can be strongly recommended to all who are planning and working for the world-wide extension of Christ's Kingdom. J. W. AUGUR.

THE PROFESSOR AS PREACHER. Edited by D. P. Thompson, M.A. *James Clarke & Co. Ltd.* 5*s.*

There are far too many books of sermons being published to-day without any real justification for their appearance, but an exception can be made in the case of the one under review. It consists of representative sermons by seventeen Scottish Theological Professors and there is not a word of controversy in them ! We doubt whether the same happy unanimity would be possible in England but perhaps we are gradually moving in that direction, and it was not always so in Scotland. Both the older and the younger generations of theologians are represented in the list and all the sermons reveal ripe scholarship, evangelistic zeal and homiletic power. They deal with such subjects as The Cross as Revelation, Dynamic Personality, The Church's Witness, The Christian Hope of Immortality, The Love Incomparable and The Day of Visitation. Many Anglican clergy will find them useful and suggestive. J. W. AUGUR.

THE RISE AND GROWTH OF THE CONGRESS. By Andrews and Mookerjee. *George Allen & Unwin, Ltd.* 7*s.* 6*d.* net.

Mr. C. F. Andrews, the co-author, with Mr. Mookerjee, of this book, is a recognized authority on India and the Congress movement. He has already written several books on the subject, but none more valuable than the present volume. It traces the history and growth of the Congress movement from the days of its inception down to the year 1920, the time of the Panjab disturbances and the beginning of the successful form of non-co-operative civil disobedience.

The Congress was a movement which from its earliest days has expressed the deepest loyalty to the Crown, and desired freedom only

within the Empire to develope its own national form of government. As Dadabhai Naroji declared as far back as 1885 : " We are British subjects . . . and we have a right to all British institutions. If we are true to ourselves and perseveringly ask what we desire, the British people are the very people on earth who will give us what is right and just."

To read this book is to gain an insight into the lives of many great Indians, who lived and worked for the welfare of their country, and the development of a system of self-government suitable to India and its people. It is impossible not to sympathize with their aims and aspirations, and this book provides the background so essential to a proper understanding of the political situation as it exists to-day.

It is to be hoped that a companion volume will soon be produced, bringing the story of the Congress down to the present day and telling the story of the last twenty years.

W. H. BISHOP.

KESHUB CHUNDER SEN. By P. K. Sen. *Allenson & Co.* 3*s.* 6*d.*

In the life story of Keshub Chunder Sen, who died over fifty years ago, we have a fascinating account of the spiritual development of one of India's great saints. A deeply spiritual man, he laid well and truly the foundations of the Brahma Samaj, the Theistic Church of the reformed Hindus. A deep student of all that was best and highest in religious teaching, he gathered together the best moral and religious precepts from all sources, and incorporated them into his " New Dispensation."

Prayer and worship, love and service, were the ways in which life should be lived. All distinctions of race, caste or creed must go, woman must be raised to her true position in life, and the great brotherhood of mankind established in the world.

Though never a Christian, he was a great admirer of Christ and His Gospel. He was outspoken in praise of the true Christian life, and equally outspoken in his condemnation of those who professed to follow Him, but rendered merely the lowest form of lip service.

He once said : " I regard every European settler in India as a missionary of Christ, and I have a right to demand that he should always remember and act up to his high responsibilities. But . . . behold Christ crucified in the lives of those who profess to be His followers." An indictment which, alas, is so often true to-day ! ! But he spoke more truly than he knew when he said : " In Christ Europe and Asia, the East and the West, may learn to find harmony and unity."

This is a book to be read by all who are students of Comparative Religion.

W. H. BISHOP.

America and our Schools (Oxford University Press, 2*s.* net) is a strong plea by J. Howard Whitehouse for a more extensive knowledge of America and a better understanding of that country in our schools.