

The true way is that made possible by the free gift of God in Christ and His redemptive work. This gift is the revelation of God's Love, which makes known to us the possibility of fellowship with Him, and draws us to Himself. When we look upon the Cross we know, with a certitude which nothing can shake, that the Father of our spirits is the reconciling and restoring God. It is also the gift of the perfect offering of Christ Himself, as the suffering Son of Man. In virtue of His relation to ourselves and our faith-union with Him, He is the vehicle of our penitence, our submission, our obedience, and our desire for union with God. In His life, death, and resurrection, these values are perfectly expressed on our behalf, and through faith in Him we enter into their meaning and progressively express them ourselves in proportion as our devotion to Him grows richer, our communion with Him is more complete, and our service in His

Kingdom becomes selfless and entire. Such is the life of fellowship with God, such is forgiveness in the fullest sense of the word. It is not our achievement, though it requires our assent. From first to last it is an experience of dependence upon the free unmerited Love of God, objectively expressed in the atoning work of Christ, His Son, our Lord.

I am well aware that this is no more than an outline, which requires to be filled in, since it starts a hundred questions in the mind. Here I can only say that, if we are seeking fellowship with God, what I have described above is essential, in view of the needs of man and the teaching of the New Testament. I thus reach the apparently paradoxical conclusion that, *while in the sense of New Testament usage, Christ did not die in order that we might be forgiven, in our modern use of that term, as the equivalent of reconciliation or restoration to fellowship with God, He died for nothing less.*

Literature.

THE ORIGINAL GĪTĀ.

FROM Messrs. Allen & Unwin comes a new volume, and perhaps the last, from the distinguished Rudolf Otto—*The Original Gītā* (15s. net)—which will have to be studied with care by every real student of the famous Indian classic, and which will come as an Ariadne's thread to its more casual readers, apt to find themselves feeling unhappily that there is here much more than they are finding, or that at best they are seeing only dimly, opaquely, through a bewilderment of clashing passages, which do not always seem to fit into a unity. There is no such unity, says Otto, differing in this from Hill and Lamotte, and going even further in his analytic survey than did Richard Garbe. What Otto does is to apply higher criticism of an immensely learned type to the Gītā, with the result that he maintains that the original poem was a gem of—as he here prints it—thirteen pages; and that round that, and into that have been woven, by many hands and many differing schools of thought, glosses, additions, interpolations which swell the book to eighty pages.

The original Gītā, as here given, is a wonderful thing. Every one knows the situation: how at the very moment that the battle is about to begin, Arjuna is seized by the extreme of pacifism, and can't bring himself to fight, 'Them I wish not to slay, though slain myself.' 'Nought but sin would overtake us, as archcriminals, were we to slay these.' 'Even if they, blinded by greed, see no wrong in destroying kin, how should we, who see the wrong, not know how to turn away from that sin?' 'Rather may they slay me, unresisting and weaponless in the battle, than that I should burden myself with such sin.' And Krishna answers him, giving him reasons, some of them very Indian, why a man ought to fight for a righteous cause. All which is curiously up to date, yet it comes from the third century B.C., or earlier!

But round this poem, says Otto, all manner of schools have introduced their teaching and their points of view. The whole of sections 3 to 9 have been so inserted, gradually down the centuries; and some of the most famous passages are among such interpolations—e.g., the familiar, 'Whoever regards this as the slayer or that as what is slain, both

of them understand not, it slays not, nor is slain,' is a Sāṅkhya gloss. Of these there are very many, and others inserted by Brahman theologians, by Yogins, by Bhakti theologians, by Dvaita theologians, and so on. What Otto holds to be the finest passage he believes to have come from Theistic Advaita. All this sounds complicated and confusing. In reality, whether one accepts the proposed allocation of each individual passage, or does not, under this skilled guidance, the mists lift, the confusions vanish, and the greatness of the *Gītā* looms up ever more impressively.

Essays on Yoga and the Yogins, on the original form of the Bhagavadgīta, on the Doctrinal Treatises which have been inserted, with valuable appendices, and learned notes, make up a full and scholarly volume. One reader, at least, admits with gratitude that it has made the *Gītā* a far more prized possession than it ever was before; and for this he thanks the author, and the efficient and competent translator, Dr. J. E. Turner. A delightful volume.

HINDUISM OR CHRISTIANITY?

Any one who knows the work of Principal Sydney Cave will pick up the new Haskell Lectures—*Hinduism or Christianity?* (Hodder & Stoughton; 6s. net)—with avidity and expectation. And the book fulfils one's highest hopes. A more lucid, informed, and interesting study of its very real and pressing problem there does not exist.

In India to-day there are, of course, several schools of thought regarding Christianity. Some ardent Nationalists recoil from it, as an un-Indian Western thing. Some make no secret of their admiration for the beauty of its teaching, of its ethics, and especially of the character of Jesus Christ. But most—Gandhi for example—resent what they feel to be the arrogant exclusiveness of its claim. One among many, and a high place among these, that they are prepared to give to Christ. But this uniqueness that is demanded for Him—No! No! An amalgam of the best of all the religions, like that of which Rammohan Ray dreamed—that is a possibility. But this one faith demanding man's whole loyalty that is sheer Western imperialism, and an insult to India. And there are Occidentals who find that attitude wise and catholic and much to be preferred to the alleged narrow exclusiveness of the New Testament.

It is easy—as Principal Cave points out—to attack the early Christian missionaries for the ferocity of their diatribes against Hinduism.

Though they were not all fierce. Our author quotes from Carey's Life the form of Agreement of the Brotherhood at Serampore 'not to exhibit with acrimony the sins of their gods; neither should we on any account do violence to their images, or interrupt their worship. The real conquests of the gospel are those of love; "And I, if I be lifted up, will draw all men to me." In this respect let us be continually fearful lest one unguarded word, or one unnecessary display of the differences between us in manners, etc., should set the natives at a greater distance from us.' But Hinduism then was not reformed, as in intellectual circles it has since been by the efforts of such men as Debendranath Tagore and Ramakrishna and Kesabchandra Sen, and the Brahma Samaj and the Arya Samaj. So that to-day, in these intellectual circles, Hinduism with its new-found devotion to an active life of usefulness (as seen in Tagore, the poet) as against the old orthodox passivity; and its care for the outcasts (as seen in Gandhi) against the old imperturbability bred of the law of Karma in face of life's discrepancies; and its semi-Christian descriptions of the Unknowable Absolute of its own classics (as seen in Radhakrishnan) is a thing largely changed and largely influenced by both Muhammadanism and Christianity. And so the problem now is, Is this Hinduism touched by Christianity not in itself enough? Is it not really a wider and more catholic and fuller thing than Christianity alone; and must the latter, in view of these new facts, still stand to its claim to uniqueness and exclusive sufficiency?

Principal Cave's approach is marked by a fullness of knowledge that gives confidence, and by a large-hearted and eager sympathy, quick to stress the nobility of many Hindu saints, and the glory of such a classic as the *Gītā*. Not for him gibes at Hinduism in its lower reaches. Rather to him Christ is too magnificent to need depreciation of the other prophets to show forth His greatness. State them at their highest, and He still towers up in lonely splendour. And thus it is with a sanity and balance of judgment that Principal Cave lays his course between the extremes of such unkindly views as those of Ritschl and Herrmann, and notably of Barth, whose 'attitude to the relation of Christianity to non-Christian religions is expressed in his blunt phrase "There is no contact,"' and the religio-historical school smudging all the religions, more or less, into one blurred equality; and Troeltsch whose somewhat aimless and uncertain wanderings in this matter ended by conceding that Christianity is the only possible religion

for us, but that other racial groups only 'experience their contact with the Divine Life in quite a different way' and that no conversion from them to Christianity is likely or desirable. 'All that can be hoped for is a measure of agreement and understanding.' Principal Cave, with all his catholicity of heart, faces the facts with steady eyes. 'We do not seek an amalgam of Hinduism and Christianity in a synthesis of Hindu and Christian philosophy. We have to ask Hindus to "share" with us in the reception of God's revelation of Himself in Jesus Christ.' And in right noble chapters on the law of Karma, the Conception of the Divine, Hindu Bhakti and Christian Worship, Ethics—Hindu and Christian, very full and very helpful—leads up to his moving conclusions in his final words on Hinduism and the gospel. This is a striking bit of work, quite admirably done.

THE RISE OF A PAGAN STATE.

Men's eyes keep turning towards Japan these days. From Messrs. Allen and Unwin there has come an arresting study by Mr. A. Morgan Young—*The Rise of a Pagan State* (7s. 6d. net)—well worth considering. Every one knows that Shinto in its older form is much the least impressive of all the major faiths of the world—with a crude and clumsy mythology, and with an almost entire absence of any discernible morality—a fact of which Motoori boasted, declaring that rules were needed for base peoples but 'not for the Japanese, who are instinctively and naturally noble and virtuous'!

Confucianism and Buddhism did something for Japan, though a too catholic eclecticism robbed them of much of their power. And as late as thirty years ago or so Japanese leaders were considering accepting Christianity, for the material reason that to be non-Christian was to be looked down upon by the civilized world. But a fierce Nationalism—no new thing, as, for example, Nichiren proves, but which has been fanned these days to a roaring flame of national pride and ambition—has built up a new Shinto-ism, and a new and very pagan religion, with results that are bearing a harvest in which the entire world is interested. The whole thing is, of course, built upon the alleged divinity of the Emperor, which is itself founded on certain legends, stupid and impossible enough; and yet the slightest breath of doubt or criticism of these nursery tales lands even the greatest of the Japanese in the most merciless trouble. Thus, for example, that great scholar Dr. Ionone Tetsujiro hinted that the three Sacred Treasures—*i.e.*, the

Mirror and Jewel of the Sun Goddess and the Sword found in the Tail of the Serpent of her brother the Storm God, which are to this day the imperial regalia—may be of doubtful authenticity. For this the author was ejected from the Imperial University and from all his offices and honours, and was so handled by an infuriated rabble that one of his eyes was lost. Or, Dr. Minobi Tatsukichi, Japan's greatest authority on Constitutional Law, published a treatise on the supremacy of the civil power over the military. Twenty-five years before he had, in an essay, called the Emperor 'an organ of the State.' This was the weapon that the army needed. And all his offices were taken from him, his books withdrawn from circulation, his pupils—and three-fourths of the Professors of Constitutional Law in Japan had been taught by him—cast out. To call the divine Emperor 'an organ of the State' is blasphemy. 'It is the quality of the faith that matters,' said Shinto's prophet Motoori, 'its object may be only a fish's head.'

Round this fierce faith in the divinity of the Emperor the thought and life of Japan is being made to circle more and more. Hence, as every one knows, the difficulty for Christian missions. Children in schools must bow before the portrait of the Emperor. Can Christian children do so? The famous Rescript on Education was followed by the declaration that there are two kinds of Shinto—religious Shinto and State Shinto, and that this last has nothing religious about it, is merely a mark of reverence and respect to the Emperor. Hence Christian children, it is argued, should have no difficulty in making their obeisance. This view has been accepted by the Vatican and by certain Protestant missionaries, founding upon explicit Japanese assurances. But others, and Morgan Young is fiercely of their point of view, hold that to conform is to be disloyal to Christ; that it is once again as in the early Roman days, that the pinch of incense offered then, and the obeisance given now, mean much more than a simple patriotic action—is simply Emperor-worship—a bowing down in the House of Rimmon. And certainly the famous Shinto scholars quoted seem to know nothing of a non-religious Shinto, and have no doubt at all that these ceremonies, in which teachers and pupils must participate, have a profound religious significance. Protestations to the contrary leave Morgan Young quite cold, partly because he is sure that Japan, once notorious for her unblushing mendacity, has fallen back in this matter into her old evil ways. Well, if so, she is not alone. 'One should keep one's word so long as it is serviceable,' declares

Hitler, but lying is justifiable upon occasions, and 'the bigger the lie, the more likely is it to be believed.'

THE PHILOSOPHY OF LANGUAGE.

An important new work in the 'Library of Philosophy' appears under the title, *Language and Reality* (Allen & Unwin; 21s. net). The author is the well-known American philosopher, Dr. Wilbur Marshall Urban of Yale University, who has laid many under his debt by his metaphysical and ethical writings, and in particular by his expositions of the concept of value. In the volume before us, which treats of the philosophy of language and the principles of symbolism, he explains that part of the reason why he undertook this study was his conviction that the errors of the logical positivists (with whom he agrees that problems of language are basal for science and philosophy) may be traced back to unsound views of the nature of language and of its relation to 'reality.'

A philosophy of language such as that of the New Positivism, which would eliminate whole areas of human discourse as meaningless and unintelligible, might conceivably be a prelude to a brave new world from which the ghosts of Plato and Aristotle should have disappeared, but might, on the other hand, conceivably be a symptom of a decaying culture and a prelude to a scientific barbarism. So says Professor Urban, and as against modernist tendencies in general he reaffirms here that *philosophia perennis*, which he describes as 'the natural metaphysic of the human mind,' is the only philosophy that speaks intelligibly.

Part I. is an extended study of language from the standpoint of linguistic science and philosophy. Central to the entire treatment are the chapters which deal with the relation of language to logic and of language to knowledge or cognition. Part II. discusses problems of symbolism, which largely arise from the emphasis on problems of language, and which extend far beyond the scientific field. Of particular interest to readers of this magazine is the chapter which treats of 'Religious Symbols and The Problem of Religious Knowledge.' Indeed this chapter offers a valuable direct contribution to theistic thought.

It would be impossible within our limits to expound even this one chapter, but here is a tabulation of some of the main positions. The language of religion numinous poetry. Its primary forms the lyrical and the dramatic. Even of theological language the basal elements still dramatic ('God

may be a logician or even a mathematician, but his relation to the universe and to man can never be merely a logical or a mathematical one, and those relations can never be expressed in a merely mathematical or logical form').

But to continue the tabulation. The religious symbol in its essence metaphysical, though psychologically more akin to poetry. The fundamental *differentia* of the religious symbol in the specific character (numinous) of the element of distortion, or deviation from reality. The mythical origin of most of the primary symbols of religious expression. The consciousness, in all developed religion, of using the mythical to symbolize the non-mythical, the phenomenal to symbolize the noumenal. The indispensability of myth, whether from the psychological or the epistemological side.

At this point the discussion passes from the phenomenology of religion and religious symbolism to the problems of interpretation and evaluation. As the result of acute and careful analyses Professor Urban leads us step by step to his final positions. He would not dissolve religion into poetry nor wholly into philosophy or metaphysics, but would translate its language into that of metaphysics, while retaining the meaning of religion—as classical theology has always actually done, and must do. For example, St. Thomas writes: 'Love which works good to all things, pre-existing overflowing in the Good . . . moved itself to creation, as befits the superabundance by which all things are generated.' Here the Christian conception of the loving Father in Heaven is converted or translated into the terms of metaphysics, not dissolved—the *vis religiosa* is retained.

GOD OF THE LIVING.

In his book, *God of the Living or Human Destiny* (Nicholson & Watson; 8s. 6d. net), the Rev. R. H. L. Slater, M.A., lays the foundations for a great book, but has hardly succeeded in erecting the superstructure which the solidity of the foundations would lead us to expect. The title indicates his point of view; for him God is above all the 'God of the living.' His aim is to bring Christian thought into relation with the modern mood, of which the essential characteristic is an interest in the dynamic rather than the static. His primary purpose is to strengthen the conviction that we can and do know something of the future life, and the ultimate collective destiny of mankind. 'Nothing which is worth the gaining here, will be

lost hereafter.' Our difficulties arise, he thinks, from the fact that we try to solve our problems piecemeal, and without the aid of a conjunct view of reality. Such a view he sets himself to provide. But sometimes his reach is greater than his grasp, and he falls a victim to the temptation to irrelevance. About two hundred pages out of the three hundred of the book are taken up with the accumulation of philosophical, theological, and historical data, which, though not altogether irrelevant, can hardly be regarded as more than preparatory to the treatment of his main topic. But within these two hundred pages there are many acute criticisms of recent scientific and philosophical attitudes and of current ideas, and we hope that Mr. Slater will make fuller use of his materials in his future writings. His style is simple and direct, but becomes monotonous at times because of its very simplicity. The book is very easily read—perhaps too easily, considering the profundity of the themes, but it will appeal to, and will help, many readers who would make little use of a more abstruse treatise.

After a careful treatment of the relation of faith to reason, the author gets to his main subject, the relation of time and eternity. He treats historically the varying emphasis upon permanence on the one hand and change on the other, and he holds that Christian theology has hitherto suffered by an excessive emphasis, due to Greek influence, upon changelessness. This has rendered Christian thought unready to deal with the importance of the conception of change in modern thought. Mr. Slater opposes resolutely the conception of the immutability of God, and shows that this is by no means a necessary element in the idea of the Divine perfection. History would have no meaning if God could not change, and the foundations of Christianity would be destroyed if the facts of the life and death of Christ did not enter into the Divine purpose and influence it in respect of its development. But what *cannot* change is the Divine nature; there must be an ultimate somewhere, and Mr. Slater seems almost ready to accept Whitehead's conception of God as the 'ultimate limitation.' God's nature is revealed in His unchanging purpose of love, but if this is so, there must be change as this purpose unfolds itself through the development of the capacities of the objects of the Divine love. There must be progress in human beings. Personality is an emergent of an evolution controlled by God as the unfolding of His own nature, and only those who have achieved personality can hope for immortality.

Mr. Slater holds that the conception of the

Trinity is the supremely illuminating conception for philosophy and religion alike, but he does not develop this line of thought so fully as one could wish. The best chapter, by a long way, in the book is that which deals with 'The Meaning of History.' At the beginning of each chapter excellent summaries of the argument are supplied, and altogether the book is a valuable contribution to current theological thinking.

MINGANA MANUSCRIPTS.

Catalogue of the Mingana Collection of Manuscripts, now in the possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham, vol. iii., *Additional Christian Arabic and Syriac Manuscripts*, by A. Mingana (Heffer; 25s. net).

The first and second volumes of this Catalogue were noticed shortly after their appearance (1933 and 1936; see vols. xlv. 256 and xlvii. 546). The interval that has passed since then has seen the death of this indefatigable collector, linguist, and scholar, whose health had been failing for some time, at the early age of fifty-six. The interesting memoir, by Professor Margoliouth and Mr. G. Wledge, now librarian in the Queen's University, Belfast, with which the volume opens, relates the astounding career of this wonderful man. Very few scholars have had such adventurous lives. His connexion with Woodbrooke was in the first instance due to the influence of Dr. Rendel Harris, one of the most magnetic personalities of our time (see vol. xxxii. 105 f.). In later years the munificence of Dr. E. Cadbury of Birmingham not only enabled him to acquire the Manuscripts, but also to catalogue them and publish the Catalogue. In days when benefactors are inclined to support science in the narrower sense rather than literary study, the generosity of Dr. Cadbury deserves especially to be remembered. Dr. Mingana's discoveries will ensure that he will never be forgotten as long as the languages of the Nearer East are studied. Mr. Wledge, whose training well fits him to do so, has appended to the memoir a well-constructed bibliography of Mingana's writings, which stretch over a period exceeding thirty years.

A number of the Arabic MSS. in this Catalogue were at one time owned by the Convent of St. Catharine on Mount Sinai, the home of a leading Greek MS. as well as a leading Syriac MS. of the New Testament. Certain of the Syriac MSS. in this Catalogue also were assigned by Dr. Mingana to the same monastery. The Arabic MSS., one of

which is as old as A.D. 800, are subdivided into eleven classes: Bible Psalters, Commentaries, Apocrypha, Prayer-books and Service-books, Theology and Theological History, Mysticism, Philosophy, Science, History, Miscellanea. The Syriac MSS., one of which belongs to the first half of the fifth century, are worthy to be compared in date and importance with any other collection in the world. Some of the manuscripts here chronicled are the only known manuscripts of the works they contain, others are the oldest examples of particular texts otherwise known. An index arranged according to the chronological order of the manuscripts is particularly valuable, and the general index is of that gratifying fullness which will increase the value of this valuable work to the scholars of the future.

RELIGIOUS EDUCATION

A survey of the whole field of religious education in the Secondary School is contained in an important book—*Religion in School*, by G. L. Heawood, Headmaster of Cheltenham Grammar School (S.C.M.; 7s. 6d. net). The writer confesses that both knowledge and methods are lacking to deal with this central matter of education adequately, at least as compared with other subjects, which, although they are subsidiary, because they are better handled, tend to push the more essential element to the fringe. His book is written partly to deal with the reasons for this and partly to suggest how the deficiency may be remedied. There is urgent need of experiment, of courage, of conference, but the greatest need is to face the facts and to deal with the situation as we find it.

The book may be divided into three sections. Two excellent chapters are devoted to the place of religion in education and the aim of religious education. Then the writer boldly attacks the construction of a syllabus. This constitutes the main part of his book, and is built up on modern psychological lines. It is perfectly sound, but the real value of this section lies not so much in the suggested syllabus as in the comments, criticisms, and suggestions that accompany the process. It is seldom we find (as we do here) a mind equally analytic and constructive. The mere skeleton of the syllabus is not very important since the thing has been done very well in the recently published Cambridgeshire Syllabus and that constructed jointly by the Church of Scotland and the Educational Institute of Scotland. But the ideas behind Mr. Heawood's work are suggestive, and

we learn a good deal as we see him going forward with his task.

In some ways the most valuable part of the book is the third section, which provides chapters on 'Problems in Religious Thinking and the Relation of Religion to other Subjects' (*i.e.*, in the curriculum), 'The School as a Christian Community,' 'Worship and the School,' 'The School and the Community' and 'Some Practical Problems.' In these chapters we have the views of an experienced and thoughtful teacher on the difficulties of the teacher, on problems that constantly face him (how to deal with miracles, what to teach about prayer, what view of the Bible to present, and, curiously enough, what to say about 'Heaven and Hell'), and on certain 'burning questions' like examinations in religious instruction, and the place of the specialist in this subject.

It will be seen that the subject is dealt with on all its sides. Nothing is left out that is vital. With the views expressed, so candidly and modestly, there will be general agreement among authoritative persons. One is left asking whether there are many teachers capable of scaling the heights made visible in this book. Certainly the book emphasizes the need of thorough training and a real idealism in those who are to be entrusted with the great responsibility and opportunity which religious education in the school offers. It would be difficult to find a book more fitted to inspire and instruct them in such a task. It should be in every teacher's library.

RABINDRANATH TAGORE.

It is inevitable that round a figure so remarkable as that of Rabindranath Tagore there should already have gathered an ever-growing school of commentators and exponents and enthusiasts. There are, for example, on the literary side, Thompson's book upon him as Poet and Dramatist; and Radhakrishnan's on his Philosophy, while Guhathakurta's Bengali Drama gives much space to the consideration of his plays. Here comes a full-length detailed study—*Rabindranath Tagore: His Personality and Work* (Allen and Unwin; 8s. 6d. net)—by Professor V. Lesný, a Czeck scholar, who studied under Tagore at Santiniketan, winning his friendship and his admiration. 'It is nothing short of miraculous,' he says, 'how in a short time you have entered into the spirit of the Bengali language and my writings. I have never seen such strong critical faculty in any other foreigner.' That is high praise, but it is double

edged. For the sad fact is that to one reader at least Tagore seemed a much smaller personality and a much vaguer thinker when he laid down this book than when he opened it. For one thing the note is rather screamingly eulogistic, and for another the method of approach is not ideal—'the rôle of a chronicler,' as it is put—giving curt summaries of each book in its turn—a little dreadfully like those synopses which her dull husband wrote on the outside of Lady Mary Montague's love letters to him. Love letters will not synopsize. Nor will Tagore. For the charm of his writing is a certain undefinable fragrance, a subtle something which can't be caught in this rough fashion. He isn't really a deep thinker. But the beauty of his expression awakens far more than he says. Here all the facts are given with meticulous care. But when the botanist has pulled the flower to bits and shown us all there is to see, that something that had made the flower is gone.

Still, certain aspects of a wonderful man loom up before the mind. His extraordinary literary fecundity—for he is almost Spanish in the immensity of his output—poetry, novels, plays, philosophy, religion—out they pour, from the day when—at the age of fifteen it would seem—he began his long literary pilgrimage until now. His excursions into politics—always well meaning and high-toned, yet somehow amateurish, even blundering at times—and so on. Certain others are not set down in their full bloom. Professor Lesný has, we are told, a wonderful ear for the beauty of Bengali literature, but his quotations from the English translations are not fortunately chosen. There are better things by far than what he gives. And indeed he leaves the impression that there are deeps in his hero which he has not fathomed.

But is that hero, in 'the ending end,' so very deep? 'It is impossible to take seriously those philosophers who proclaim that there is positive evil in the world, for life itself proves them to be wrong.' Well, there is something singularly like it! 'Tagore, who is unshakable in his faith in man, wishes to oppose the world-wide opinion that man is essentially sinful, and must be saved by God's grace.' Ah well! here is no prophet for a desperate world, being forced back on God as its one hope.

In Messrs. Blackie & Son's new series 'What Did They Teach?' which made an auspicious start with a volume upon Christ by the Dean of St. Paul's, there has appeared another scholarly study

by another expert, *Mohammed*, by Professor D. S. Margoliouth of Oxford (5s. net).

'The purpose of this series,' declare the publishers, 'is to state, without criticism or advocacy and in their own words as far as possible, the teaching of those great figures in world history whose influence on the life and thought of mankind has been pre-eminent. Each author writes with a knowledge which is above prejudice.'

That is a very worthy aim. And it is admirably carried out in this authoritative, dependable, and readable summary.

One of the most interesting and suggestive forms which the 'Recall to Religion' has taken is to be found in a pamphlet, issued under the title *The Recall to Religion in Glasgow, 1937-1939* (Church of Scotland Book Room; 2½d., which includes postage). It is an able and comprehensive treatment of the conditions and aims of successful evangelism. At first the movement in Glasgow was directed to members of the Church, but inevitably the objective widened, and the main part of this remarkable statement deals with the methods of reaching the outsider, through Trade Union meetings, works' gates, and other gatherings. The experience gained in these approaches must be valuable for any similar efforts, and the spirit of earnest spiritual devotion to the task of soul-winning is very impressive.

The Rev. Alan Walker, B.A., is one of the Directors of Youth Work of the New South Wales Methodist Conference. He recently spent a year in England studying the religious life of the country. He has now set down his impressions of this visit in *There is Always God* (Epworth Press; 2s. 6d. net). It is an excellent little book, bearing the marks of shrewd observation and balanced judgment. While not uncritical the general tone is sympathetic and constructive. The writer has evidently used every opportunity of getting at the facts, and he has many suggestions of value to make.

It will be a hundred years on the 20th of November next since John Williams, the great missionary pioneer of the South Seas, was murdered on the beach at Erromanga. His name and memory have been kept alive by the fact that five mission ships of the London Missionary Society have been in succession named after him. This is very appropriate, for he was a notable shipbuilder and a fearless sailor. An account of these things is given in *John Williams Sails On*, by the Rev. Cecil North-

cott, M.A. (Hodder & Stoughton; 5s. net). The writer has set himself a somewhat difficult task, to combine a record of John Williams' life and work with some account of the progress of the South Seas Mission to the present day. In spite of this he has succeeded in producing a vivid and readable book. One could have wished that he had given a more detailed account of the dramatic story of Williams' martyrdom as told by the natives themselves after Erromanga was Christianized by the martyred Gordons and Robertson. These latter missionaries, however, did not labour under the auspices of the L.M.S. The book makes a special appeal to the young people whose pennies have built and maintained the successive ships which have borne John Williams' name. It should do much to revive and quicken interest in the romantic story of the L.M.S. in the South Seas.

Hugh Redwood's name and his manner of speech and writing are too well and widely known to need introduction. Some time ago he was elected National President of the Brotherhood Movement, and during his tenure of office he delivered many addresses to the members. Several of these together with some other material he has now published under the title of *Brotherhood* (Hodder & Stoughton; 1s. net). There are nine addresses in all, each dealing with one aspect of the theme. They are Biblical, warmly evangelical, appealing, and racy. They must have been a treat to hear, and they are most interesting and instructive to read.

Jesus and the Unbroken Life, by the Rev. Canon Anthony C. Deane (Hodder & Stoughton; 6d. net), is a very brief meditation on the Christian view of death. It stresses the fact that for Christian people death makes no break in the continuity of the spiritual life and should not be pictured with pagan gloom. It is written with quiet assurance and tender beauty.

The Shepherd of All, by Mr. George M. Lamsa (Holman, Philadelphia; 50 cents), is a brief commentary on the twenty-third Psalm, in the form of a slim little volume very tastefully got up. In the Preface the author, a native of the Holy Land, says of himself, 'My ancestors for untold generations were sheep-raising people. My father and mother loved and tended sheep. I was raised in a sheep camp. We lived in a tent made of the hair of goats just as Abraham and Isaac did.' His writing is simple and devout, and his account of

the daily life of the Eastern shepherd is full of interest.

Many people will remember the delightful addresses which the Bishop of London (Dr. Winnington Ingram) used to deliver, and afterwards publish, regularly every year. They were more than delightful, they were thoughtful and inspiring. Part of their charm was the plain, simple, direct style both of thought and expression in them. They were unpretentious, but many of them contained more convincing apologetic than much more pretentious volumes. What may be called the Bishop's valedictory book is *The Secrets of Happiness* (Longmans; 3s. 6d. net). It is sent forth as a message of cheer from one who had led a very happy life himself, and it contains the same simple gospel that has been the burden of the Bishop's ministry. It is characteristic that among the secrets of happiness the author includes a sense of humour. And in this connexion he tells the story of the man who, standing amid the ruins of his cottage during the air raids, said: 'What I admire is that 'en of mine; her coop is smashed into smithereens, but she laid 'er egg this morning. That's what I call "*Business as usual*."' A very helpful book.

Radiant Freedom, by Miss Olive Wyon (Lutterworth Press; 3s. 6d. net), is the somewhat elusive title given to a very fine book which tells the life story of Emma Pieczynska. Born in Paris of Swiss parents, who died while she was very young, Emma Reichenbach in her loneliness conceived a passion for oppressed Poland. At twenty years of age she made a loveless marriage with a Polish nobleman, but after years of restless unhappiness returned to Switzerland, where she devoted her life to social and religious service. It was said of her, 'she was a great friend of the oppressed, and a lover of justice.' Her work was the fruit of intense Christian faith and experience. Sensitive and high-strung, suffering in later life from partial blindness and almost complete deafness she passed through deep waters and was the comforter of many. The record of all this is here set down with taste and good feeling. Many of the extracts from her letters are very beautiful, and the book abounds in messages of sympathy and good cheer. The writer has done a real service in bringing to the English-speaking world the knowledge of so radiant a saint and servant of God.

As a sequel to the four hundredth anniversary of Tyndale's martyrdom and to the more recent

commemoration of the first authorized English Bible, a special memorial volume has been published by the Lutterworth Press under the title of *Tyndale Commemoration Volume* (7s. 6d. net). It reproduces substantial parts of Tyndale's Revised Testament of 1534 with some of the original woodcuts, together with a short account of Tyndale's life, by the Rev. J. F. Mozley, M.A., and of the influence of his New Testament on English literature, by the Rev. John R. Coates, M.A. The whole is edited by the Rev. R. Mercer Wilson, M.A. The bulk of the book is devoted to the extracts from Tyndale's New Testament. The whole of Luke's Gospel is reproduced with very substantial parts of the Acts, Romans, Hebrews, First Peter, First John, and the Revelation. The original spelling and marginal notes are carefully preserved, the printing is admirably clear, and it is claimed to be the first time in the history of Bible printing that linotype has been used. This is a volume which lovers of Tyndale and of the English Bible will treasure.

The Keswick Convention is sufficiently long established and famous to be a household word in evangelical circles. Within recent years an endeavour has been made 'to plan the teaching of the Convention along certain progressive lines, with the hope that, step by step, the believer may be led onward to the fullness of power for life and service.' The book before us, *The Message of Keswick and its Meaning*, by the Rev. W. H. Aldis (Marshall, Morgan & Scott; 1s. net), follows the line of this plan. It is not a history of the Convention, but is an endeavour to present in simple language and in a systematic way the body of Christian truth taught at the Convention. Beginning with Biblical teaching on the tragic reality of sin, it points the way of cleansing and renewal. Emphasis is laid on the work of the Holy Spirit, and appeal is made for full surrender to His power and for unconditional service in the Kingdom of God. Many besides those who have attended Keswick will value this exposition.

The Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology, King's College, University of London, has written many books on apologetical and pastoral theology, and the latest of them is *The Fear of Hell* (S.P.C.K.; 3s. 6d. net). It is based on a paper he read a few years ago before the Society for Promoting the Study of Religions, and its contention is that the fear of hell has not been in the history of the Christian

Church that 'instrument of conversion' which it is usually credited as being. The motive of hell-fire was always of secondary importance, and is often absent just where we should expect to find it.

In reaching this conclusion Professor Rogers goes over the evidence from normal life in the Early Church, from History and Legend, and from Literature. Jonathan Edwards, the classical exponent of the Puritan doctrine of hell-fire, has a chapter to himself. Even in his case, as our author contends, the threat of hell was a conspicuous failure as an instrument of conversion. The imagery of hell, he concludes, has survived through the ages because it corresponds to the belief in the difference between right and wrong and in the inevitability of judgment.

Professor Rogers' book is written in a clear and popular style, is rich in reference and footnotes, and is embellished with many interesting illustrations.

Jonathan Swift: Dean and Pastor (S.P.C.K.; 6s. net), by the Rev. Robert Wyse Jackson, LL.D., presents an unusual study of the author of *Gulliver's Travels* and *The Drapier's Letters*. We are apt to forget that Swift's literary output represents only a small part of his long career, and that most of his life centres round his work in the Cathedral and in the city of Dublin. 'Swift as a hard-working clergyman, caring for the poor, upholding a standard of decency in worship which was then almost unknown, practising habits of prayer which he carefully concealed from the eyes of his friends—such is the theme of this book.'

The author presents his theme ably and persuasively—all the more persuasively that he does not attempt to gloss over the repellent side of Swift. He cites with approval Professor Trench's analysis of Swift's character. On the one hand, a hyper-sensibility which found the physical disgusting; on the other hand, a passion of truth which resolutely rejected all reticences. The result, insane indecency.

We are grateful to the author for this largely first-hand study of Dean Swift as a churchman. And readers of these pages may be glad not only of the reminder that the 'Letter to a Young Gentleman Lately Entered into Holy Orders' is a most instructive treatise on the art of preaching, but also of the analysis of the 'Letter' which is here presented.

Two books of addresses to young people of a somewhat different kind are just issued. The first is *After Trinity*, by the Rev. F. Barrie Flint, B.D.

(S.P.C.K. ; 3s. 6d. net). It contains twenty-four talks to children on the Sunday Gospels. It has the very great merit of presenting positive gospel teaching to children, which is a rather uncommon feature of addresses to young people. It is expository and at the same time interesting. The other book is called *The Sunny Side of the Hedge*, and other stories to tell to children, by the Rev. E. E. Dentith Davies (Independent Press ; 2s. 6d. net). As the title implies, these are tales of simple happenings, and all with a moral well attached. The stories are good, however, and may be found useful for children's talks.

The Fellowship of Saint Alban and Saint Sergius is making an effort to promote a wider knowledge of the Orthodox Church, more particularly in Russia. Through the S.P.C.K. it has just issued a translation of the two forms of the Divine Liturgy which are associated with the names of two famous divines: *The Orthodox Liturgy being The Divine Liturgy of S. John Chrysostom and S. Basil the Great, according to the Use of the Church of Russia*, together with the manner of setting forth the Holy Gifts for the Liturgy, and Devotions before and after the partaking of the Holy Cup (S.P.C.K. ; cloth 2s. 6d., paper covers 1s. 6d.). The translators are anonymous, but Patrick Thompson writes an interesting Preface describing the structure and arrangements of the church buildings in which the Orthodox Church offers its worship, with details of the ceremonies. Those who are interested in forms of worship will prize this translation of two of the most famous of ancient devotions. The book is beautifully printed and is a welcome addition to the treasures of Christian worship.

There is a strong desire both in England and in Scotland to organize the youth of the churches for the purpose of positive witness to the Faith. In face of many influences that are either negative or neutral it is felt that those between eighteen and thirty-five should have an opportunity of testifying to the reality and power of Christ. In England this has taken the form of an Anglican Youth Movement which will federate and instruct local Diocesan Councils of Youth. The initiative was taken by the Archbishop of York, and a book has been composed as a guide for the members of the Movement, *Youth in Action*, edited by the Rev.

H. C. Warner, Vicar of Epsom (S.P.C.K. ; 3s. 6d. net). The book contains an answer to the inevitable question, 'What can we be doing?' The aim of the Movement is evangelism, and the book deals with this under five heads—Evangelism and Worship, Evangelism and Witness (including the Films, the Drama and the Spoken Word), Evangelism and Study (discussion groups), Evangelism and Service, Evangelism and Fellowship (Boys' Clubs, Girls' Clubs, International Contacts). There is a great deal of useful detail under the various headings, but the whole treatment is founded on an excellent essay on the Content of the Gospel, and a fine section on the Life of Prayer (by Dr. Evelyn Underhill). The book contains both instruction and inspiration, and will amply fulfil the aims of those who contributed to it.

It has been often said during the last generation that a great cause of our discontents within Christendom has been the neglect of the doctrine of the Holy Spirit. Be that so or not, this doctrine has been receiving a relatively large amount of treatment in recent years. And here before us is a volume on *The Holy Spirit and the Church* (S.C.M. ; 2s. 6d. net) in which Canon F. A. Cockin of St. Paul's appears once more in the rôle of an able and popular expositor. The volume belongs to the new 'Diocesan Series.' The author expounds the Biblical and ecclesiastical doctrine of the Spirit, especially the Biblical side of it, and seeks to apply it to the problems and issues of to-day. Among topical references there is one, by no means favourable, to the Oxford Group Movement and its teaching on 'guidance.'

Those who appreciated 'Bible Books for Small People' will be glad to possess and use two little volumes that continue the tradition of these delightful books—*The Lord God Made Them All* and *Our Church: The House of Praising*, both by Vera Pewtress and illustrated by Doris Pailthorpe (S.C.M. ; 1s. net each). There is a brief sentence on one page and a drawing opposite. In the former book there are drawings of all sorts of creatures, in the latter a rhyme after the manner of 'This is the house that Jack built.' Both are charming productions and will fascinate the infants for whom they are intended.