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youth, forgetful of his rank and the people's talk, came running and fell at Christ's feet on the public road to ask the way of life, and the Evangelist records that Jesus loved him. In this woman the tides were running in breast-high—hope and gladness and life and love; but Jesus did not cynically reckon that what had 'flowed like the Solway would ebb like its tide.' He believed in the power of God's mercy to create a goodness that can endure, and a goodness of a more heroic sort than is engendered by the sober moods of every day. Bunyan justly distinguishes the 'dry-eyed duties' and notes how often they stop short of the highest. The Pharisaic spirit, says Bruce, may sometimes protect a man from sinful excess, but at the same time it may disqualify him for heroic virtue, and doom him to 'moral monotony and mediocrity.' But where the amazement of God's love had been discovered, and glowing love had sprung up in response to it, Jesus looked for something great in achievement. For emotion, at its noblest is that which impels and inflames and invents and persists.

But does it persist? Is it not bound in the nature of the case to burn itself out? And is there not a store of sad experience pointing in that way? Certainly there is, and Jesus knew of it, and He sometimes warned His friends against the perils of unsteadfastness; but He did not therefore abate His confidence in the renovating power of emotion. The flame of love is bound to burn down, but what of that if the steady glow persists? The first of Luther's Wittenberg theses was—'When our Lord and Master Jesus Christ said, Repent, He intended that the whole life of believers should be penitence'; and in the same way Jesus would have claimed that love ought to last on unchilled through all of life, renewed perpetually by the love which first enkindled it. In the Revised Version of forty-five years ago few alterations came home more closely than the change from past to present in Rev 1^5. 'To Him that *loved* us' was familiar and most worthy, but it has the defect of suggesting that that love belongs to one particular point in history, whereas it is timeless—yesterday and to-day the same, and for ever; and therefore the Apostle wrote, 'To him that *loveth* us.' His mercy is new every morning, and every morning the wonder of His patience astounds and silences the heart, so that the impulse which once launched man or woman forth on ways of gratitude is continually renewed. Love now is not content to fall at His feet weeping; it works and dares and endures all things, for the emotion persists though in altered form, and finds expression in self-forgetting service and in prosaic fidelities. And if in any one this overmastering gratitude for the mercy of God seems to die out, the remedy must be sought in some fresh manifestation of the grace of our Lord Jesus Christ which alone can bring men back to His feet.

Literature.

THE TEXT OF ACTS.

THE appearance of another volume of *The Beginnings of Christianity*, edited by Professors F. J. Foakes Jackson, D.D., and Kirsopp Lake, D.D. (Macmillan; 30s. net), is a notable event in the theological world. The leading idea of this new series of studies in Christian origins is to continue the work begun by the late Bishop Lightfoot in editing Christian documents both critically and historically. Part I. of the series treats of *The Acts of the Apostles*, as being the first documentary source for the beginnings of the Christian religion, and the aim is, or was, to extend the series down to the time when the Christian Church obtained official recognition by the Roman Empire. We trust the learned and distinguished editors see to the end of their great undertaking.

Part I. will consist of four volumes. The first volume, which appeared in 1920, seeks to portray the Jewish, Gentile, and early Christian Backgrounds of the Acts. The second volume, which appeared in 1922, discusses the composition and purpose of the Acts and the question of authorship, giving also an account of the history of the literary and historical criticism of the book. The third volume, now before us, offers *The Text of Acts*, and is for the most part the work of Professor

J. H. Ropes, of the Hollis Chair of Divinity at Harvard. The fourth volume, to which Dr. Lake himself will be the chief contributor, will give a Commentary on the Acts and an English version. The completion of Part I. should enable us to distinguish, more clearly at least, the exact elements of the synthesis achieved in the first century by Christianity between the Jewish religion and the Græco-Oriental religions of the Roman Empire, as well as the manner in which the synthesis was effected.

The prices of the volumes already published are 18s., 24s., and 30s. respectively. We hope that as succeeding volumes appear this arithmetical progression will not be maintained!

We can hardly do more than indicate the contents of this third volume, which contains cccxx + 464 pages. First comes an elaborate Introductory Essay, in which Professor Ropes gives an account, in the light of recent scholarship, of the Greek Manuscripts, the Versions, and the Greek Fathers as the sources of knowledge for the Text of the Acts, following that up with a discussion of the criticism and history of the Text. In the summary sketch of the textual history in which the discussion culminates it is maintained, with some confidence, that the Book of Acts (written, we know not where, toward the end of the first century) was drastically revised and rewritten before the middle of the second century to suit the taste of the time; and further, the hypothesis is suggested that this rewriting proceeded from the same circle as the nucleus of the New Testament canon. In a word, the 'Western' text, as exemplified in the Bezan Codex, was the text, so to say, of the primitive canon. This text is held to be inferior to that of the Old Uncials and the Bohairic version, which is its rival.

The time is not yet come, in Professor Ropes's opinion, for a new critical text of the Acts. Accordingly, it is not a fresh text nor even a complete apparatus that is given in the central part of the volume. The Text, consistently enough with the critical standpoint above indicated, is printed from Codex Vaticanus and Codex Bezæ on opposite pages; and in the apparatus attached the aim is not so much to serve purely linguistic or palæographical ends as to provide means for historical study and textual criticism.

Included in the volume is a translation, with notes, of the Armenian version of Ephraim the Syrian's commentary on the Acts and of the sections drawn from it in the ancient Armenian catena. This is the work of the late Dr. F. C. Conybeare, a scholar 'eminent and beloved,' who discovered the Armenian version at Vienna.

Special attention is asked to the Appendices, in which the ingredient readings of the four chief versions are set forth in full, the variants from the Codex Vaticanus being noted by Professor Cadbury in the case of the Vulgate Latin and the Peshitto Syriac, and by Sir H. Thompson in the case of the Sahidic and the Bohairic.

FOR THE LAYMAN.

Messrs. T. & T. Clark have a new enterprise on hand that has in it the promise of much interest. The series of books which they call 'The Scottish Layman's Library' is, as the name implies, specially designed for Scottish readers. But several of the volumes announced have no particular Scottish reference, and (to judge from the opening volume) those that bear a Scottish reference in their title will probably deal with questions that affect laymen generally. There is a volume on Principal Caird, one on the Social Problem, one on the Psalter as a book of devotion, and one on the wisdom of the Book of Proverbs. The first of the series has just appeared and is an introduction to the whole. It is called *The Christian Good of Scotland*, and is by the Rev. John Adams, B.D., who is the General Editor and who has written and edited many books and series already (5s. net). At a first glance the contents of this volume seem not only varied but disconnected. But when one reads the book itself one sees that what Mr. Adams has in mind is the state of religion and of church life in Scotland generally. And from this point of view all of his chapters bear in towards a common centre. To some readers his suggestions will occasionally appear startling. For example, in his plea for a wider Presbyterianism, he advocates a wholesale borrowing of the best features of other communions. He would take superintendence from Episcopacy, rotation of ministers from Methodism, a wider evangelism from the Salvation Army, a plurality of ministers for one congregation (with, of course, large congregations) from the Roman Catholic organization. Presbyterianism would not know itself in all these borrowed plumes! Yet, when one looks at realities,

why not? Most thoughtful Presbyterians to-day realize that John Knox's Superintendent is one of the most needed functionaries in the Presbyterian system, and he is just a bishop writ large. And one might say much (as Mr. Adams does) in defence of the other factors. No doubt all these things will happen, and Mr. Adams is just a little before his time! At any rate it will be good for Scottish, as well as other, laymen to consider a plea for a more comprehensive ecclesiastical structure. A more doubtful suggestion is made in connexion with the Church's supervision and training of the young. Mr. Adams is unnecessarily pessimistic about the present Sunday School system and thinks it is doomed. He would substitute a close co-operation between Church and day school. The externals of the lesson (its geography, history, setting, memory work) would all be undertaken in the day school during the week. On the Sunday the minister would deal with the religious element in it. There are weaknesses in this suggestion which Mr. Adams does not deal with. But here, again, we have a drastic proposal which at least merits careful thought. It will be obvious that the Scottish layman who reads this book will be made to 'sit up.' With some of its pleas (such as the need of a revived Bible exposition and of a more definite teaching function on the part of the Church) most people will be in complete agreement. But whether to agree or to differ, it will be good for laymen interested in their Church to read these suggestive pages.

JEWISH ESSAYS.

The Hebrew Union College has appropriately celebrated its jubilee by the publication of a learned volume of essays dealing with all manner of Jewish subjects from Hebrew Grammar to the Philosophy of Judaism, and covering the whole range of Jewish activity and experience from the deportation of the ten tribes to the decadent literature of the present day (Hebrew Union College, Cincinnati). Some of the essays, such as those on Gaonic studies, or on Raphael Norzi, or on Songs and Singers of the Synagogue in the Eighteenth Century, can only be fully appreciated by those who have Jewish blood in their veins, or at any rate a profound acquaintance with the Jewish inheritance. Others, again, will appeal specially to those who are interested in comparative religion, theology, or philosophy, such as the essays on Trial by Ordeal among the Semites and in Ancient Israel, the Social Implications of Prayer, the Philosophy of Judaism and How it should be Taught, or the Classification of Science in Medieval Jewish Philosophy, a minute and learned study. Others will make a wider appeal still—notably perhaps the discussion of What Happened to the Ten Tribes, by William Rosenau; the illuminating essay by Israel Abrahams on Pico della Mirandola; and the highly interesting and very revealing treatment of Negative Tendencies in Modern Hebrew Literature, by Joseph Reider.

Rosenau's thesis is that the ten tribes survived their deportation and settlement in Assyria, that they have not been assimilated 'among many and various races in the four corners of the earth, but are to be found absorbed, together with Judah and Benjamin, in modern Jewry.' The point of Abrahams' charming essay is that Pico was the chief inspirer of Reuchlin. He was the first Christian student of the Cabala, the first to see how to link the Platonism of the Renaissance with Hebraism: it was due to him and his Italian contemporaries that 'Reuchlin was as certainly the father of academic Hebrew learning as Erasmus was of Greek.' Of fascinating but melancholy interest is Reider's essay, which conclusively shows what a morbid and decadent spirit dominates much modern Hebrew literature, its poetry, and especially its fiction, the motive of which is too often pathological and erotic. This so un-Hebraic a strain, he argues, was caught particularly from Russia, but it is now common in American Jewish writers and unfortunately has been transplanted into Palestinian soil. The whole essay is an extraordinary illustration of how far it is possible for writers, under exotic influences, to stray from the traditional ideals of their nation, though of course those ideals are being upheld with power and enthusiasm by other writers.

In an essay on The Importance of the Tenses for the Interpretation of the Psalms, Buttenwieser pleads that scholars have not nearly sufficiently reckoned with the precative perfect, the recognition of which greatly facilitates the interpretation of such passages as Ps 85^{1-3} or 126^{1-3}. On p. 93, he says that the precative perfect is *invariably* found alternating with the imperfect or the imperative; on p. 98, he modifies that to *as a rule*. The writers of this volume are all conscious of the great-

ness of their inheritance, and would no doubt all agree with the last essayist, David Neumark, who writes, 'Judaism is no philosophy, for it is more: it is a religion—nay, still more, it is *the* religion.'

To the formidable list of Errata the following should be added: In fourth line of Foreword, 'jubi*l*lee' (for *l*); on pp. 94 and 100, Kautsch, and on p. 109, Kautszch (for Kautzsch); on p. 173, 'proprietory' (for *a*); on p. 179, 'Naz*a*ritic' (for *i*); on p. 200, Jew's (for Jews); on p. 206, 'impius' (for impi*o*us); on p. 271, 'mathemat*h*ics'; on p. 329, 'I*t* morality true?' (for I*s*); on p. 466, 'atr*i*biliar' (for *a*); on p. 467, 'du*l*aistic' (for *al*); on p. 469, 'flatu*l*ant'; on p. 471, 'vi*ll*ification' (for *l*); on p. 480, 'mille*n*ium' (for *nn*); p. 497, 'Savon*o*rola.'

PROFESSOR THE REV. JAMES COOPER, D.D.

In *James Cooper: A Memoir* (Longmans; 12s. 6d. net), his intimate friend, the Rev. H. J. Wotherspoon, M.A., D.D., has given us a striking full-length and life-like portrait of one of the most notable ministers of the Scottish Established Church in his day and generation. He was a wonderful combination of gentleness and courtesy mingled with an intense perseverance and a courage that often left him in a minority of one. As a parish minister for twenty-five years, and as Regius Professor of Ecclesiastical History in the University of Glasgow for almost a similar period, the zeal for God's House was in his heart as a consuming fire. He was a striking type of the man in whose breast 'hope springs Eternal.' Failure or defeat only stimulated him to renewed effort.

His biographer says truly that 'James Cooper will be remembered as the steadfast and undiscouraged advocate of Christian unity—possibly as the champion of a lost cause.' The unity he longed and laboured for, and that was written on his heart, was a unity between the Presbyterian Church of Scotland and the Episcopal Church both in Scotland and in England. He was born, reared, and spent his youth and early manhood under the shadow of the imposing ruins of Elgin Cathedral, that place of pilgrimage for tourists from the ends of the earth. 'The boy was father of the man.' He was steeped to the lips in ecclesiastical history, hence his heart's desire and prayer for Scotland was what he termed 'Catholic Reunion.'

Strange to say, he was almost indifferent to such striking and historic examples of unity as the union between the Free and the United Presbyterian Churches in Scotland in 1900; and, at first, more critical than favourable to the preliminary stages that have led up to the prospective union between the Church of Scotland and the United Free Church. It was not until his later years that he came to recognize that this was doubtless a necessary first step towards that larger unity for which he had spent his life. It is characteristic of his strangely unsympathetic attitude to Nonconformity that he finds no place in his Catholic unity even for the great body of Wesleyans whose founder John Wesley was a member of the Anglican Church. He describes what he terms 'the characteristic theology of the Puritans' as 'harsh and inhumane.' But he writes that a merely Presbyterian union would not unite the Scottish people. 'You can no more leave out the Scottish Episcopalians than you can leave out the United Free Church.' How then in England can you have unity and leave out the Puritan denominations so called?

Though this question of Church union has a place in almost every chapter of this Memoir of James Cooper, yet it is far from presenting the man as he was admired and loved by those who knew him best as pastor and professor. This his biographer has succeeded in doing with fine discrimination and loyalty. It is the faithful, untiring, and sympathetic pastor who will be remembered in Aberdeen, for example, when his efforts for the unity of the Presbyterian and Episcopal Churches have been forgotten. Blessed with wonderful health, his week's work was amazing. The same tireless energy was shown during his year of office as Moderator of the General Assembly of his Church. He delighted to do public service, but the ceaseless strain proved at last too much for a veteran who had long since passed life's allotted span. In his retirement, in his native Elgin, he occupied himself with an autobiography. It was impossible for him to get away from Church History, so that on the scale on which it was begun it would have filled many volumes. Happily his able biographer has planned, and carried out his plan, to better purpose.

BEHIND THE THIRD GOSPEL.

The widely accepted Two Document Hypothesis has tended to depreciate our estimation of the

teaching peculiar to the Third Gospel, as though it were on a less authentic plane than that of Mark or Q. But this is changed if the Proto-Luke Hypothesis, as recently advocated by Canon Streeter, can be substantially verified. In his new work, *Behind the Third Gospel: A Study of the Proto-Luke Hypothesis* (Milford; pp. 294, 16s. net), Dr. Vincent Taylor offers an interesting study, at once able and thorough, of the hypothesis in question. He himself believes in the hypothesis, and he puts the case for it with admirable lucidity and restraint, and with a certain engaging frankness. 'Proto-Luke,' he says, 'is a tool which must be handled with knowledge and discretion, with regard to its limitations as well as to its real merits, but it is one which, far from breaking in our hands, will help us to make a way towards the distant goal.'

According to the Proto-Luke Hypothesis, a continuous non-Markan source is posited as the framework of the Third Gospel. This non-Markan source consists mainly of Q matter and material peculiar to Luke, and is a first-class document comparable to Mark. It is not a quarry but a foundation, not a scrapbook but a real literary entity. It represents the first stage in the composition of the Third Gospel. The purpose of the Third Evangelist in writing Proto-Luke was to impart to Q a narrative form. This he effected by adding stories and parables which he had himself gathered, and in particular an account of the Passion and Resurrection. At a later time he inserted extracts from Mark, and added the Birth and Infancy narratives and the Preface, and thus we got the Third Gospel.

It is claimed that this hypothesis, in which Mark is no longer regarded as a primary source, gives a better account of the facts of the Third Gospel than the Two-Document Hypothesis, and that in particular it explains difficulties that have long confronted students of the Third Gospel, such as the elaborate opening of Lk $3^{1.\ 2}$, the position of the genealogy, and the order in which Mark is followed. It does justice also, it is claimed, to the implications of the Preface, which appears to bespeak for the Third Evangelist real authorship and not the mere *rôle* of a compiler.

Dr. Taylor does not enter into the further investigation involved, but it is his opinion that the Third Evangelist is to be identified with the diarist in the Acts. We may add that he assigns A.D. 65–70 as the date of the Third Gospel.

FOUNDATIONS OF FAITH.

Dr. Orchard has issued Volume III. of his *Foundations of Faith* (Allen & Unwin; 5s. net). The three volumes have respectively the sub-titles Theological, Christological, and Ecclesiological. In the last he deals with the doctrines of the Holy Spirit, the Church, and the Sacraments. Some of the chapters have already been issued as Tracts, and have stirred a certain amount of controversy. Needless to say the writing is clear and vigorous, for the writer knows his own mind and also how to express it. The general impression left on the reader is that the present volume would be admirable if it came from the pen of a Roman Catholic. There seems, indeed, no reason why it should not receive the *Nihil obstat*. Dr. Orchard appears to accept the Papacy and all it stands for, down to the dogma of infallibility. Any criticisms he offers of the system are such as might be permitted to a devout Romanist. If Rome is not the true Church he cannot see where the true Church is to be found. The bias against Protestantism is most marked throughout. The writer is so obsessed by the whole system and ritual of Rome that he continually loses touch with the simplicity of New Testament religion. 'All we need to say about infants dying unbaptized is that supernatural salvation is not possible to them; but all that is possible to natural humanity is not only open, but, if they have never lived to commit conscious sin, is assured to them.' 'We may well hope that the Mass will one day be discerned by all Christians to be the one thing that matters, the Catholic celebration the point at which unity will be found, and the doctrine of Transubstantiation the basis of a sacramental philosophy which illuminates many mysteries, the sure foundation on which a truly corporate Life can be built, the centre from which all our efforts at social reconstruction will be truly inspired.' Such quotations might be multiplied indefinitely.

The question inevitably arises in the mind, how is it possible for one holding these views to continue outside the Church of Rome? Dr. Orchard's answer is, 'Many outside Rome are more truly loyal to Rome and her *de fide* doctrines than many in Rome; they are not unorthodox or schismatic in heart, and they are actually doing more to hasten the day when the whole Church shall be built, as Christ intended, upon the rock, than many actual members and many ardent defenders of the Roman

Church.' This may be true, but it is not a position that will commend itself to the downrightness of the English mind. For this reason the arguments of the book do not carry that moral weight and persuasiveness which their real ability might well entitle them to. It may be added that the writer adopts throughout the discussion a certain Olympian tone which suggests that he would not easily find himself at home in the Roman Catholic Church, unless perhaps in the Papal Chair.

THE SERMON ON THE MOUNT.

Under the title *The Sermon on the Mount* (S.P.C.K.; 15s. net), the Rev. Horace Marriott, M.A., D.D., of Keble College, Oxford, has given us a very thorough study of Mt 5–7. He regards as original to the Sermon of Q all the Q matter which Luke places in it, and none of the Q matter which Matthew includes in it, but which Luke assigns to different contexts. The discourse was delivered on a definite historical occasion, one of the greatest in the course of the ministry, 'to newly-ordained men in the presence of their relatives and friends and of a large congregation.'

In a general introduction an attempt is made, from a study of the use made by the First and Third Gospels of the Marcan material, to infer the probable extent, order, and wording of the Q or 'teaching' source. One hundred pages are then devoted to a searching critical study of the Sermon on the Mount. To some the most interesting part of the book will be that in which the author tries to reconstruct the Sermon as it appeared in Q, that is, the Sermon as he believes it was actually delivered. The preacher will turn rather to Part 2, the exegetical and expository treatment of the Sermon. The author discusses, keeping in view modern criticisms, the primary meaning of the Sermon, its place in the teaching of Jesus and the value and import of its teaching. The most important section of the whole book is the first chapter of Part 2, in which is given a full list of parallels and affinities to the Sermon in pre-Christian Jewish literature. The volume is a useful addition to the not too expensive list of important books on the great discourse.

THE LIMITATIONS OF VICTORY.

Mr. Alfred Fabre-Luce in *The Limitations of Victory* (Allen & Unwin; 12s. 6d. net) has dealt with matters which have formed the subject of many recent books, yet by his freedom from national bias and by his ability to trace the hidden forces which determined the international policies of pre-war Europe, he has made an exceedingly valuable contribution.

He deplores the existence in the Peace Treaty of the clause relating to war-guilt, and endeavours to allocate to the several countries their degree of responsibility for the world-war; distinguishing between the events immediately before the outbreak of war and the policies which had characterized the European Powers in the preceding decade, he shows how blindly the nations stumbled along, until the strife which many European statesmen had come to regard as inevitable, descended upon the peoples. Geneva and the League of Nations, with the demand for arbitration and delay, he regards as the only means of averting a similar tragedy in years to come.

While he deals frankly with the mistaken policies of other countries, he has much that is of value to say regarding the policy of France. The statesmen who demanded immense sums for reparations knew that the Central Powers could not pay the amount suggested, but the success of the anti-German propaganda had robbed the Allied statesmen of a free hand; the Ruhr invasion was a mistaken policy although it has not been without some good results. The French demand for security no longer requires to be asserted; what is now necessary is to safeguard both France and Germany against mutual attack, and this will be accomplished when Germany is admitted into the League and is thus 'caught in the snare of peace.' Until this is achieved very real limitations are attached to the Allied victory.

This intensely interesting and well-informed work has been ably translated by Miss Constance Vesey.

TIBET BY A TIBETAN.

To see ourselves as others see us is believed to be a wholesome discipline. It is likewise desirable that we should have the opportunity of seeing other people as they see themselves. This is what happens in *We Tibetans*, by a woman of Tibet, Rin-Chen-Lha-Mo (Seeley, Service; 12s. 6d.). The writer is Mrs. Louis King, whose husband, formerly H.M. Consul at Tachienlu on the Chinese frontier of Tibet, writes an historical introduction to her revealing and most interesting narrative.

Time was when it was as impossible to get into Lhasa, the holy city of the Dalai Lama, as it was to penetrate to Mecca, the holy city of the Muhammadans. The secrets of both have now been revealed. One wonders by what process of education Mrs. King learnt her simple, direct, and vivid style. There is seldom a superfluous word in her sentences, and not a superfluous chapter in her book. She writes with the enthusiasm of one who loves her native land, on the roof of the world, its distinctive race, their manner of life, their dress, their customs, and their religion in which she still believes with her whole heart. She has a candid chapter entitled 'Your Civilization and Ours.' Before her marriage Mrs. King had lived her life on the great grass lands of Tibet, 14,000 feet above the sea. The idea of her people was that no Tibetan could live on the plains; but she has seen Calcutta and London and has survived, and now likes her life in the English provinces, only disturbed by malicious statements about her native country and her kindred. Of the religion of her country she writes: 'There are many lamas, that is, priests, in Tibet. The reason is simple. We are Buddhists and believe in our religion. We consider the Church the highest vocation a man can follow, for the lama is following in the footsteps of the Buddha. No respect more genuine than our people's for the priesthood, and no Tibetan so poor that he can spare nothing for the Church. And every family wishes to have at least one of its sons a priest, many families have more than one son in the Church, the family which has none at all is sad.' A generation ago this would have been written of married people at home, who believed in their religion. Mrs. King resents the statement of travellers in Tibet that they are beset by hordes of fanatical monks. 'We are not fanatics, neither our lamas nor our laymen. . . . We do not look to a man's professions but to his life. Is he living for others, putting self aside, or is he just thinking of himself and neglectful of the rights and welfare of others? . . . We apply this standard to your Christian missionaries as to ourselves.'

To show that Mrs. King is not writing of her people as she would wish them to be, we may quote Lt.-Col. Waddell in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, who writes: 'The Tibetans are entitled to be regarded as one of the most "religious" peoples in the world. . . . Not only is the proportion of the population in Tibet which devotes its life to religion greater than that in any other country, . . . but the life of the laity is also dominated and pervaded by their religion to an exceptional extent.'

Who's Who for 1926 (Black; 42s. net) has developed into a volume of three thousand two hundred pages containing biographical notes relating to more than thirty thousand of the most notable men and women of the day in every rank, every profession, and in every country. One may test this remarkable publication at any page or any name, and its accuracy will not be found wanting. The editor allows full measure, running over in many cases, to the person desirous of recording all his or her distinctions and achievements. The results are often curious and revealing. The record of the Prime Minister is modesty itself. There is no mention of his favourite recreation, so that his admirers are left wondering whether it is smoking, or walking in bypaths across the countryside, or digging with a dictionary into the Greek and Latin Classics. Mr. Lloyd George, whose biography is under that name and not under 'George,' has a record equally modest. He also makes no mention of his recreations, so the reader is left to choose between golf or digging in the land at Bron-y-de Churt or at Brynawelen, Criccieth. Dame Lloyd George is said to be the daughter of Richard Owen, Mynyddednyfed, Criccieth. Both the Earl and Countess of Oxford and Asquith are here, but the longest record of a Prime Minister is that of the Earl of Balfour. Sir James Matthew Barrie, O.M., gives a list of his books and his plays. He, too, has no recreation unless it be smoking. George Bernard Shaw requires nearly half a column for the mere mention of the titles of his novels, essays, and plays. As his exercises he mentions motor-driving, cycling, swimming, and public speaking, and his recreation is 'anything except sport.' He describes himself as 'a vegetarian.' This, to many people, will account for some other of his outstanding characteristics.

Christ and the Present Age, by Mr. W. L. Cornish (Epworth Press; 2s. 6d. net), is an admirably clear and interesting discussion of present-day problems from the Christian point of view. The writer has given much serious thought to the complexities of

the personal and social life of to-day, and he has reached the firm conviction that Christ has still the final word to say in regard to these. 'He alone holds in His hands the ultimate solutions of our present perplexities; if the Age will turn to Him, He will bring it rest and peace, but if it pass Him by, it must move into deeper sorrow and distress, and ultimately to disaster.' This theme is wrought out in a singularly cogent way. The writer makes good points in emphasizing that the brotherhood of man cannot be maintained apart from the Fatherhood of God, and that to be a Christian means more than to adopt the social programme of the gospel.

The latest addition to the recurrent attempts to identify William Shakespeare with Francis, Lord Bacon, is a considerable volume entitled *The Prince of Poets and Most Illustrious of Philosophers*, by Brigadier-General S. A. E. Hickson, C.B., D.S.O. (Gay & Hancock; 7s. 6d. net). This is dedicated to 'The Mother of Shakespeare,' none other than Queen Elizabeth, to whose zeal in the education of her wonderful and singular son, and to the advantages which she gave him, we owe not only the famous plays of Shakespeare, but the fruits of the great learning, given to the world of Elizabeth's day, and later, in the name of Bacon. His father was the Earl of Leicester, her marriage with whom the young Queen Elizabeth dared not acknowledge. Brigadier-General Hickson has taken his subject as seriously as he must have taken his profession as a soldier. He has written this book for the express purpose, as he says, 'of challenging the strangely illogical view hitherto entertained of the parentage and early life of the author of the plays of William Shakespeare' by historians like Froude, Macaulay, John Richard Green, and by later authorities like Edward Dowden and Sir Sidney Lee. He sets aside the whole of the evidence collected with infinite pains by many investigators as to the reputed parentage of a certain William Shaksper of Stratford-on-Avon. He assures his readers that there is 'little room left for doubt' as to the principal influences of Queen Elizabeth in directing his studies. Far from being the son of an alderman, and the apprentice of a butcher, we are assured that 'from 1568 to 1572 the education of the juvenile brain of Shakespeare, known then as Francis Bacon, was promoted by furnishing him with companions and tutors skilled in foreign languages and renowned for their translations and as versifiers. He took, it seems, to knowledge as a duck to water. His natural thirst for it was unquenchable, his industry inexhaustible.' We learn that 'the Queen-mother paid visits to her concealed son at Woodstock. This indeed was the height of his innocent and happy young life, the Queen-mother indulging her marvellous son to the full length of her bent, and indeed so much so that at last some inkling of the truth must have entered his head.' There is no need that we should attempt here to slay the slain. To accept the Brigadier-General's theory at present, however, would imply an admission that the recent destruction by fire of the Shakespeare Memorial Theatre at Stratford-on-Avon must have been a providential event, and that the later appeal of the Prime Minister and ex-Prime-Ministers for funds to rebuild the Memorial is a flying in the face of Providence.

In 'The Christian Year' of this month we have given, though in a considerably shortened form, a sermon by the Rev. J. D. Jones, D.D., which has just appeared in his new volume, *The Greatest of These* (Hodder & Stoughton; 6s. net). This volume, Dr. Jones tells us, contains sermons which were preached in the course of his regular ministry, and they have been published exactly as they were preached because a number of his people—a fact not to be at all wondered at—wanted to have them in permanent form. It is not a volume of sermons in the ordinary sense. The addresses here are a series on the thirteenth chapter of First Corinthians, forming a continuous exposition of St. Paul's great hymn of love. It is an exposition which is marked by minute study and deep insight, and very pleasant to read by reason of Dr. Jones' mastery of language. It is well worthy to be set beside Professor Drummond's 'Greatest Thing in the World.'

There have been many studies of Pauline thought in recent years, and they are reflected in the Rev. H. Bulcock's essay on *The Passing and the Permanent in St. Paul* (Macmillan; pp. 241, 10s. 6d. net). Indeed, he quotes very freely from writers like Wrede and Schweitzer, Morgan, Kennedy, and Scott, and one wishes that he had more consistently supplied exact references with his quotations. His first chapter, which treats of prophetic, apocalyptic, and sacramental faith, provides him with his criterion of the Passing and the Permanent. The features of the prophetic type of religion are faith,

hope, and love, and these are fundamental and permanent elements in St. Paul's life and experience. The apocalyptic and sacramental interpretations of religion, also to be found in St. Paul, are valid only in so far as they express faith, hope, and love; otherwise, they have only passing worth. Keeping such considerations before him, Mr. Bulcock traces the origin and development of Pauline thought, at the same time offering estimates of value. While the eternal prophetic elements, with their spiritual and ethical emphasis, are the valuable parts of Paulinism, they are far from being isolated parts, but lie at the root even of the apocalyptic forms, the Hellenistic speculation, and the conceptions of Church and Sacraments. It is a useful essay, and appears rightly to lay stress on the point that in the first stage of his thought St. Paul was debtor to the Jew, and only later was he debtor to the Greek.

The Divine Mechanism, by Mr. J. M. M. Munro, F.R.S.E., M.I.E.E. (Macniven & Wallace; 2s. 6d.), is an earnest and laudable attempt to reconcile the mechanistic theory of the universe with the Christian faith. In the opinion of the writer there is 'no safe logical resting-place halfway in the long drawn out discussion between the prevailing theology and the opinions of men of science.' Each side will eventually be forced to adopt in its entirety the fundamental faith of the other. 'The obscurities will vanish only when theology becomes in a new and real sense materialistic, and when science sees God in all.' The argument of the book is extremely condensed. The major part of the book is occupied with an exposition of the mechanistic theory. Mind is explained by the 'hypothesis of a super-ether of which the sole known quality is not any quality of mind except the possibility of pure consciousness, but in which physical motion takes the psychic form of conscious emotion.' The concluding portion of the book is given to showing briefly that the facts of the Christian faith remain, under this theory, substantially unchanged.

A strenuous defence of the Fundamentalist view of the Bible has been written by Mr. H. D. Woolley and published by Messrs. Morgan & Scott—*The Modernist Bible and How Compiled: With Analysis of Professor J. E. M'Fadyen's Three Articles in the United Presbyterian Record for Oct., Nov., and Dec. 1925* (1s. 6d. net). We have given the whole title because it is a characteristic example of the inaccuracy of such writings. Professor McFadyen could not possibly have contributed any articles to the 'United Presbyterian Record' because no such publication exists, so far as we know. He did contribute a series of admirable articles to 'The Record' of the United Free Church of Scotland. No doubt Mr. Woolley will say that is a small error. But if a writer is incapable even of setting down the proper name of a publication whose pages he is denouncing, what kind of accuracy are we to expect in his thinking? Let us say, however, that the writing in this pamphlet is vigorous, if the thinking is not conclusive. It will be sufficient to say of the argument that it is on well-worn Fundamentalist lines. It will not cause the Professor to lose any sleep. Nor will it do very much to satisfy any really open mind that Dr. McFadyen has awakened to inquire for itself.

The Rev. Paul P. Levertoff, Vicar of Holy Trinity Church, Shoreditch, has rendered a valuable service to Jewish Christians by drawing up a Hebrew Christian Liturgy for use at the service of Holy Communion. It is entitled *The Order of Service of the Meal of the Holy King* (Mowbray; 1s.), is printed in Hebrew and English on opposite pages, and is based on early Jewish and Christian Liturgical Sources, with which an earlier book of Mr. Levertoff's on 'Love and the Messianic Age' shows that he has great familiarity. The blend of Jewish and Christian elements in the service is distinctly striking: adroit use is made of Old Testament Psalms and Prophecy (*e.g.* Pss 23. 24. 51, Is 53, etc.), and we are made to feel, by the ease and naturalness with which this is done, the essential continuity of the New Testament with the Old. The introduction of the Ophanim alongside the Seraphim is a reminder of the Jewish constituency, in the interests of whose worship the service was compiled. As an illustration of the deft weaving together of texts we may take the following: 'When the time had been fulfilled, Thou didst speak unto us in a still small voice, and sent to us Jesus the Messiah, Thine Only Begotten One, Whom Thou lovest. A Child was born unto us, a Son was given unto us, He is Wonderful, Counsellor, Mighty God, Father of Eternity, The Prince of Peace; and He became our Salvation. For He grew up before Thee as a tender plant,' and so on, to 'He was despised, and we esteemed Him not.' The service, which has been

sanctioned by the Bishop of London, and approved by the Archbishop of Canterbury, will be found of value not only to Jewish Christians, but to ministers of other churches whose order of service is not rigid.

The Pilgrim Press of Chicago send over excellent books dealing with various aspects of religious education. One of the latest is *What does Christ Expect of Young People To-day?* by Mr. T. H. P. Sailer (75 cents). The title is curious, the real contents of the book being a series of discussions on questions that rise in the minds of young people of adolescent age. What shall we do on Sunday? Should we always tell the truth? Why do we have Foreign Missions? Why do we go to Church? How can we improve conditions? These are some of the questions raised. Every 'discussion' starts with a definite case or incident, and the young people are asked what they think of this. There is ample guidance for the leader, plenty of suggestions, but the discussion form is adopted in order to make the young people think and to formulate convictions. Perfect freedom is encouraged in the statement of opinions. This is an original and very promising programme. It would form a good Bible class syllabus.

Another 'discussion course' that comes from the Pilgrim Press of Chicago is called *Christian Fellowship among the Nations* (An Aid to Straight Thinking on our Greatest Problem), by Professor Jerome Davis and the Rev. Roy B. Chamberlin (25 cents). The challenging questions that are set for discussion are: Our Attitude toward 'Patriotism,' toward Other Races, toward Diplomacy, toward the Conscientious Objector, toward our Enemies; Shall the Church support War? All these points are freely canvassed, starting from definite cases like the young pacifist minister who got into trouble with his congregation by the expression of his views. This gives concrete interest to the discussion and raises the issues in a definite and urgent form. Guidance is given as to reading and other sources of information and as to the conduct of the discussion circle, and there are many brief essays on separate points at the end. One question put is: Our attitude toward the Need of Europe. It suggests to us over here that America would be in a better position to give counsel if she helped to shoulder the burden of the world's problems in a practical fashion.

A revised edition of *Early Church History*, by the Rev. J. Vernon Bartlet, M.A., D.D. (R.T.S.; 3s. 6d. net), has just been issued.

Messrs. Rivingtons have given us a fifth edition enlarged of *The Church of the Fathers*, by the Rev. Leighton Pullan, D.D. (6s. net). There is an important new chapter in which Dr. Pullan deals with Modern Criticism and Ancient Heresies.

Obscurantism is much more prevalent than the friends of theological progress are sometimes apt to imagine; and if a reasonable view of the Bible is ever to prevail, it must first of all be lodged in the minds of the children. For this reason we welcome the volumes on *I. and II. Samuel* (Rivingtons; 2s. 6d. each), by the Rev. Principal A. R. Whitham, M.A., of Culham College—volumes which give just the amount and the quality of information necessary for those who are to get their first introduction to the modern view of the Bible. The commentary proper, which is adequate without being overloaded, is preceded by a brief introduction, which vividly sketches the historical background, and frankly recognizes the composite nature of the Books of Samuel. One of the principal aims of 'The Old Testament for Schools' Series, to which these volumes belong, is to exhibit the history as part of the Divinely guided religious education of Israel and as leading up to the Christian revelation. These volumes fulfil this aim very satisfactorily. In an interesting treatment of the Witch of Endor episode, for example, it is pointed out that 'both Scripture and the Church definitely forbid such practices.' The tone of the commentary is slightly, and perhaps rightly—considering the readers for whom it is designed—conservative; it is a little more interested in suggesting harmonistic devices than a purely critical scholarship would be, but it is occasionally conceded that the discrepancies, in the absence of fuller knowledge, are 'almost insoluble.' The books are provided with some useful maps, questions, and subjects for study. It is a great pity that the chapter numbers are not put at the head of the page, an omission which often makes it really difficult to find the desired place.

The Religion of Undergraduates, by the Rev. Cyril Harris (Scribners; $1.25), deals with a theme about which much, perhaps too much, has been written of late. The writer was for a time in close

touch with American student life at Cornell University, and he gives a summary of undergraduate opinion upon religion drawn from nearly two hundred essays on the subject, written in the winter of 1923–24. His own proposals to meet the situation thus disclosed, though written with sparkle and flow of words, are somewhat hazy. They seem to amount to a proposal to 'live as Jesus did,' and, if need be, to skip a year of college life to give the matter a fair trial. One is left with the feeling that a good deal more needs to be said.

Nearly forty years have passed since James Chalmers published the remarkable narrative of his missionary pioneering work among the savage peoples of the island continent of New Guinea, the second largest in the world, where he was afterwards murdered. Since then we have had a considerable succession of works of explorers in different regions of New Guinea, yet it is still possible to publish such a volume as *In Unknown New Guinea*, by the Rev. W. J. V. Saville, missionary and anthropologist (Seeley, Service; 21s. net), who has spent twenty-five years amongst the interesting natives of an almost unknown part of this vast island. These natives are commonly spoken of as the Mailu people, who inhabit a small island of that name and the adjoining coast of the eastern extremity of New Guinea. Mr. Saville is a cultivated anthropologist, and a keen observer. He has also the gift of writing graphic narrative, and he has used it with rare skill in his descriptions of the manners, customs, and occupations of the Mailu people and of their religious rites and public ceremonies. To read his account of these New Guinea natives of to-day is to be reminded of the ancient Britons. The making of pottery is their biggest industry. Only women and girls engage in it. How many centuries will elapse before the future New Guinea will have superseded Staffordshire? At present it is the highest form of art among these primitive people who are as yet only in the Stone Age of the implements of manufacture. The men are boat-builders and fishermen at the same rude stage, yet wonderfully expert with the means at their command. Mr. Saville says: 'I do not mean that I have failed to find religion among these people. On the contrary I have felt for many years that they are permeated with religion.' He is to be congratulated on the series of photographs with which the book is illustrated.

We have received a new, cheaper edition of Professor W. E. Soothill's *Timothy Richard of China* (Seeley, Service; 6s. net).

Personality and Religion, by Dr. Morgan-Smith (Skeffington; 2s. 6d. net), is a solid piece of work, earnest and thoughtful, if somewhat slow in movement. The writer deals in successive chapters with Personality in relation to Conscience, Temptation, Pain, and Revelation. In his conclusion he dwells upon the inevitable necessity of dogma, in other words, of expressing religious convictions in intellectual forms, 'for religion to be real must appeal to the reason as well as to the heart and senses.'

Three volumes have come to hand of the 'Churchman's Popular Library,' published by the S.P.C.K. (1s. 6d. net). The general aim of the series is to bring before the lay mind in a simple and interesting way various departments of Christian teaching.

'What Mean Ye by these Stones?', by the Rev. J. M. C. Crum, M.A., is an unusually fresh and able study of the development of Old Testament religion. The writer addresses himself to the man who approaches the Old Testament critically, and will concede only so much as there is clear evidence for. A swift survey is given of the early traditions and of the work of the later prophets, and an argument is skilfully built on these to the effect that here there is unmistakable proof of the presence and work of the Spirit of God.

A Religion for Monday Morning, by the Rev. K. E. Maclean, B.A., is 'written more especially for those who are thinking of being confirmed or for those who have forgotten the teaching they received when they were prepared for Confirmation.' The title is somewhat of a misnomer, for the writer does not deal with everyday religion, but with such topics as the Sacraments, Confirmation, Confession, and Preparation for Holy Communion. His teaching on these subjects is a model of clearness, and the illustrations are both abundant and well chosen.

Death and the Hereafter, by the Rev. H. Lowther Clarke, D.D., D.C.L., has a simplicity and naturalness which are very charming. Those who are in search of curious speculations about the Hereafter will be disappointed, for the writer has no sympathy with such inquisitiveness. 'As I dwell upon this glorious hope which is set before us, far surpassing all we can dream of for man's future, I grow im-

patient with myself when other questions about details force themselves upon my mind. . . . All after death can be left in the hands of Christ, if only we have accepted His great offer of eternal life and lived on earth in the light of this great hope.' It is in every way a reverent and Christian book.

A second volume has been published of the *Ante-Nicene Exegesis of the Gospels*, by the Rev. Harold Smith, D.D. (S.P.C.K.; 7s. 6d. net). It covers the period from the beginning of our Lord's public ministry up to and including the Sermon on the Mount. It simply contains a catena of quotations from the writings of the early Fathers, translated into English without note or comment. It is not a preacher's book, but for students of early Christian literature it gathers together into a convenient form all the passages relative to the Gospel narratives. The immense industry and patience of the translator are worthy of all praise.

It is curious that the Fourth Gospel has recently attracted the special interest and study of two distinguished laymen. Lord Charnwood's remarkable book was recently described fully in these columns. It has been followed by another in its way equally valuable, *The Fourth Gospel: Its Historical Importance*, by Mr. P. V. Smith, M.A., LL.D., Chancellor of the Diocese of Manchester, Durham, and Ripon (S.P.C.K.; 3s. 6d. net). The author is known as an ecclesiastical lawyer and judge of the highest rank. He cannot be supposed to have the technical scholarship of the experts, but it is of extreme value to have the considered judgment of a calm mind that has carefully studied the literature and weighed the pros and cons. The general verdict is strongly in favour of the historical value of the Fourth Gospel. It has come to be an accepted conclusion that the Synoptic Gospels contain the reliable history and that the Fourth is inferior in historical accuracy. Dr. Smith's book is an appeal for a reconsideration of this verdict. 'St. John' (who was likely not the Apostle but the 'elder') took the Synoptics for granted and set himself to give supplementary information. Even the discourses, though coloured by the Evangelist's mind and even couched in his language, give a précis of what our Lord said that is accurate and reliable. The author goes through the contents of the Gospel, incident by incident, and weighs the evidence in each case, stating his conclusions with moderation but always with reasons which are worthy of careful consideration. This detailed examination must be left to the reader of Dr. Smith's book. But it must be said that his argument is one that cannot be neglected. There is nothing narrow or merely traditional in it. And we venture to predict that few readers of the book will leave it without a reinforced assurance of the trustworthiness of St. John's memorabilia.

Little by little the S.P.C.K. is enabling us to become better acquainted with the nature of Rabbinic interpretations of the Old Testament. The latest addition to their valuable series of 'Translations of Early Documents' is the *Midrash Sifre on Numbers* (7s. 6d. net), which has been translated, with brief annotations, by the Rev. Paul P. Levertoff. An Introduction, contributed by Canon Box, briefly describes the nature and characteristics of the Midrash. The translation deals with selections from the Book of Numbers, such as the passages on the Ordeal of Jealousy, the Nazirite Vow, the Trumpets of Silver, Moses and his Father-in-Law, the Sabbath-breaker, etc. These selections exhibit much of the hair-splitting which we customarily associate with Rabbinic interpretation, but the casuistry is frequently interspersed with comment of a more interesting and human sort. A book like this is an invaluable aid to the understanding of the Jewish religious world into which Jesus came.

William Carey, by Mr. F. Deaville Walker, is the sixth volume of a uniform series of missionary biographies published by the S.C.M. (5s. net). In the preface the writer assures us that he has hardly consulted the biographies of Dr. George Smith and Dr. Culross, and that he has 'of set purpose carefully refrained from reading or in any way consulting Mr. Pierce Carey's recent exhaustive life of Carey.' These disclaimers tend to create the impression of one who is more anxious to establish his own title to originality than to give to his readers all the best that is to be known. It may be said at once that this biography contains nothing that is new, either in the facts recorded or in the general estimate of Carey's character. At the same time the work is done with care and the writer's style is easy and pleasant. The account of Carey's later years is much abbreviated. Following the recent

example of Mr. Pierce Carey and the older example of Mr. Eustace Carey, Mr. Walker touches very lightly on the break with the Baptist Missionary Society, a controversy which lasted fifteen years and embittered Carey's later life. As these events happened over a hundred years ago there seems little purpose in glossing them over, especially as they illustrate, in a way that nothing else does, the Christian character and moral grandeur of the great pioneer.

The Epistle to the Ephesians is generally regarded as too theological to be easily made palatable to the modern mind. But this, it would appear, is a mistake. *A Philosophy from Prison*, by Professor F. R. Barry, D.S.O., M.A. (S.C.M.; 4s. net), is a study of that Epistle, and it is astonishingly modern. The method followed is to expound the sections of the Epistle and to bring out the connexion of thought, relating it to the social background of the Apostolic Age. Three main topics are handled, God in History, Christ the Meaning of History, and Self-expression and Social Life. The perplexity and sense of failure in the old Roman world, the breakdown of old moral standards, the war-weariness, are elements which bring the Apostolic Age into vital contact with the world of to-day, and the sufficiency of Paul's Gospel is impressively set forth.

A book on worship which deals not with its liturgical side but with the general principles underlying it and its place in our mental life has been published by the Student Christian Movement—*Worship: Its Necessity, Nature and Expression*, by the Rev. A. L. Lilley, M.A. (2s. net). There are four chapters. The first expounds the constant elements in man's nature which make him naturally a worshipper. The second (The Object of Worship) contends that though worship as an instinct has a natural priority to belief, yet its healthy development depends on a real desire to know its object as He is as fully as possible and in all His relations to created things. The third (The Essence of Worship) urges that the root meaning of worship is a full offering of self, and this combines its moral and its mystical elements in a discipline which is a service also. A final chapter on The Expression of Worship sums up an interesting discussion which if general in its nature is not without justification as an attempt to ground our instinctive and highest tendency in reason and fact.

Recent Thought on the Doctrine of God.

By Professor Clement C. J. Webb, M.A., LL.D., Oxford.

I recollect a wise teacher in my undergraduate days surprising us by saying of two philosophers, the criticisms by one of whom upon the other played a large part in our studies, that 'some day Mill and Green would be reckoned as belonging to the same school.' 'Of what school?' we asked. 'The school of the nineteenth century,' was the reply. It is indeed profoundly true that there is a family likeness in the intellectual positions characteristic of any one age. They may be diametrically opposed to one another, yet they share the same presuppositions; and there are ideas, familiar and congenial to another generation, which are equally repugnant to both the mutual antagonists of a particular epoch.

'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' The words suggest a conception of God which is unquestionably out of fashion in recent theology. They present Him, in the first place, as a Being whose existence may be doubtful, as might be that of the alleged founder of some historical institution, the supposed author of some epic poem, or the astronomical or biological process, conjectured in order to account for some observed phenomenon of the heavens or of organic life; and, in the second place, as 'the moral Governor of the universe,' dispensing rewards and punishments to His rational creatures according to their several deserts. In the eighteenth century, to every one,