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critics.[1] My second suggestion is that behind Christianity and behind the Gospels there is a great and overwhelming personality of goodness, truth, and beauty. I know that these phrases may be used to hide difficulties. But I make this second assertion in order to set forth my own divergence from those who, while accepting the historicity of Jesus, seem to me to make Him a somewhat unimportant figure.

But, after all, the real problems remain. They centre round the 'miracles' of the Gospels. In regard to the 'virgin birth' the 'evidence' is of the slightest and few feel it necessary to maintain it. In regard to the Resurrection, discussion centres round its *mode*, the Modernist position being to cast doubts on the reanimation-of-the-physical-body mode. In other words, the suggestion is that the story of the empty tomb is unhistorical, likewise certain other 'materialistic details' which may be regarded as according with that story. Then there is the question of the 'miracles' reported as having been wrought by Jesus. In regard to these I would suggest that from the standpoint of theology it is unimportant as to which events happened and which did not happen precisely as reported. What matters is the 'explanation' accepted of the 'works.' Traditional apologetic has felt it necessary to maintain that these were to be understood only by Christ's utilization of omnipotence. A notion is there adumbrated which is morally shocking to most modern minds, which also it seems difficult, if not impossible, to harmonize with a Christian theory of Incarnation. With a certain amount of diffidence I give my own opinion here. A future theology of Christ's person will have as little room for this 'utilization-of-omnipotence' theory as a present theology has for the 'utilization-of-omniscience' theory of former days.

Third, *the investigations and principles of Natural Science.* In my own view the most vital questions arise at this point.

Every one rejoices in the change that has been wrought in the last two generations—with the exception, I suppose, of the 'fundamentalists.' The days have gone when religious people thought that to accept the findings of Science was to deny or betray the truths of Religion. In our prayers of Thanksgiving let us not forget this. It is not, however, true to say that Theology and Science are now 'reconciled.' There are fundamental issues still before us which call for pretty hard thinking.

I state the main problem this way. Science believes in a universe of Law and Order which can be traced. Religion believes in a God who acts in His universe. The reconciliation of these two 'faiths' constitutes, as I understand it, the crucial issue. It is the problem of MIRACLE—not, of course, the problem of 'Miracles.' It is the problem of IMMANENCE and TRANSCENDENCE. The Transcendence of orthodox apologetic is inacceptable to Science. The pantheistic tendency of scientific principles is inacceptable to theology. The problem of the place which Transcendence, and what kind of Transcendence, has to have in a Christian doctrine of God is one of the biggest questions confronting modern theology.

[1] Eng. tr., *Jesus the Nazarene—Myth or History?*

Literature.

THE SPIRIT OF WORSHIP.

FRIEDRICH HEILER has become known to readers in this country because of his leaving the Roman Church, and because of the wide influence he exerts at present in Germany. He has left the Church of his fathers, but has carried with him not a little of its best elements, and these are to be seen in the work just translated (excellently) by the Rev. W. Montgomery, M.A., B.D., in which he is introduced for the first time to the British public. *The Spirit of Worship, its Forms and Manifestations in the Christian Churches, with an Additional Essay on Catholicity, Eastern, Roman, and Evangelical,* is the elaborate title of the book (Hodder & Stoughton; 6s. net). One can easily gather from this volume the reasons for Heiler's reputation. It is perfectly delightful to read. The charm of its style, the sheer interest of the facts in the narrative, the appealing spirit of the writer which breathes through all he says, make the book one of very unusual attractiveness. The contents may be briefly indicated. After pointing out the new interest in worship and the new longing for unity prevailing

all over the Christian world, Professor Heiler insists that all liturgies are drawn from the worship of the early Church, and that the one-sided character of each and all is due to the omission of one or other element to be found in that primitive worship. Then follows a careful and fascinating description of the different liturgies, Eastern, Roman, Lutheran, and Calvinistic. It is characteristic of Heiler that he dwells on the fact that each has its own truth and worth, and that the thing common to them all is the exaltation of the living Christ. The second part of the book is on Catholicity in its various forms, and here we have a vivid account of all the Christian bodies, Eastern, Roman, and Evangelical. Throughout this section the same delightful broad outlook is maintained. Heiler sees no Church without truth and beauty. He finds God everywhere and truth everywhere. And he strongly contends that in any union of Churches that may take place (and he is not keen about this at all) the special characteristics of each Church must be preserved. This book will create a strong desire for more of Heiler's work in English. It would not be too much to say that every reader of it is made at once a friend and admirer of the writer. He is in the best and truest sense of the word a Catholic whose Church is the Body of Christ.

THE HEBREW OLD TESTAMENT.

A truly monumental edition of the Hebrew text of the Old Testament has just been published in four volumes at 40s. a set by the British and Foreign Bible Society, under the supervision of the Rev. Dr. Kilgour, the editorial superintendent of the Society. The volumes contain respectively the Pentateuch, the Earlier Prophets, the Later Prophets, and the Writings—the last volume, which comprises so much of the poetry of the Old Testament printed as poetry (in which each 'limb' of a verse has a line to itself) being much the bulkiest of all, running to no fewer than nine hundred and ten pages.

The text is substantially that of the first edition of Jacob ben Chayim's Massoretic Recension, printed by Bomberg in Venice in 1524–25, and the present work represents the result of the labours of the late Dr. Ginsburg during his long life. He collated Ben Chayim's edition with over seventy Biblical MSS. and nineteen editions printed prior to that edition between 1482 and 1525. Each of these MSS. and early editions (most of which belong to the unique collection in the British Museum) has been carefully collated for variations in orthography, vowel points, accents, and sectional divisions, and very ample notes at the foot of the page, sometimes, indeed, occupying more than half the page, embody the principal results of this collation, and record in detail the source of each variation. Since Dr. Ginsburg's death in 1914, Professor A. S. Geden and the late Rev. H. E. Holmes, who died on October 30th, 1925, after concluding his labours, completed the work on Dr. Ginsburg's own lines. In addition, Professor E. Nestle, Professor I. I. Kahan, and Dr. W. Aldis Wright, who all predeceased Dr. Ginsburg, rendered valuable service in proof-reading, so that the text is as accurate as the most finical scholarship and the most conscientious care could make it.

The edition is one of the memorials—and none could be more impressive—of the Centenary of the British and Foreign Bible Society, and each volume may be procured separately. Full information is given in each of the volumes as to the dates (sometimes approximate) of each of the MSS. collated, the MSS. being indicated by numbers in Hebrew lettering. The Ancient Versions are referred to only when they agree with a reading of the MSS. or with a probable emendation. It will thus be seen that this work, stupendous as it is, is very far from presenting all the evidence that has to be considered and weighed before any final edition of the Old Testament text can be constructed, if indeed that will ever be possible: work such as Nestle has done on the text of Jeremiah in his posthumously published edition of that prophet will have to be done on every book of the Old Testament. Critical editions of all the Ancient Versions will have to be executed on the same scale and with the same thoroughness, before all the available evidence can be said to be approximately gathered in; but never before has the purely Hebrew evidence been so thoroughly collated.

Roughly the proportion of text to footnotes containing the textual evidence is similar to that of Kittel's edition of the Hebrew text: difficult books like Job and Ezekiel have a much larger proportion of notes than the Pentateuch, where the text is simpler in itself and has been better preserved. But even so the evidence presented is astonishingly ample; for example, in so simple and straightforward a poem as Ps 1 the textual notes occupy nearly a page. A word must be said about the extraordinary beauty of the printing which is a delight to the eye, the notes scarcely less than the text itself. These charming volumes are the product at once of exquisite scholarship and of an incredible industry and care, and they

deserve the grateful attention of all who love the Old Testament and are interested in recovering its original text.

THE RELIGION OF ANCIENT GREECE.

In *The Religion of Ancient Greece* (Milford; 7s. 6d. net), Mr. Thaddeus Zieliński has a fascinating subject, and he throws himself into it with an abandon of enthusiasm. The postulates he lays down at the start at once awaken expectation and give confidence. 'What would be our own faith, if with our own souls and their needs we were living in those times?' he asks. And again, 'As a man bereft of artistic feeling cannot understand Greek art, so one who lacks religious feeling cannot understand Greek Religion.' That is the right spirit.

Moreover, the chapter headings are unusually appetizing, and the treatment is always full of interest. Hardly a page but grips and sets one thinking.

And yet a certain vague uneasiness will keep pushing in. It is seemly enough that this religion should be stated at its highest, but not quite honest so light-heartedly to ignore the very obvious shadows. When legitimate questions rise up in our mind, the author will have none of them. They were Greeks, he cries, and so of course knew all about it in a way you cannot do; and what looks crude to you is really to a spiritual nature wonderfully beautiful. For a while one accepts this with meekness of spirit. But at length the mind revolts. As Aristotle said, 'Between the friends Plato and the Truth, one must choose the Truth.' The fact is, that to the author everything Greek is dear and lovely, and everything not Greek very shabby in comparison. Even Christ was a product of Hellenized Galilee, and not of that other sorry faith with which men foolishly associate Him! The love of God was taught us not by Jews but Greeks. A Muhammadan, a Jew, most Christians, certainly, it seems, all Protestants, are dull souls living in a dim twilight compared with what Greece knew. If the author had a less parochial mind, if he had thought himself into the places of others besides Greeks, if he knew the Old Testament a tenth as well as he knows Greek Literature, he would have saved himself from certain wayward sayings and impossible judgments. But the fact is, he does not meet his own requirement. Without religious feeling, so his axiom ran; and, much as it will surprise him to be told it, the higher reaches of religion and religious feeling seem unknown to him.

Still this is an interesting book, a charming picture of the beauty of the Greek mind. And when one travels through the ugliness of our industrial areas, which the Greeks would not have tolerated for one day; and hears the squabbling of economic bickerings, whereas to them work was a glory, and a lovely thing; or looks round our empty churches, and recalls their horror of being shut out from their ordinances, who does not cry, Would the Greek spirit could arise again!

THE CAMBRIDGE PLATONISTS.

A very attractive book has been written on the famous men of the seventeenth century who revived the tradition of Plato and left behind them a great influence, *The Cambridge Platonists: A Study*, by Frederick J. Powicke, M.A., Ph.D. (Dent; 7s. 6d. net). Some of them are merely names to many to-day, Cudworth, and Whichcote, and Henry More. Others are not even names, Culverwel, John Smith, and Peter Sterry. But they are worthy of attention, in themselves first of all, because they were men of a sweet reasonableness, of lofty personal character, and with a rare devotion to truth; and, further, because they embodied a movement of thought and religion that had a far-reaching result in after times. 'We may say,' writes Dr. Powicke, 'that some of the most salient developments of the eighteenth century — Rationalism, Deism, Scripturalism, Moralism, Tolerance—went the way and took the form they did, because directed, more or less, by the principles or spirit of the Cambridge men.' The movement began in a Puritan and Calvinistic college, perhaps by reaction against its doctrine and practice, perhaps because Emmanuel was noted for intellect. It was essentially Christian in its dependence on the Bible and on Christ, as well as in its ethical emphasis. But it was opposed to the severer interpretation of Christian doctrine, such as predestination. It was characterized by tolerance and by indifference to secondary things like Church Government. To the Cambridge men the essentials of religion were few and simple, and the life it produced was the supreme concern. These things are very attractive, and with a commentator as sympathetic and competent as Dr. Powicke it is a joy to read about such men and absorb (let us hope) something of the fine spirit that breathes through these pages. The book contains not only a general description of the school, but a detailed account of each of the principal personalities. This is a fine 'study' of a pleasant subject.

PSYCHOLOGY AND CHRISTIANITY.

There is as yet no pause in the current of literature dealing with the relations of modern (or 'new') psychology and religion. The most obvious criticism to be made of this literature generally is the too great facility with which the conclusions of the New Psychology are accepted. It is true that valuable contributions have been made to our knowledge of the human mind, and that facts which orthodox psychology has ignored have been brought to light by the newer science. But many of the assertions of this science are more than doubtful, and more particularly their interpretations of facts which have been more or less familiar are to be viewed with extreme caution. Still, nothing but good can come from the examination and re-examination of their contentions, and we are grateful especially for books which subject their primary assumptions to scrutiny. A book of this kind has been written by Dr. Cyril H. Valentine, and introduced with warm commendation by Principal Garvie: *Modern Psychology and the Validity of Christian Experience* (S.P.C.K.; 7s. 6d. net). It is a very thorough piece of work, and, though the reasoning is close-knit, the argument is not beyond the powers of ordinary intelligence. There are four divisions in the book. The first lays a philosophical foundation. The second and third deal in detail with Christian doctrine and Christian practice in the light of psychological theory, and the fourth is purely theological, providing a philosophical justification for the doctrine and practice examined. The main thesis of the book may be said to be this, that the key to reality is to be found in personality. The highest personality is therefore the truest guide to the nature of reality, since the knowledge of reality is always morally conditioned. And as the highest personality is that of Christ, He is the truest revelation of God and of truth. But modern psychology may well give us a better understanding of that knowledge of ultimate things which is disclosed in Christ. And so we go on to the discussion of the various Christian doctrines. These are examined in view of psychological theories of the unconscious, of complexes and repressions, of transference and of the supraliminal. The various expressions of Christian experience are then looked at in turn—worship, prayer, faith, forgiveness, and so on. The concluding chapters, on the authority of Christ, the personality of God, the Creation and the Incarnation, are in some ways the best part of the book. The pages on the doctrine of the Trinity in particular are extraordinarily good, and it may be easily seen that the writer has thoroughly enjoyed himself in this section. It may also be said, generally, of his argument, that few more careful or able investigations of the subject have been made in recent times; and the book will repay careful and patient reading.

A lighter treatment of the same theme is offered in *The New Psychology and the Gospel*, by Mr. W. J. Wray, M.A., Lecturer on Psychology at the Associated Colleges, Selly Oak (R.T.S.; 6s. net). This book is written in a definitely religious interest, and each chapter has an appropriate (and sometimes singularly beautiful) prayer attached to it. The main idea of the book is that the gospel has far more to give man than psychology, and has a far truer judgment of his nature and possibilities. Christ recognized and used all the forces that the New Psychology discloses. The main defects of this new science are, the writer thinks, its low view of man, its large and entirely baseless promises, its false emphasis on instinct, and its blindness to the real power of religion. An added (and perhaps supreme) defect is that it fails to give their true place to the intellect and the will in human life. Each of the characteristic doctrines of the new psychology is taken in turn, and we are both warned of their defective value and pointed to Christ for a fulfilment of what is true in them. The treatment is popular and slight, but the author knows his subject, and for many minds who wish to know what it is all about this book will provide just the easy knowledge they seek. The deeply religious spirit of the writer must be gratefully acknowledged, and his skilful use of the new theory in the interest of a loyal Christian faith.

FRANK, BISHOP OF ZANZIBAR.

When the Bishop of Hereford appointed Dr. Streeter to a vacant stall in the Cathedral a notice appeared on the door of the Cathedral Church in far-away Zanzibar. It was placed there by Dr. Weston, Bishop of Zanzibar, and was to the effect that 'he and this diocese were no longer in communion with John, Bishop of Hereford, and those who adhered to him.' This incident is recorded in the life of *Frank, Bishop of Zanzibar, 1871–1924*, which has just been published by the Society for Promoting Christian Knowledge (7s. 6d. net). The biographer is Dr. H. Maynard Smith, and he is thoroughly sympathetic with Dr. Weston's main positions, although sometimes critical of the precise manner in which he maintained them. The

Bishop of Zanzibar was a great fighter. There was not only his fight with Modernism, but the more famous one with the evangelical bishops of Uganda and Mombasa when he denounced them for the part they had taken at Kikuyu and charged them with propagating heresy and committing schism. There was nothing out of character here. One of his fellow-students at Trinity College—a Presbyterian—writes of a visit which he paid to his home during a vacation. 'I remember him lying on the hearthrug in my father's billiard room with a glass of hot rum in his hand (he usually drank beer) and closing a long argument on ecclesiastical matters by calling his host (a True Blue Presbyterian and son of the Manse) an "infantile Christian." This was characteristic of his attitude to Nonconformity in those days. He regarded it with just a little wonder as a kind of half-baked religion. This might have been very irritating, but it never was.'

But the one fact which emerges most clearly from this biography is Dr. Weston's many-sidedness. 'No label,' the biographer says, 'is large enough to summarize Frank.' Intellectually he was very brilliant; he was thoroughly progressive in his missionary methods, and was entirely without consciousness of race superiority. He set himself to be not an alien ruler, 'but a real father to his black children.' He was supremely efficient in whatever he undertook, and a born disciplinarian, and during the War he raised and led a Carrier Corps in German East Africa. Though he disciplined, he protected his men, and he was quick to adjust burdens and save the weak. A year after the Corps was disbanded General Smuts wrote to him: 'May I thank you for your great services at the head of your Carrier Corps in G.E.A. The Archbishop of Canterbury was much interested in my picture of you marching with an enormous crucifix at the head of your black column. I told him that, from my point of view, it was better service than Kikuyu controversies.'

This is an admirable biography, from every page of which there stands out the figure of Frank, Bishop of Zanzibar, militant it may be, yet a saint who had seen a vision of beauty and yearned for others to see it too.

THE PSYCHOLOGY OF THE METHODIST REVIVAL.

Twenty-five years ago William James in his 'Varieties of Religious Experience' brilliantly discoursed on the importance for psychology of recognizing religious experience as a real human experience; and in a volume entitled *The Psychology of the Methodist Revival* (Milford; 10s. 6d. net), Mr. Sydney G. Dimond, M.A., worthily follows in his steps. He takes the religious experience of John Wesley and his early followers as his field and applies to this the modern prevailing psychological theories—Behaviourism, the various psychoanalytic views associated with Vienna and Zürich, and the theories of Macdougall and Shand.

The choice of subject-matter and the treatment reflect credit on the judiciousness and scholarship of the author, reveal that he has bestowed original research on the records of early Wesleyanism and that he is thoroughly abreast of modern psychological investigation. So impartial is his survey that one can say with equal truth that he seems on the one hand to evaluate recent psychological theories by bringing them to the test of this phase of experience, and on the other hand that he examines the validity of this religious experience itself in the light of current theories of psychology. By his choice of subject he is able to discuss religious experience *in situ*—showing how it is related to the historical milieu—and thus avoids a defect that marred to some extent James' method, which took no thought of the historical situation. The reader will find much light thrown on Wesley's century with its new problems and changing social outlook—a real help to the spiritual understanding of the great work of Wesley. The writer manifests a sympathetic attitude towards Wesley's religious experience, and his treatment is characterized by frankness and a disinterested ambition to arrive at truth. His picture leaves on the mind a sense of the permanent worth and lasting influence towards the enrichment of human life of John Wesley's personality.

The scientific modesty of psychological procedure debars the writer from raising the question save by hints—What produced this wonderful experience? Was it the need of his age, something in his environment? Shall we say with Southey, that the age was ripe for him and that if he had not risen then some one else would, or was Wesley correct in saying it was the Spirit of God? Is it unpsychological to face this issue, which, after all, is the problem which interests us in John Wesley? If this is not true he was suffering from a painful delusion. Books such as the present seem to indicate that psychology is being slowly brought face to face with this question—and if in its pursuit it at times appears to get into strange depths with the psychoanalysts—or to desert its higher functions by

endeavours to explain the human mind by circumstances or by the behaviour of the lower animals, we are hopeful that it will verify for itself in the end the truth of Augustine's saying that if we dig deep enough into the human we ultimately touch the divine.

The volume is worthy of the workmanship of the Oxford University Press and will be welcomed by all students both of psychology and religion.

The Inner Discipline, by Mr. Charles Baudouin and Mr. A. Lestchinsky, first published in 1924, has now been issued by Messrs. Allen & Unwin as one of their 'New Psychology Handbooks' (3s. 6d. net). There are chapters on Buddhism, Stoicism, Christianity, and various forms of mind-cure, the object of the book being to show that there is a common psycho-therapeutic thread running through them all.

Professor de Faye, of the Protestant Faculty of Theology in Paris, is engaged on a study of Origen. He was invited to deliver a course of lectures on Origen in the University of Upsala; those were published, and have been translated by Mr. Fred Rothwell — *Origen and his Work*, by Eugène de Faye (Allen & Unwin; 5s. net). The small but valuable volume will whet the desire of all scholars to see the fuller work. It deals with Origen's mode of thought and the influences which coloured and determined his views. It then sets out what he taught on such topics as God, Cosmology, Christology, Redemption, and the Last Things. There follows a concluding chapter of special excellence and value in which we learn the causes of the suspicion and even hatred with which the views of Origen came to be regarded in the Church, and how 'this great character, this great Christian and noble thinker,' was 'stamped as a heretic.' Origen was a pure Greek, and that age did not understand Greek thought, and so did not understand Origen. In truth, it is not easy to understand him. Dr. de Faye, however, may be trusted as a sympathetic exponent who at least helps us to come nearer it.

Two books published by Mr. H. R. Allenson deserve special attention. They are *Winning from Scratch:* Thirty-three Story Talks to Young People, by the Rev. J. Cocker (3s. 6d. net), and *Stories of Grit:* Thrilling Tales of Boys who made Good, by Mr. Archer Wallace (2s. 6d. net). Perhaps Mr. Cocker has an advantage in being a New Zealander—he is a Methodist minister there. However that may be, these children's sermons of his are very fresh and full of imagination. They do not lend themselves easily to quotation, but here is how he drives home to the young people the results of drinking intoxicating liquor. 'After a person has drunk a few glasses of spirits or beer the heart says, "Something has made me feel tired, and I can scarcely keep on pumping." "Dear me," the brain replies, "some nasty fumes have muddled me. I can't think or reason clearly. Something has made me lose control of things. I'm sure I can't instruct the hands how to steer a motor car." "Well, really," exclaims the memory, "my film has become blurred, and I can't clearly remember things." "We sympathise with you," reply the ears, "for we have become dull of hearing, and we can't understand what people are saying." "We are in a fix," confided the eyes to the tongue. "We seem to see double. If we were taking part in a cricket match we should see two balls, and would not know which one to catch. As we look at the moon we can see two." "S'cuse my speech," replied the tongue, "but I can't put my words in for-rum." "Oh, dear," exclaim the nerves, "something has inflamed and excited us, and we can't flash messages to the brain as usual." "Dear me," replied the liver, with a sigh, "I am so hot and thirsty; I would like a drink of soda water." Said the hands to the legs, "We are trembling, and we have lost the grip of things." "We can assure you," replied the legs, "that we are in a desperate state; we feel weak and shaky, and when we try to walk we can only zigzag. We really can't walk home. We shall have to lie down and rest." Down falls the wonderful body.'

There is an introduction to *Stories of Grit* by Mr. Taylor Statten, Secretary of the National Boys' Work Board in Canada. He says they should be read by all ambitious boys and also by all in whom the fires of ambition have not yet been kindled, for no boy can read them 'without believing more firmly in his ability to succeed.' We can endorse this, and would suggest that this account of George Matheson, the blind boy who became a poet; Josiah Wedgewood, the lame boy who became the world's greatest potter; John Kitto, the deaf boy who became a great Bible scholar; and all the other heroes whose stories follow, would make an excellent gift book for either boys or girls.

The Hundred and Twenty-second Report of the British and Foreign Bible Society has just been issued

(The Bible House, Queen Victoria Street, London). Surely it has the honour of being the cheapest book published. It contains three hundred and eight octavo pages, besides numerous appendixes, and the price is one shilling. It gives very fully the work of the Society during the year. There is much to rejoice over. Seven new versions have been made, four of these being for African peoples. In spite of set-backs in some countries—the Society is still prevented from resuming work in Russia—the sales of the Scriptures have been very encouraging, while in England there has been a substantial increase.

A popular account of the Society's work is published at the same time. The title is *The Everlasting Doors.*

The treatise of Sallustius on the Gods and the Universe is of great interest and importance. It was probably written by a friend of Julian the Apostate, shortly before the death of that ill-starred reviver of philosophical paganism. It reveals how far the Pagan theology had been modified, and how it attempted to obviate the common criticisms made by Christians. It is, we may say, the last word of Paganism at its best. The treatise disappeared almost from knowledge until comparatively quite recent times; and we have now for the first time an adequate edition of it—*Sallustius: Concerning the Gods and the Universe,* edited with Prolegomena and Translation by Mr. A. D. Nock (Cambridge University Press; 12s. 6d. net). The prolegomena are very valuable, and the editing of the Text, the translation, and the notes are on a very high level of scholarship.

Those who are ignorant—and they are many—of the Jewish background of the New Testament will find their wants simply and agreeably supplied by the Rev. Khodadad E. Keith, M.A., in a little volume entitled *The Social Life of a Jew in the Time of Christ* (Church Missions to Jews, 16 Lincoln's Inn Fields, London; 2s. net). In a brief but thoroughly interesting study, illustrated by three pictures and by many quotations from the Rabbis, the writer follows the career of a Jew from the cradle to the grave, dealing in successive chapters with birth, circumcision, name, ceremonies on reaching maturity, games and sports, schools and colleges, writing, marriage, death and burial. The discussion throws fresh light on many a New Testament text, and the Jewish life contemporary with our Lord becomes a very living thing indeed.

The Rev. T. H. Walker, minister of the Congregational Church in Uddingston, has written his autobiography. Probably he would not admit that it was an autobiography. He modestly calls it 'Pages from a Parson's Notebook,' with the title of *Echoes and Memories* (David J. Clark Ltd., 34–38 Cadogan Street, Glasgow; 5s. net). In his early days he was minister of a church in Dalkeith, and he gives an interesting account of Annie S. Swan and her family, who were members of his church. A later chapter is occupied by reminiscences of Rainy, Whyte, Parker, Spurgeon, and other prominent men of the churches with whom he came into contact.

The Humanism of Jesus, by the Rev. R. H. W. Shepherd, M.A. (James Clarke; 5s. net), is defined as 'a study in Christ's human sympathies.' It contains a number of chapters on such topics as Jesus and His Family Circle, Jesus and the Poor, the Children, the World of Nature, etc. They are finely done, with real insight and imagination. The writer is a missionary in South Africa, and besides giving evidence of surprisingly wide reading he draws some apposite illustrations from native life. It is altogether a winsome picture which he paints of Jesus in His sympathy with and participation in the common lot of man.

Next year will witness the centenary of the pretended discovery of the golden leaves of the Book of Mormon. In view of this Dr. J. H. Snowden, the editor of 'The Presbyterian Banner,' has published *The Truth about Mormonism* (Doran; $2.50). The strange and dramatic story of the Mormons is here told with all fairness and charity. It is an amazing record of fraud and crime, of heroism and endurance, of gross superstition and immorality. Fortunately things have greatly improved in recent years. The law against polygamy is being fairly well observed, and the younger generation is showing a strong tendency to depart from the peculiar doctrines and practices of their creed. The menace of Mormonism is largely abated, evangelical religion is holding its own in Salt Lake City, and there is some hope that the Mormons 'might become in time a recognized form of Christianity and take their place in the circle of the Christian brotherhood.'

On that theme of never-ending controversy, *Revelation and Inspiration in the Bible,* the Rev. R. K. Lyle, M.A., has written with much persuasiveness (Eason & Son, Dublin; 1s. net). The key to

the problem which oppresses so many people lies, he argues, in regarding the Bible as exhibiting 'the progressive grasp of a continuous revelation.' But while that revelation culminates in the perfect Christ, by whose spirit, for Christians, the whole revelation must be tested, the very idea of progression implies imperfection in the earlier stages; and imperfection in revelation can be no more surprising than that our redemption should have been purchased by One who had lived as a carpenter and died on a cross. God's methods are to be determined by what happened, not by what we think ought to have happened. Mr. Lyle is conscious that his appeal is upon an elementary level, but for that very reason there are multitudes of perplexed people whom it is very well fitted to help.

Under the somewhat vague title, *The Appreciation of Literature*, Mr. E. E. Kellett, M.A., has written a comprehensive little volume of one hundred and fifty pages, priced far below its real value at half a crown (Epworth Press). It is not meant to prepare students for examinations, though it has its value even for them, but 'to assist those whose main occupation lies outside the field of literature, but who are wishful to share in the delight which literature, perhaps to a higher degree than any other form of art, is capable of affording.' He seeks to enlist them into the battalion of readers of good literature by telling them it is amazing what they can gain thereby in half an hour a day, in the way of education and the purest delight. 'I have known many keen business men who have thus studied, and I have never known a bankrupt among them, nor one who has regretted the study-hours as wasted.' Mr. Kellett tells readers how they may study the best in poetry, history, essays, novels, and the Bible as literature. How strange in these days of higher education to find how difficult it is to persuade even professing Christians to make a habit of reading the Bible as was common in more illiterate days. 'It can be read through in a year at five minutes a day,' but people who have been at church in the forenoon spend the afternoon with that terrible abomination the Sunday newspaper. 'I am not speaking,' says Mr. Kellett, 'of the moral and spiritual gains of such a reading [of the Scriptures of the Old Testament and the New Testament], but merely of the results of the kind of study which we give to Shakespeare or to Hardy.' Mr. Kellett does not, like Lord Avebury, give a list of the best hundred books, nevertheless his selection of the best for those to whom he appeals is as admirable as the general tenor of his advice.

The story of the Jews during the last five centuries before Christ has been briefly but ably told by the Rev. Laurence E. Browne, B.D., in a little volume with the striking title *From Babylon to Bethlehem* (Heffer; 3s. 6d. net). Mr. Browne's previous volume on 'Early Judaism' revealed much independent study of the earlier part of this period, and his new volume presupposes the conclusions reached in the earlier one: *e.g.* Is 63^{6}–64 is attributed to a Samaritan prophet, the work of Trito-Isaiah is to be found in Is 49^{14}–50^{3} and 58–63^{6}, and Ezra—of the strength of whose faith Mr. Browne has no very high opinion—is later than Nehemiah. There are in the book many happy characterizations of men and periods; *e.g.* 'for Second Isaiah, politics were to be consecrated to God; for Third Isaiah, God's favour was to be used for the furtherance of Israel's political aims.' Good use is made of the Elephantine papyri in the sketch of the period 'round about 400 B.C.' The volume, which deals among other things with the triumph of the Law, the invasion of Greek thought, and the Pharisees and Sadducees, forms an admirable introduction to the too little known period between the historical books of the Old Testament and the New.

At the presentation of its proposals for the New Lectionary in 1917, the Convocation of Canterbury recommended that the Reader of the Lessons should introduce them with a brief word of explanation. In response to this recommendation, a number of such explanations appeared in 'The Guardian' in 1923 and 1924, and these, along with others, have been published in a volume entitled *The Message of the Lessons:* Short Introductions to the Lessons for Sundays and Holy Days in the Revised Lectionary, by the Rev. J. Anthony Wood, M.A. (Heffer; 4s. 6d. net). Each 'explanation' consists of about a dozen lines, and they are admirably clear and sufficient for the purpose. They will be very useful to ministers of all the Churches. And, indeed, the suggested custom of prefacing the lessons in divine service by a brief introduction is so excellent that a book like this should have a wide usefulness were it only in suggesting the idea.

We welcome a volume of sermons with the felicitous title *Days of the Son of Man* (Hodder & Stoughton; 7s. 6d. net), by the Rev. W. Mackintosh Mackay, D.D. We welcome it not only for its intrinsic qualities—there is a rare evangelical

flavour in these sermons and the thought is expressed in a delightfully direct way, accompanied by many forcible illustrations—but because it is a volume of sermons for special occasions. For there are many volumes of sermons published, but few of them are for special occasions. Here we find sermons for most of the great days of the Church calendar. We have chosen one of the sermons for 'The Christian Year' this month.

The Children's Life of Jesus, in the Bible's Own Words, by Mr. Arthur Mee (Hodder & Stoughton; 2s. 6d. net), is a beautiful book, a choice treasure for children. After the manner of Professor Moffatt's similar book for adults, each section is prefaced by a page of introduction done in simple language. The sections of the narratives are headed appropriately and the text is printed in clear dark type. In addition there are many beautiful pictures, reproductions of famous paintings. The best recommendation of the book is that a copy of it has been used and prized by a child of eleven years of age and is constantly in her hands.

We cannot help being interested in a man who comes to a city like Glasgow,—his own native city, by the way,—finds a down-town church almost empty, and within a comparatively short time, and without the use of any sensational methods, fills it. This has been done by the Rev. William Erskine Blackburn, M.A., of Renfield Street United Free Church, Glasgow. It is good that Mr. Gardner of Largs has persuaded him to publish a volume of his sermons. The title is *Invincible Love* (Hodder & Stoughton; 7s. 6d. net). Here is one of Mr. Blackburn's illustrations. 'In a South of England holiday resort a visitor with his four-year-old boy was walking toward the beach. Outside a house on a side-street the child suddenly stood still and exclaimed, "Daddy, see! A wooden man making a windmill go ever so fast!" But the father replied, "Nay, sonny, it is not the man who is making the windmill go. It is the windmill that is making the man go." "No, no, the man is bending up and down, and his hands are going ever so fast," said the child eagerly. And the father explained that the hands of the man were attached to the windmill, through which the power of the wind was transmitted to otherwise lifeless limbs. Jesus had done great things for His followers during three years of earthly fellowship. They could not measure their loss when cruel hands nailed Him to the Cross. Their very life seemed to ooze away. Their faith almost died. But into their listlessness He came. And the listless men were energized. They were indeed re-created. Soon it became necessary for critics to find an explanation of the mysterious power that manifested itself in them. They found it in this, "They had been with Jesus."'

We cannot have too many forms of worship, at least for churches where prayer is 'free,' and where consequently the whole riches of liturgical worship can be used. A welcome will therefore be offered to *Common Prayer in Nine Services* edited by the Rev. J. M. Connell (Longmans; 2s. 6d. net). These services are intended to meet the requirements of 'Liberal Christian Worship,' which, we suppose, means Unitarian worship. But they contain not only many of the fine liturgical passages of Scripture, but also many of the great and traditional prayers from the historical liturgies. We miss the general confession of the Book of Common Prayer, which certainly ought to be included. But for the book as a whole we have nothing but cordial appreciation.

Snowden's Sunday School Lessons are so well known that it will only be necessary to chronicle the appearance of the volume for 1927 to ensure a welcome for it. The International Sunday School Lessons are the basis of the exposition, and these are explained clearly and helpfully so that both teacher and preacher will benefit (Macmillan).

The King's Cross, by the Rev. Angus Dun (Longmans; 3s. net), consists of a series of meditations on the Seven Words from the Cross, printed as they were delivered at Lenten services. They are at once thoughtful and devotional, with a welcome note of healthy-mindedness. 'It may seem strange to speak of Lent as a time for restoring our good nature and our love of life.' But 'the road to a *good nature* leads through the repentance of Ash Wednesday. And the road to an abiding love of life leads through the sorrow of Good Friday.'

A short account of *Mussolini: His Work and the New Syndical Law*, has been written by Cavaliere Raffaele Muriello, a Lieutenant-Colonel in the Italian Army. It is published in this country by Messrs. MacNiven & Wallace, Edinburgh. It is of particular interest to us because it contains a foreword by Professor Stalker. 'As for the subject itself,' he says, 'I do not pretend to have opinions

of special value, though for two seasons I have been in Italy, where Mussolini is a daily and hourly topic of conversation; but none acquainted with the position of Capital and Labour in the world in general, and especially in our own country, at the present time, can fail to be interested in a man who even seems to have solved the social problem for a great country like Italy, without strikes and without nationalisation.' We would suggest that this apologia of Fascism be read and that the statistics which Colonel Muriello gives be attentively studied. They are certainly impressive.

Under the title *A Travelling Scholar*, the Rev. T. Crouther Gordon, D.F.C., B.D., has re-published a series of essays relating chiefly to exploration work in Palestine (Methuen; 6s. net), the last and, in our opinion, the best of which, entitled 'Theology and Archæology,' appeared in THE EXPOSITORY TIMES for June last. Having been awarded the Kerr Travelling Scholarship and having been nominated by Glasgow University to a Scholarship in the British School of Archæology in Jerusalem, he was an eye-witness of the exploration work which he describes in these impressionist sketches.

The Preacher said 'of making many books there is no end,' and his words in our time seem specially applicable to books on preaching. Another volume on the subject has appeared, this time from the pen of the Rev. Samuel McComb, D.D., its title being *Preaching in Theory and Practice* (Milford; 7s. 6d. net). It is packed full of excellent advice on the preparation and delivery of sermons, with abundant illustrations drawn from the works of distinguished preachers and speakers. The discussion moves on a high level, and, if preaching is to be discussed as a fine art, nothing perhaps could be better. Yet one feels that the highest reaches are untouched and that there is something mechanical, not to say artificial, in the treatment. At the close of the book three sermons are minutely analysed, a method of study which seems to find favour in America.

To 'The World's Manuals' Series Mr. H. A. R. Gibb, M.A., has contributed the volume on *Arabic Literature* (Milford; 2s. 6d. net). Within the short compass of one hundred and twenty-eight pages no more than a brief introduction to this enormous field was possible, and the best tribute we can pay to the skill with which Mr. Gibb has presented his summaries of Arabic writers and their books is to confess that he has whetted our appetite for more. After a brief discussion of the Arabic language, he deals successively with the Heroic Age (500–622), the Age of Expansion (622–750), the Golden Age (750–1055), the Silver Age (1055–1258), and the Age of the Mamlūks (1258–1800), while the Epilogue is reserved for a brief discussion of the neo-Arabic literature of the last century. The book fills a real gap, for, with the exception of the Koran and the Arabian Nights, Arabic literature, despite its famous names such as Abū Nuwās, aṭ-Ṭabarī, al-Ghazāli, and the encyclopædic range of its interests, is a *terra incognita* to most people. The narrative is illumined by a few snatches (in translation) of Arabic prose, and some fine renderings of Arabic poetry by Palmer and Professor Nicholson.

In the end of 1921 Bishop Gore's 'Belief in God' appeared. This was followed in 1922 by 'Belief in Christ,' and in 1924 the trilogy was completed with 'The Holy Spirit and the Church.' The three volumes have now been published in one with the title *The Reconstruction of Belief*. As the separate volumes received long notices it will not be necessary to review the present one at length. But its amazing cheapness must be pointed out. It is attractively bound in green with gilt lettering; the type is clear; there are over one thousand pages, and the price is only 7s. 6d. net. How can Mr. John Murray do it?

An excellent small Bibliography has been prepared by the Committee of the Society for Old Testament Study. It is primarily intended for the use of teachers in Secondary Schools and Bible Students. The Bibliography arranges the books under the following divisions: Translations and Texts; Literature and Criticism; Geography and Archæology; History of Israel; Religion of Israel; Commentaries; The Study of the Languages. All these deal with the Old Testament and occupy more than half the space, but lists of books on the New Testament are also given. Under each of the headings the books suitable for teachers and students appear first, and then afterwards those for class use. Useful notes on the contents of the books are also given—most of these contributed by Professor Peake. The Committee was anxious to publish the Bibliography cheaply, and so they have been obliged to restrict the size somewhat, but the lists are extremely well chosen and the information thoroughly reliable. The title is *A Scripture Bibliography*, and the price only 6d. (Nisbet.)

Some time ago we reviewed a short and popular account of the 1925 Stockholm Conference. The Oxford University Press has now issued the full official report of this Conference, a report which has been edited in a most thorough way by the Dean of Canterbury. *The Stockholm Conference, 1925*, is the title, and the price is 12s. 6d. net, which is moderate considering the vast amount of valuable matter contained. The Conference was attended by 'over 500 representatives of the greater number of Christian Communions coming from thirty-seven different nations.' The original invitation was to all Christian Communions, but the Roman Catholic Church held itself aloof. In this volume, then, there will be found an authoritative record of the mind of leading men in all the Protestant Churches on the application of Christian principles to social and industrial life. It should be regarded as an indispensable addition to the industrial and sociological library.

In *Paul Kanamori's Life-Story*, written by himself (Pickering & Inglis; 2s. 6d. net), we have a remarkable autobiography of a native of Japan who became not only a Christian convert but a Christian missionary. He has been called 'the Moody of Japan,' for he stirred American audiences with what he calls his 'one sermon' as Moody stirred the people of this country. The story, which fills a small volume of a hundred pages, was written for American readers and is published here as it was written.

It is a little more than forty years since the Universities and the Churches in this country were stirred by the good tidings of the going forth into the mission field in China of 'The Cambridge Seven'—seven graduates of Cambridge University at the head of whom was Mr. C. T. Studd, one of the most notable English cricketers of his day. This was among the fruits of Mr. Moody's memorable evangelistic tours in this country. No such missionary meeting had occurred before as that held in the old Exeter Hall in London to take leave of these young men on the night before they embarked for China in February, 1885. One of the seven, and the only one in Holy Orders, was the Rev. W. W. Cassels, then a young curate in a South London parish, who afterwards became the first bishop in Western China, in the populous province of Szechwan. He is described by the Archbishop of Canterbury as 'one of the very foremost missionaries of our time.' The story of his career has been admirably written by Mr. Marshall Broomhall, M.A., the experienced secretary of the China Inland Mission—*W. W. Cassels, First Bishop in Western China* (R.T.S.; 6s. net). It is a narrative that will take its place among the fascinating biographies of great missionary pioneers. Though he had done nothing notable at Cambridge, yet Mr. Cassels' subsequent career was the most remarkable among his contemporaries. He was a man without fear, steadfast and tenacious, and to crown all, with a profound belief in the power of prayer. 'We must advance upon our knees,' was one of his sayings. He had to leave his post during the Boxer Rebellion, but returned at the earliest moment; and he held on during the recent anti-British menace, serious though this has proved, until an outbreak of fever carried off both his wife and himself within a few days. Mr. Broomhall has done a real service to the cause of missions in China in publishing such a story of self-sacrifice and devotion at this time of crisis.

The Spiritual Unfolding of Bishop H. C. G. Moule, by the Rev. John Baird (Oliphants; 3s. 6d. net), is not in any sense a biography, nor even a record of Bishop Moule's religious experiences. It is mainly an exposition of the Keswick teaching on sanctification, of which Bishop Moule was, of course, one of the most learned and distinguished exponents. The treatment is very sane and scriptural, and the thread of biography, slight though it is, gives an added interest to the book. It should find a warm welcome in evangelical circles, and especially among those to whom the name of Keswick is fragrant.

The Dean of Winchester has revised his scholarly and well-documented life of Becket. First published in 1910 by Messrs. Pitman & Sons, it is now issued by the Cambridge University Press with the title *Thomas Becket, Archbishop of Canterbury* (8s. 6d. net). With regard to the name we pass on Dr. W. H. Hutton's plea—'that all who read this book would set themselves to stamp out the use, for the family name of the archbishop, of the barbarism "à Becket": the "à" has no contemporary, or early, authority whatever, and is as ugly as it is useless.' Becket's conflicts with Henry II. and Henry III., his exile and subsequent reconciliation and return, his action in excommunicating a number of his opponents, so quickly followed by his martyrdom in Canterbury Cathedral in the Christmas week of 1170, are facts so well known that they hardly require statement. The standard of Dr. Hutton's biography is also too well established to

need proof. It would have been a great pity if it had remained inaccessible longer—it has been out of print for many years. Dr. Hutton has gone to the original sources, has examined the chief scenes of Becket's life and carefully weighed all the facts, and he leaves the reader with a good understanding of the reason why the Archbishop became in after years so popular a hero.

It is said that since the War the popularity of lectures is undiminished and that there is an increasing demand for talks on travel, especially those illustrated with good lantern slides. The fact is our delight in pictures is never lost, and 'eye gate' is as much the favourite entrance to the mind in adult life as in childhood. This being so, a new production, of which the Sheldon Press are the British publishers, entitled *Palestine and Transjordania,* by Ludwig Preiss and Paul Rohrbach (30s. net), should receive a welcome. It is a handsome quarto volume containing 235 plates, the majority full-page size. Twenty-one of these are in colour. The form of the book is really that of a travel lecture, in which the chief emphasis is placed upon the illustrations. There is a brief introduction of some five pages, after which come seven pages of descriptive matter in which the plates are referred to in numerical order. The remaining 200 pages consist of photographs, the technical quality of which leaves nothing to be desired.

Guidance and Rule, by the Rev. J. B. Lancelot, M.A. (Skeffington; 2s. 6d. net), contains twelve popular lectures on the Sermon on the Mount. In the preface the writer says modestly, 'I cannot pretend that there is much here that is original, but I trust that readers may be found who are glad to have the subject treated in short compass and in simple fashion.' Such readers will find here a rich repast of stimulating thought and sane Christian teaching.

A sensible, yet semi-mystical, little book with its own message is *Love and Marriage: In Earth and Heaven,* by Rev. T. H. Passmore, M.A. (S.P.C.K.; 3s. 6d. net). As the sub-title hints, there is more in the book than meets the eye at once. Love is the theme, love in God and in man. But love is most real to us in marriage, and the writer's thoughts start from this and return to it, and take flight from it to higher values and higher themes. Still, however far he soars, he comes back to questions like 'the moral fallacy of divorce' and the question of birth control. There is much that is beautiful in these dozen or so chapters, much that is edifying, and not a little that is spiritual and uplifting.

A very useful little book, *Everyday Prayers,* has been prepared by a sub-committee of the Schools Department of the Student Christian Movement (2s. 6d. net). It is intended primarily for use in schools, clubs, and young people's societies. The prayers are very brief, sometimes a single sentence, and they are arranged under various headings. Evidently the intention is to provide the teacher, officer, or leader with a simple directory which may furnish suggestions for the morning and evening prayers in school and camp. The work is done with judgment and taste, and doubtless many will welcome the help thus given.

The story of the Jews since the Old Testament canon was closed is hardly less diversified and interesting than their story as recorded in the Old Testament itself, and it is a great convenience to have it told within the compass of two hundred and twenty-six pages by one who knows it thoroughly. This has been done by Professor Ismar Elbogen, Ph.D., in his *History of the Jews after the Fall of the Jewish State* (Union of American Hebrew Congregations, Cincinnati), the original German text of which has here been translated and expanded. The story is divided into four periods: (i) The Jews in Ancient Times (70–600 A.D.), (ii) in the Middle Ages (600–1500), (iii) after the Discovery of America (1500–1750), and (iv) in Modern Times (since 1750). In each period the principal phases of their experience are dealt with —the legislation which affected them, their economic status, their social position, their intellectual activity, their secular culture, their religious movements, their persecutions, and the book closes with a brief discussion of the Reform Movement, Anti-Semitism, and Zionism.

It is a sad story, which, in many of its phases, reflects little credit on the representatives of official Christianity, and one can only admire the heroic patience with which unjust sufferings were borne and the inextinguishable hope whose light brightened the darkness. The Jews were hated, as one of them pointedly remarked, 'not because they deserved it, but because they were successful.' It will be news to those who despise the Jews for their skill in driving a bargain to learn that the Jews were patronized as money-lenders 'because

the Christian money-lenders demanded much higher rates' (p. 145). Christians need further to be reminded that if in the Talmud there is much that is fantastic, there is also the ripe fruit of wide experience and profound wisdom. Even 'Kabbalah was a tower of strength during the centuries of oppression and sorrow,' though Elbogen admits that it was 'fatal to clear thinking.' We have here in clear, bold outlines 'the marvelous story of Jewish experience' simply and interestingly told.

Present-Day Faiths.

Congregationalism.

By Professor Nathaniel Micklem, M.A., Selly Oak Colleges, Birmingham.

The various branches of the divided Church are distinguished not only by peculiarities of doctrine, but also by differences in their way of conducting business, in their ecclesiastical machinery, and in the *ethos*, difficult to define, which characterizes their denominational life and worship.

The distinctive doctrine of the Congregational Churches can be readily and briefly defined, but Congregationalism as an historical phenomenon shows, as is natural, only a partial manifestation of its central principle, and is marked by more or less derivatory characteristics which distinguish it from other denominations.

I.

The fundamental and distinctive Congregational doctrine is the independence or spiritual autonomy of the individual Church. The sheet-anchor of the Reformation is Luther's doctrine of the Liberty of the Christian man. Luther proclaimed open access to God through Christ without necessary mediation of Church, priesthood, or intercession of the saints. Every believer, in Luther's thought, possesses Christ for himself, has a personal and intimate relationship to Christ, and receives direct from Christ all necessary succour and guidance for life and death. This doctrine is accepted by all Protestant Churches in so far as they stand in the Protestant succession. But owing to some curious limitation of Protestant thought this doctrine of liberty has rarely been extended from the Christian individual to the Christian group. If the Christian individual is free to go direct to Christ for guidance and in the last resort is responsible to his Master alone, it would seem to follow inevitably that the Christian group, met for common action or worship in Christ's name and in His presence, has likewise direct access to Christ and is responsible in the last resort to Him alone. This does not involve that the Christian individual or group is absolved from loyalty and obligation to the Church as a whole, but that neither the Church as a whole nor any official or section of it may override the conscience of the group or interfere authoritatively between the group and its sense of Divine guidance. The Congregational principle is not inconsistent, therefore, with connexional or denominational life or with the unity of the whole Church, but it repudiates all authority of one group of Christians over another except the authority of love, of persuasion, of the Spirit. 'Where the Spirit of the Lord is, there is liberty'; and the legal or quasi-political control of one group of Christians by another, the restraint or delaying of one group by the checks of an elaborate ecclesiastical machinery are at variance with the liberty of the Spirit and the ultimate responsibility of each Christian group to Christ alone. The spiritual autonomy of the local group of Christians is a life-giving and necessary principle.

It is not here maintained that Congregationalists have always or ever been wholly loyal to their principle, nor that they have rightly and truly interpreted it, nor that this principle solves the problems of Church organization in this or any age. There are other principles and varied expediencies to be considered, but the general principle must stand that the conscience of any Christian group is to be respected as the conscience of the individual, and that neither the individual Christian nor the group of believers can be sundered from the one Church of God if they are loyal to the will of Christ as they are able to apprehend it. The unity of the Christian