

There is much learning in this book and many interesting and illuminating remarks in spite of the arbitrary character of its historical-value judgements.

BRUNO DONOVAN, O.S.B.

CHRISTIANITY ACCORDING TO ST. JOHN. By W. F. Howard, M.A., D.D. (Duckworth; 6s.)

This valuable handbook—a sequel to the author's earlier work, *The Fourth Gospel in Recent Criticism* (1934)—is a clearly condensed account of the theology of the Johannine writings (i.e. the Fourth Gospel and the Epistles, for the Apocalypse is rejected as non-Johannine). Perhaps its most valuable feature is the insistence on their Jewish character and background, and the commentary on every important Johannine term in the light of Hebrew and Greek Old Testament, and Apocalyptic and Rabbinic usage.

Thus the thorough discussion of the possible sources of the Logos doctrine, Heraclitean, Stoic, Hermetic, etc., concludes in favour of the Old Testament wisdom literature. The Johannine doctrines on Father, Son and Holy Spirit are similarly examined with an interesting discussion of the singular instead of the more usual plural reading of John 1, 13, *qui natus est*. It seems rather arbitrary to assert that St. Paul identifies Christ with the Holy Spirit in 2 Cor., 3, 7, when the context shows that it is a question of 'letter and spirit.'

The author rejects Bousset's view of the Johannine dualism of light and dark as Persian and cosmological, taking it as rather practical and moral and Jewish in origin. In the important chapter on Mysticism and Eschatology the author breaks down the falsely exclusive antithesis made of these two by critics, showing by his analysis of the Johannine vocabulary the Jewish apocalyptic character of such phrases as eternal life, last day, judgement, etc. He rejects Dodd's view of the 'Platonic cast' of the Fourth Gospel, which he sees as primarily concerned with problems of time and eternity, with the present age and the age to come, with the world above and the world below, Jewish ideas, in a setting of 'Realized Eschatology,' rather than with the Platonic worlds of shadow and reality.

A close attention to texts, a full exposition of views other than his own, a wealth of references to the works of critics of all schools of thought, and a masterly capacity for digesting, have produced a book valuable alike to general reader and the student who will rejoice to find such a synthesis of Johannine thought.

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THE READING OF THE BIBLE. By Sir Frederic Kenyon. (Murray; 4s. 6d.)

Clearly written in an easy readable style, this little introduction deals with reading the Bible under three heads, as history, literature,