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**Credo**, by Karl Barth (Hodder and Stoughton; 8s 6d net). It is an astonishment to many that a German professor of the Reformed Church, who writes very obscurely, should have attained fame. Fame in religion is sometimes bought by wholesale surrender of the sacred verities in obedience to the biddings of science or to the moods and slangs of the day. Barth's fame is built on an austere (often too austere) devotion to the theology of Calvin. At his bidding, we might say, that alert and elusive Frenchman has risen from the dead. Of course, neither Barth nor Calvin are final, and we are of the persuasion that in many ways they have been surpassed. Nevertheless, the Christian world owes an immense deal to Barth and his colleagues. The needless retreat of the modernistic school from the august verities is arrested by the trumpet calls from Germany. Barth's last and most intelligible book is "Credo." It is an examination of the Apostles' Creed clause by clause. The cautious editor, fearing lest readers should be befogged in the metaphysics of the earlier chapters, recommends the commencement of the book in the middle of it. That hardly seems necessary. To evangelical believers, such as our people are, the book asserts with vigour what they have believed. Especially there is a most wholesome emphasis on the meaning of "faith." The differences would lie round his views of election. Through it all the centrality of the Cross, in which Christ Who is God suffered once for all, is affirmed. There is no substitute for the Cross and for the victory there won, "however richly and beautifully the world, apart from it, may greet us." The troubles of German Christianity began, he would say, with a tampering with the doctrine of the real deity of our blessed Lord. We believe it, and not of German Christianity alone.

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