translations. With greater attention to the language and style of St. Bernard they would make an excellent commentary for a critical edition of the Latin text, such as we hope Mr. Williams will give us. There are two useful Indexes, of Subjects and of Authors, to which a Scripture Index would have made a welcome addition.

J. H. BAXTER.

STUDIES IN HISTORICAL CHRISTIANITY. By A. E. J. Rawlinson, B.D. Student Christian Movement. 4s. net.

Mr. Rawlinson writes convincingly and in the style of an accomplished scholar. He expects to find the ultimate form of Christianity in a Liberal Evangelical Catholicism as opposed to "any form of attenuated Protestantism." Catholicism he defines as historical Christianity, unlimited by any kind of sectionalism and as built upon the contention that the recovery of man is not within his own power. The Christian Faith must remain Evangelical for the sake of maintaining its own essence, and Liberal for the sake of soundness of mind and of honesty and truth.

In Church government Mr. Rawlinson asserts his belief that on basis of the episcopate the problem of union will eventually be solved. To those who contend that episcopacy is only of the *bene esse* of the Church, he replies: "No Christian is going to be content with the ideal of a Church reunited on any lines short of the best."

Every chapter of the book is filled with solid reasoning, expressed in the most reverent spirit. On the question of New Testament criticism, Mr. Rawlinson points out that the literature of the New Testament is at the most that of the beginning of a missionary Church which grows subsequently in organization under conditions to be learnt from Church history. Amid the lapses from the mind of Christ and the countless efforts for reform perpetually renewed through the generations, the Holy Spirit has never deserted the Church, and is to those who will submit their wills to His divine guidance as truly operative to-day as in any other period of Church history.

The concluding chapter combats with much force the contention that Christianity spread through Europe as a "Mystery Religion." Gnosticism, but not historical Christianity, borrowed something from mystery religions. The pagan mystery-gods are all originally mythical personifications of the life of nature. The Christian "mystery" is an interpretation of the religious significance of an historical Person.

The Church saw in the life and work of Jesus of Nazareth a great act of God for man's salvation, and there are good reasons for thinking the Church was right.

HENRY LOWTHER CLARKE, *Bishop*.

Our Faith in God through Jesus Christ. By J. E. Davey. S.C.M. 3s. 6d.

This is an excellent piece of apologetic, showing that faith in God is reasonable, necessary, effective and final. It consists of lectures delivered in Belfast, and the references to the sorrows endured by that city add to the reader's interest.