

It is a pity that the titles of the chapters do not appear at the head of the pages, thereby facilitating reference.

D.G.D.

THE GESTAPO DEFIED, being the Last Twenty-eight Sermons by Martin Niemöller, Vicar of Berlin-Dahlem. (Hodge; 6s.)

The sensational, catchpenny title is singularly inept for these quiet, brave sermons; pardonable, nevertheless, if it succeeds in bringing them to the notice of the sermon-proof. But the sermons themselves cry out in protest against the indecency of exploiting Niemöller in political interests, and it would be unpardonable to utilise his sufferings as propaganda against the country and the people he loves so dearly. The Gestapo is defied indeed, and with a courage and persistence that is truly superhuman; but that is implicit rather than expressed in a quiet, untheatrical, sober vindication of the freedom of the preacher of the Gospel. These sermons are permeated by a faith which refuses to be side-tracked into secondary issues, a hope which recks nothing of human failure or success, a love which admits of no rancour and no sentimentality. The issue between essential Christianity (as distinct from any human conception of 'Christian civilization') and totalitarianism could not be more clearly stated, and all the more forcefully because only incidentally to the preacher's real task, the bearing of testimony to the meaning of the written Word of God to his parishioners. As we write, the rumour is reported that Niemöller in his concentration-camp has found his home in communion with the Holy See. It is a homecoming of what is purest and best in the Evangelical tradition, and he brings with him riches too long lost to some among us and of which we should do well to avail ourselves. There is light and courage to be had from these last public utterances of his, which should illuminate and fortify us for whatever dark days may lie ahead.

V.W.

THE PSYCHOLOGIST TURNS TO GOD. By Ashley Sampson. (Dacre Press; 6d.)

A plea for a more vigorous apologetic against those arguments used by some modern psychologists and psycho-analysts to discredit the Christian Faith. It is suggested that up to now the Christian treatment of such arguments has been too timid, too accommodating, and has served only to encourage the psychologist in his pretensions. There is need of a new and more direct attack, in the psychologist's own field and with the psychologist's own weapons. This will consist in showing that the truths about man's psychological make-up which the psychologist trium-