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eternal Son of God must be generated again according to the flesh. It is not likely therefore that he took an Adoptionist view of Lk 3²².

The external evidence is therefore very equally balanced. The fact that no Syriac text supports D may be explained away by the known tendency

of the Sinai Palimpsest and other early Syriac authorities to the harmonization of parallels. It is worth notice that there is no tangible evidence for Ps 2⁷ in Matthew or Mark, only in Luke, which might seem to suggest that D here preserves the true Lucan text.

Literature.

THE CHURCH OF ENGLAND.

Two large books on the same subject have just been published, and the subject is the present condition and future prospects of the English Church. The first is the work of one hand only: *The English Church: A Retrospect and a Forecast*, by the Right Rev. J. E. C. Welldon, D.D., Dean of Durham. The second is from a number of hands: *The Future of the Church of England*, a volume of essays, by the Dean of Winchester, the Bishop of Manchester, Canon Cunningham, the Bishop of Liverpool, the Bishop of Plymouth, the Bishop of Winchester, and others. Dr. Welldon's book is published by Messrs. Hodder & Stoughton, and costs 12s. 6d. net. The other comes from Messrs. Longmans, is edited by that indefatigable anthologist, Sir James Marchant, and costs 9s. net.

Dr. Welldon's volume has the advantage of being the product of one mind, and that a mind of singular clearness and sanity. He discusses frankly the religious situation as he sees it, and gives us his judgment on the measures which he considers necessary to ameliorate it. He seems to occupy a somewhat detached position so far as any school or party is concerned. Each of the three sections into which the Anglican Church can be divided at present is reviewed in turn and its strength and weakness fairly estimated. Dr. Welldon would seem to be neither High nor Low, nor even Broad. Perhaps he would claim to belong to a fourth school, which a famous person once named the Deep Church. Dr. Welldon has a generous judgment to pass on the status and the religious value of Non-conformity. And on the question of re-union, which he discusses at length, his verdict is one that, if accepted on both sides, would almost certainly lead to an understanding. He admits that the demand from the Episcopal side for reordination of

Free Church ministers is an impossible demand, if for no other reason than that it will not be yielded. It has already, indeed, been definitely declined. Dr. Welldon, however, suggests that a better way would be to acknowledge the orders of the present ministers on the condition that all future ordination would be Episcopal. He is not, indeed, enthusiastic about re-union. His thought travels rather in the direction of a confederation of Churches. On other disputed points Dr. Welldon is moderate. He recognizes that the case for Apostolic Succession in the fullest sense is weak, but he contends that history (in the broad interpretation of it) lends strong support to the value of Episcopacy. The only point on which he is not moderate is his attitude to Romanism, of which there is a scathing exposure in one of the early chapters.

In the final chapter we have Dr. Welldon's forecast of the future of his Church. It is rather a statement of what he thinks ought to be if the Church is to hold and increase its influence on the national life. His points may be summarized in a few sentences. The age of authority is past, and the religious life of the future will be governed by the principle of the Reformation. The problem of to-morrow is the reconciliation of liberty and Christianity. If this is to be done successfully the Creed will require to be simplified. This in turn will lead to an approximation between the Church of England and other Churches. But this is not the only or most urgent demand. The Church must show herself worthy of confidence by her practical service and particularly by her concern for the social well-being of the people. Finally, the whole question of the place of women in the Church has to be decided. Dr. Welldon on this question is very 'advanced.' He contemplates, with approval, the ordination of women to the ministry on the same terms as men. On this note the book closes, and one leaves it with a warm

feeling of admiration for the great qualities of mind and heart which lie behind it.

There is a good deal in the book of essays which have been brought together by Sir James Marchant which chimes with Dr. Welldon's conclusions, though the book does not impress us in the same way. The subjects are more sharply distinguished, and we have Bishop Temple writing on 'The Faith of the Twentieth Century,' Canon Cunningham on 'The Training of the Clergy,' Lt.-Col. Martin on 'The Work of the Church Assembly,' Bishop David on 'Education and the Church,' Bishop Masterman on 'The Church and Political and Economic Problems,' Canon Bate on 'Re-union,' while Bishop Woods sums up.

The most interesting essay by far is Bishop Temple's on the future Creed. He deals with the influence on the Christian Creed of four things, astronomy, biology, psychology, and the scientific habit of mind. His conclusion is that nothing has been altered in the substance of the faith. Naturally the essay is well-informed and suggestive. It exhibits also a breadth of mind which will seem to some people almost heretical. 'The natural interpretation of the Ascension is not to regard it as removal to another place in the astronomical universe, but as an acted parable signifying His liberation from all limitations of time and space.' The essay generally is a most refreshing and reassuring deliverance. The chapters which touch on the training of the clergy are rather depressing. The shortage of ordinands is alarming, and the training of the future priests is far from ideal. Suggestions of a drastic character are made on both points. If only money can be got to pay the expenses of men who are unable to bear the charge themselves, any number required can be got. And to this financial point the Church must address herself. The essay on the duty of the Church on social and political questions is sensible both in its spirit and its conclusions. There is something vague and unsatisfactory, however, about everything that is said on the subject of Re-union. There seems to be an unwillingness to depart from the condition of reordination, and an attempt is made to defend it by a new interpretation of the term 'valid.' On the whole the field of current religious facts and influences is fairly covered in a book which is thoroughly in earnest throughout on the themes, great and small, with which it deals. The Bishop of Winchester sums up in an essay which emphasizes the spiritual tasks of the Church, and lays stress especially on the need of a spiritual temper which can only come from a vital faith in the unseen.

KANT AND RELIGION.

Heine pictures Kant demolishing God by the pure reason just as the French revolutionaries demolished earthly tyrants. Then in a fit of pity for his God-fearing old servant Lampe he restores all by the practical reason. Heine thereby hints a doubt as to the sincerity of Kant's personal attitude to religion and his constant use of 'als ob'—'as if'—lays him open to suspicion. Even his old pastor and patron Schultz early felt uneasy on this point.

The present volume, *Kant's Philosophy of Religion* (Clarendon Press; 12s. 6d. net), which gives the development of Kant's religious views from 1755 ('The General Natural History') onwards dissipates any such doubt. Professor Kemp Smith's *Kant*² (Appendix C., pp. 607-641) gave the first full account in English of the loose MSS. found after Kant's death and edited in 1920 by Adickes—'Opus Postumum'—and Professor Webb by means of this new light can carry the development of Kant's mind beyond 1798, the date of 'Der Streit der Facultäten' right up to 1804, the date of Kant's death. We thus see Kant correcting and maturing and enlarging his views right up to the end.

Dr. Loebb's volume is mainly expository and the attitude to Kant is appreciative. As we read we see Kant before us as the Great High Prophet of categorical morality. Here Kant takes his stand against nature and revealed religion alike, for he felt the danger to morality from both sides. His constant bugbear was any attempt on the part of religion either by personal communion with God or by any definite religious acts to circumvent morality. That is why he felt that for any one to be discovered in the act of private prayer was a cause of shame; and that objective views of the Atonement as a ground of forgiveness or grace, or indeed any purely religious act, savoured of either Schwärmerei (enthusiasm) or Pfaffentum (papisty), or reliance for God's favour and help on something not moral.

Varhinger well sums up Kant's position (vol. ii. 'History of Philosophy,' p. 246)—'der rechte Weg geht nicht von der Begnadigung zur Tugend sondern umgekehrt'—according to Kant the right way is not from the activity of grace to virtue, but the reverse. Professor Webb says all that can be said to modify this view, and we are grateful to him for it, yet he recognizes that it is essentially true of Kant. The result is that in spite of his inflexible moral emphasis, and although he admits

the inherent sinfulness of man and the existence of a cosmical evil principle and asserts the necessity of conversion he fails to allow God's grace any place—or a most meagre one—in the liberation of the soul, he empties historical Christianity of its significance and makes Christian worship purely spectacular. No system ever stood more in need of a gospel than Kant's, but in what he conceives the interests of morality he will on no account admit the Divine help into the adytum of the conscience. If we may so put it, Kant is the typical Pelagian of the conscience, though in his analysis of the moral nature he is Augustinian; and we would in advance express our gratitude to Professor Webb if in a future edition he devoted as he so well could a chapter or even two to this all-important subject. Meanwhile that must not debar us from thanking him for the lucidity and fulness of his exposition of Kant's true position and permanent value among the philosophies of religion, and especially for his emphasis on Kant's central position, that religion can never afford either by ritual or sacrament, by subconsciousness or numinosity (Otto) to circumvent the moral.

THE VIRGIN BIRTH.

A book of quite unusual excellence has been written by a layman on one of the most difficult questions relating to the Christian faith—*Was Christ really Born of a Virgin? An Answer for Laymen*, by Mr. T. H. Yardley, M.A., with a Foreword by the Bishop of Central New York (Morehouse Publishing Co., Milwaukee, Wis.; \$1.50). The excellence of the book lies in this that, while presenting strongly the case for an affirmative answer, the author does not exaggerate his case or over-emphasize the place which this particular article of belief holds in the Faith. He points out, for example, more than once that our faith in the Deity of Christ does not depend on it, and that St. Paul was preaching the Deity of Christ before the fact of the Virgin Birth was known except to a few. 'We must not base upon it either our faith in Christ or our love to Christ.' That is one instance of the calm, sensible judgment which the writer brings to bear upon the whole subject. And this gives to his argument an added persuasiveness.

We draw attention to the book because it contains the most persuasive argument for the Virgin Birth as a fact that we have yet seen. The writer is a layman and is very modest about his own qualifications. He need not be, for he has mastered

the literature of the subject, and shows everywhere an easy competence which few 'professionals' could excel. At the outset he sums up the influences which have had an unsettling effect on this belief, the modern 'intellectual' theology, the present-day reaction against the reality of miraculous happenings, the vague but widespread distrust of the historical accuracy of the Bible, and, finally, all the popular setting forth of Jesus the Man, rather than Jesus the Incarnate Son of God. That is his diagnosis and it shows remarkable penetration. In his positive argument he deals with the historical trustworthiness of the gospel narratives, with the Birth stories, with the question of miracle, with the 'silence' of much of the New Testament about a Virgin Birth, and with more general implications of the truth. He rightly emphasizes the importance of the general attitude in which we approach the subject. If, for example, we come to it with a belief in the Deity of Christ, it will present far less difficulty than it will if we come to it with a 'humanistic' view of Jesus. His treatment of the 'silence' is effective; the only flaw in it is that he does not meet the argument that if Mary knew of Christ's true nature she could not have tried to stop His ministry under the impression that He was 'beside Himself.' This, however, is a book to be reckoned with at a time when the case from the other side is so often and so vigorously presented.

THE BABYLONIAN NEW YEAR'S FESTIVAL.

A valuable contribution to our knowledge of *The Babylonian Akitu Festival* (Andr. Fred. Host & Son, Kgl. Hofboghhandel, Copenhagen) has been made by Dr. Svend Aage Pallis, who claims to be here attempting 'for the first time to collect all the material known up to the present date from the Assyro-Babylonian literature and the archaeological excavations (especially at Babylon), and on the basis thereof to review what may be learned both as to the ceremonial of the festival and its religious significance.' The available material furnished by the cuneiform texts, some of which are mutilated, is difficult to correlate, and its real significance is largely conjectural, but Dr. Pallis has focussed the material and reached reasonable conclusions in this learned book.

The Babylonian New Year's Festival was celebrated at the vernal equinox in the month of Nisan, but the meaning of the name of the festival, *akitu*, is quite obscure. Dr. Pallis argues that scholars

have gone wrong in attempting to explain the word on a Semitic basis, and that it would seem to be originally Sumerian. The facts of the festival appear to be these: 'Marduk leaves Esagila in a festive procession to meet other gods coming from distant towns, the most important of these deities being Nabu from Borsippa. The latter join in the procession and together they proceed to "the chamber of destiny," where the "destiny" of the coming year is determined by the assembled deities, Nabu being their scribe. At this festival, too, the king receives his investiture as ruler of Sumer and Akkad at the hand of the god, and a Sacred Marriage takes place between the god and goddess.' These various items are discussed in detail, which includes also a discussion of the topography of Babylon. The festival, however, was celebrated in many other places besides Babylon. The meaning of each item in the festival has been variously interpreted. Pallis maintains, for example, that the destinies determined at it should not be interpreted as a list of the fortunate or unfortunate events destined to take place in the coming year, but rather that 'the determination of destiny is a positive creation of fruitfulness, peace, and happiness for the coming year.' The chief events of the festival were the death drama with Marduk as the leading character, and the battle drama in which the resurrected Marduk defeats his enemies, the Sacred Marriage probably bringing the festival to a close. It is the merit of the Danish scholar to have seen that the facts of the festival imply two quite distinct stages of civilization, though doubtless the worshippers themselves would not be conscious of this distinction. These stages are the agricultural and the urban. Traces of primitive agricultural civilization are to be found in the dramatic representation of Marduk's death and resurrection, and in the Sacred Marriage, while the urban mode of thought is displayed in the theological 'determination of destinies,' and in the fact that the chief divine performers in the festival take part in it in the form of statues.

The discussion is enriched with numerous references in transliterated cuneiform. The book is anything but light reading, but it will be read with interest by all who desire to recover the facts and the spirit of ancient Assyro-Babylonian religion.

THE RESURRECTION NARRATIVES.

Mr. Gardner-Smith justly calls his work—*The Narratives of the Resurrection* (Methuen; 6s. net)—'a critical study.' It is critical indeed. He works

over the gospel records of the Resurrection with great minuteness, starting difficulties at every step, scenting discrepancies on every hand, and finding the whole 'a jumble of contradictory statements.' The writers, it seems, are at times unable to be consistent with themselves for two consecutive sentences, or even for one sentence. Matthew puts two contradictory notes of time side by side, and the explanation is that, having written the second, 'he forgot to erase the words he had already written.' The Fourth Evangelist suffers from a like shortness of memory. His story of the Lord's appearance at the Sea of Galilee is a combination of three different traditions. That they are very imperfectly dovetailed together is evidenced by 'the cutting off of the end of the story of Peter. He jumps out of the boat, but nothing is said of his getting to shore and meeting the Lord. The author becomes absorbed in the account of the invitation to the meal which he combines, not altogether successfully, with the miraculous draught, and he forgets that he has left Peter in the water.' The ineptitude of the Evangelists being so great, it is little wonder that the apocryphal gospel of Peter should be called in as a witness whose testimony in some particulars is to be preferred to the Canonical Gospels.

When the narratives are riddled and sifted, what residuum of solid fact is left? Very little indeed. The experiences of the women at the sepulchre are thus summarily disposed of. 'They came to the wrong place and mistook an empty tomb for the one they were seeking. A young man of whose identity we know nothing sought to correct their mistake, pointing to another tomb as "the place where they laid him." Terrified at the unexpected apparition and covered with confusion at the failure of their plan, the women ran away.' And that was all there was in it! Why this amiable young man should be called 'an apparition,' and why his kindly words should strike such terror, is not explained. What became of the body of Jesus, why His enemies did not produce it, and what induced a multitude in Jerusalem to believe the Resurrection story, the writer does not stop to consider. Belief in the Resurrection sprang up and flourished, and then the women began to tell their story. The young man became, first an angel, then the Lord Himself; appearances were multiplied and magnified till legend reaches its full height in the apocryphal gospel of Peter, where the Lord emerges from the tomb followed by His cross and accompanied by two angels whose heads touch the sky, His own head rising above the sky.

Does the writer, then, reject the Resurrection? By no means. Something decisive did happen. The birth and history of the Church are sufficient proof of that. Accordingly it must be assumed that there was some sort of appearance, possibly more than one, to the disciples in Galilee, convincing them that the spirit of Jesus had survived death. Here at last Mr. Gardner-Smith digs himself in, and confidently declares his position impregnable. Most readers will feel, on the contrary, that it is peculiarly open to attack from both flanks, for it labours under the difficulties both of faith and unbelief.

The aim of the writer is to conserve Christianity as a purely spiritual religion, liberated from the contingencies of time and sense. He frankly confesses his distrust of history. He is, moreover, in manifest bondage to the crude old theory of matter as something hard and indestructible, and completely antithetic to the spiritual. There is, of course, nothing new in all this.

TILLOTSON.

Like the Holy City of the seer's vision, Dr. Moffatt's mind has many gates, all of them always open, and through these all kinds of knowledge are constantly pouring in; and many sorts of rich merchandise—the bales piled high—keep streaming out to us.

It is long since we had his book upon John Owen. And now, with broad catholicity, he gives us a companion volume, but from a very different school—*The Golden Book of Tillotson* (Hodder &oughton; ros. 6d. net).

The excellent life with which the book opens comes from a full mind, unweighted by its stores of knowledge, moving easily among its riches. And there follows a long selection of choice passages, collected under the three headings of 'Discussions and Arguments,' 'Passages of Exposition,' and 'Sayings and Sentences.' All are arresting in a tense degree. It were hard to say whether one is impressed most by the short, sharp stab of some deep and perfectly phrased thought, or by the strength and sanity of the handling of Scripture; or by the balance and unflustered confidence of the arguments heaping themselves up in an inexorable kind of way until, like Bagehot with Butler, one is conscious of a strong disinclination to disagree. There is little, if any, passion, and no heat, at least no burning heat. But there is the quietness of utter honesty and absolute conviction. Moreover, there is a singular chastity of style—a style

never flabby nor obese, but always spare and clean and athletic. Indeed, when one considers how small a place Tillotson holds in people's thoughts, this seems a singular instance of Bacon's saying that the river of fame often upholds things light and swollen, bobbing along it down the centuries, but often drowns things weighty and solid.

JOHN WYCLIF.

Dr. H. B. Workman, Principal of Westminster College, well known for his writings on mediæval Church History, has recently written a most useful and valuable book—a labour of years—reflecting high credit on English historical scholarship: *John Wyclif: A Study of the English Mediæval Church* (Oxford University Press; 2 vols., 30s. net). It is a book which may be worthily set alongside of Lechler's biography of Wyclif, and it has had the advantage of drawing upon later researches.

It is curious to note that great as was Wyclif's influence upon his contemporaries at Oxford and among the English gentry, not to speak of his influence upon Hus and others abroad, and great as his influence continued to be in the towns and villages of eastern and southern England, where 'a genuine flame of lollardy, lighted at his torch,' lasted here and there among the lower classes right down to the Reformation, comparatively little is known for certain about the life and career of this 'last of the schoolmen' and 'first of the reformers.'

Dr. Workman would not claim to have thrown much more light on this matter, though he has made real contributions towards the discussion of it. One result of his researches—it is interesting to notice—has been to confirm the opinion concerning Wyclif which even Arundel could not but express, that he was 'a great clerk' and 'a perfect liver.'

The value of Dr. Workman's book may be said to be twofold. In the first place he has presented at first hand an account of Wyclif's doctrine as schoolman, politician, and reformer such as would have been scarcely possible for an English scholar before this generation, in which through the publications of the 'Wyclif Society' the contents of the Latin MSS. of the reformer in Prague and Vienna have been made accessible to all. Dr. Workman brings out clearly, among other things, Wyclif's scholastic opposition to nominalism and its bearing on his view of Transubstantiation, the Erastian flavour of his political doctrine, his attitude towards the Papacy, so like Luther's ('Were there a hundred

popes and all the friars turned into cardinals, their opinions in matters of faith should not be accepted except in so far as they are founded on Scripture'), not to speak of his Augustinian predestinarianism with its reaction—this point of theology being here conjoined with the Scriptural principle—upon the Catholic system.

But in the second place, it is much more than a biography of Wyclif that Dr. Workman has given us. His aim has also been to provide an ample setting for Wyclif's life. Accordingly, he has made a fresh study, in the light of material that was not before Lechler, of the conditions of the English Mediæval Church in the fourteenth century; and not only so, he has endeavoured to say something—indeed, sometimes, everything that may be said—about the various places and persons associated with the story of Wyclif.

Of especial interest to the readers of THE EXPOSITORY TIMES will be the chapter on 'Wyclif and the Bible,' in which it is maintained that 'Wyclif's' translation was the first of the whole Scriptures, or of any considerable portion, done into Middle as distinct from Early English; as also the chapter on 'The Poor Preachers,' in which there is an informative account of mediæval methods of preaching.

Dr. Workman promises us a further volume on 'The Origins of Nonconformity,' and here is the judgment which may be regarded as effecting the transition to it: 'The Anglican Settlement owed little directly to Wyclif's influence; he should rather be regarded as the stern, unbending forerunner and father of the Puritans, Covenanters, and Nonconformists of Great Britain and America.'

FRANCIS THOMPSON.

Francis Thompson has, it seems, a sure place among the immortals. And this for various reasons. His rhymes can, at times, be crude and rather shocking. Load—God; leas—purchase. But even Keats's ear could sometimes tolerate inexplicable slips. And how exquisite is Thompson's artistry when he chooses, as he almost always does. Upon occasion he can fling words about in prodigal profusion. And yet this spendthrift was, when he cared, the master of an almost Horatian skill of saying the final thing with almost no words at all. That in itself is enough. But he has another claim. Foreigners are always struck by this that our poets have been apt to be our prophets also. They have been great spokesmen for God. And Thompson is another who has brought a

Divine message to many hearts, a reading of this puzzling life of ours that has consoled and heartened staggered minds.

Few men love him more than does Dr. Hutton, whose soul rings out in unison with every note as Thompson's fingers strike them. And in *Guidance from Francis Thompson in Matters of Faith* (Hodder & Stoughton; 5s. net), he eagerly shares some of what he has found in him. It is an admirable introduction to the poet's teaching, a strong light making the darker places bright and plain for stumbling feet.

An interesting, if in parts somewhat weird, little book on the gracious experience of the spiritual life, is called *Blessedness Explained*, by the Rev. R. P. Byers, M.A., B.D. (Allenson; 3s. 6d. net). It deals with spiritual illumination, the human heart, the human spirit, problems of Christian experience, and cognate topics. 'In trying to localise the heart [in the Scripture sense] a good way is to measure from the larynx or Adam's apple downward about four or five inches to the point where it branches into the left and right bronchi, which respectively are one and two inches in length.' This is the seat of the emotions. The book is not physiological, however, and there is a good deal of helpful and earnest meditation in it.

A delightful book for children is *A Pilgrimage in Fairyland*, by a Pilgrim called Daisy Sewell (Allenson; 3s. 6d. net). The book consists of eight tales of imagination, all deeply religious, and all told with charm and simplicity. There are three illustrations in colour by Jeannie McConnell, of which we like the second and third, but not the first. It is difficult to render one's conception of Jesus in pictorial form, but it is essential that it should express both strength and gentleness. The book, as a whole, is a very delightful achievement.

A volume which will be found suggestive in the preparation of short addresses and helpful for devotional reading is *Hymn Studies: Their Message in Biography and Devotion*, by the late Rev. James H. Hodson, B.D., of St. Andrews. About twenty-four of the best known hymns are picked out; the studies contain an account of the author, and the thought in the hymn is worked out verse by verse, and illustrative material also is given in so far as it illuminates the hymn. The publishers of the volume are Messrs. H. R. Allenson Ltd., and the price is 5s. net.

Mr. David Watson Rannie was a fine type of scholar and Christian gentleman. Unlike most Scottish scholars, he inherited an adequate competence and was able to devote himself without distraction to his favourite study of English literature, of which he became both a discerning critic and an inspiring teacher. His widow and son have issued a memorial volume entitled *Scenery in Shakespeare's Plays, and Other Studies* (Blackwell; 10s. 6d.). It is the record of a singularly beautiful and useful life. Some of the studies which occupy the main part of the book have been previously published, but they are well worth preserving in more permanent form. Besides the paper which gives its title to the volume, there are articles on Prose Style and Keats's Epithets which reveal the nicest discrimination and the most exquisite taste. Other noteworthy papers deal with Sir Walter Scott, Dr. John Brown, and Cromwell's Major-Generals.

There is already a library of missionary books on Uganda, but the story is so romantic and so faith-inspiring that the jubilee year of the C.M.S. Mission could not be allowed to pass in silence. *Uganda in Transformation—1876-1926*, by the Right Rev. H. G. Jones, D.D. (C.M.S.; 3s. 6d. net), does not profess to be a complete history of the Mission. 'It only attempts in a series of pen pictures to convey the impressions of one who had unusual opportunities of insight into certain portions of the work.' These pictures, however, are so vivid that they convey a very adequate idea of the whole field covered and of the wonderful progress made. The book includes interesting discussions of the Land, Labour, and Race Problems, which show no signs of becoming less acute. An excellent gift-book, likely to stir the enthusiasm of generous hearts and draw fresh workers into the field.

An earnest appeal for a policy of aggressive evangelism in the Church is made in a pamphlet by Canon R. E. Roberts, M.A., *The Church Advancing: Short Essays on the Present Opportunity* (Wells Gardner; 1s. net). There is no depression in the frank picture of present-day religious 'aloofness,' to use the writer's word, or in his analysis of its causes. But the facts are faced and the Church is exhorted to deal with them in the only possible way, by a spirit of adventure and positive evangelism. This is 'our primary duty,' and the duty is not only pressed, but it is guided on its way by a chapter on 'How to evangelise.' A timely little book.

We envy Dr. Mursell's output. It is only a month or two since we noticed one of his books, and now we have another in our hands. The title is *Footnotes*, and the publishers this time Messrs. Gay & Hancock (3s. 6d. net). *Footnotes* are Dr. Mursell's light and humorous musings on a pedestrian journey in the north of Ireland. This kind of writing can only be done well if it is done quickly and easily, and there is a delightful spontaneity here. The publishers have bound the volume attractively in leaf-green with black lettering, and with a strong and artistic paper cover in the same colouring. There are charming pen-and-ink illustrations by Isobel H. Walker.

A new and revised edition has been issued of *Death and the Life Beyond*, by the Rev. F. C. Spurr (Hodder & Stoughton; 5s. net). The writer explains that two events, the War and the sudden loss of a beloved child, have led to this revision. Some stress is laid upon the evidence of Spiritualism, but in the main the teaching is based on Scripture. The reasoning throughout is somewhat loosely knit, and in matters of detail the exegesis is coloured by the writer's prepossessions, but there runs through it all a warm glow of Christian feeling and the light of a great hope which make it heartsome reading, and it will bring comfort and renewal of faith to many.

Music in Church Worship, by the Rev. G. Wauchope Stewart, D.D. (Hodder & Stoughton; 10s. 6d. net), is a notable addition to the Baird Lectures. It was a most happy inspiration which led the Trustees to the choice both of the lecturer and of the subject. The book is in the main historical and, while it gives an outline of music in the Mediæval, Apostolic, and Jewish Churches so far as that is known, it deals principally with the forms of music which have found favour among Protestants. After discussing the value of music as an aid to worship, and the kind of music suited for use in worship, the writer goes on to treat in succession of Psalmody, Hymnody, the Choir and the Organ. While full of interesting historical information the book contains many practical hints which should prove valuable to leaders of praise in all the churches. Take this on the spirit of joy in worship: 'Surely it is time that we put away the notion that God likes to see His children making themselves miserable, that the worship of God's house is an obligation laid upon us to be performed with a sort of sullen devotion, and that the only music befitting divine service is that

which reflects the gloom which we associate with the very thought of religion. Hadyn was once asked why his Church music was so cheerful. He replied, "When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen, and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." Many humble worshippers will agree with Dr. Stewart when he says, 'I contend that one of the things we have a right to demand in our Church music is that it be music that does express what we actually feel, not what the Church authorities think we ought to feel.' And the attention of organists everywhere might be called to the fine eulogy pronounced by Sir John Goss on the well-known organist of his day, George Cooper: 'He always places the worship of God first, then the composer's views or intentions, his choir next, then his organ, and himself last.' 'To make the enumeration complete,' Dr. Stewart adds, 'one would have liked to see the congregation included; but so far as the first and last places are concerned, there can be no question as to the correctness of the order. Only when he puts the glory of God in the foremost place and his own interest last can the organist, or indeed any one who makes any contribution to the worship of the sanctuary, worthily discharge his office.'

The former Principal of Emmanuel College, Brisbane, the Rev. Richard Glaister, D.D., has just published a volume of sermons through Messrs. Hodder & Stoughton. The title is *The Beauty of the Lord* (7s. 6d. net). These sermons are for the most part sketches of Bible characters and are of an expository nature. Isaac, Jacob, Balaam, Saul, Jonathan, Joab, Gehazi, Peter, Herod, Agrippa, are all dealt with, and also three women—Mary of Nazareth, Dorcas, and Mary of Bethany. Dr. Glaister has the power of making these men and women of the long ago living to-day and arresting in their message to us. Dr. Glaister's style is very clear and crisp, and he believes in the short sentence. We have quoted one of the sermons, in an abridged form, in 'The Christian Year.' It is not a character sketch, but deals with the subject of the manliness of Jesus.

Cardinal Mercier, by M. Georges Goyau (Longmans; 3s. 6d. net), is rather an enthusiastic appreciation than a biography. It gives, however, a brief outline of the Cardinal's career, and deals somewhat fully with his work in the University of Louvain and his heroic championship of Belgium in the dire

years of the War. Perhaps the most beautiful passage in the book is his last letter to the Archbishop of Canterbury regarding the Conversations at Malines. It is a truly apostolic epistle, and reveals the writer as a prince of the Church and a great servant of Christ.

Think out your Faith, by the Rev. P. M. Rhineland, D.D., D.C.L. (Longmans; 4s. 6d. net), contains six papers and addresses delivered at various times, but all dealing with the place and use of the creeds in the Christian Church. Bishop Rhineland has the gift, which was possessed in so eminent a degree by William James, of getting past the names of things to the things themselves, and of making his readers think afresh about the meaning of familiar words. The treatment is popular in style, and forms an admirable model of the way in which instruction about the creeds can be given from the pulpit.

The Rev. W. Lockton, B.D., Vice-Principal and Lecturer in Mathematics at Winchester Diocesan Training College, recurs to his position, advocated in a recent essay, that there is an explanation of the origin of the Gospels quite apart from the popular Mark-Q hypothesis. In *The Three Traditions in the Gospels* (Longmans; 7s. 6d. net) he seeks to show, with elaborate care, that the four Gospels are derived ultimately from three different traditions, traceable respectively to the three Apostles, Peter, James, and John. Luke, which is represented as containing the most primitive evangelical tradition, is said to consist largely of material drawn from the Petrine and Jacobean traditions. Mark is also based upon the Petrine tradition, though also drawing upon the Jacobean and Johannine traditions. Matthew is largely a still further developed form of Mark, with additional material from the Jacobean tradition and other sources. The Fourth Gospel alone contains a simple tradition, that of John. This whole venturesome thesis is supported by discussions of selected passages, such as the anointing of Jesus, the institution of the Eucharist, the denials of Peter, and the trial and crucifixion of Jesus. The discussion would have had more value if Mr. Lockton had been able to relate it to recent source-criticism of the Gospels, especially to the Mark-Q hypothesis, not to say the Mark-Q hypothesis as supplemented by the recent Proto-Luke hypothesis.

Modernism and the Christian Church, by the Rev. F. Woodlock (Longmans; 2s. 6d. net), is

commended in a Foreword by G. K. Chesterton. It is a vigorous polemic, and an evangelical Protestant may find himself in agreement with many of the views expressed. The writer, however, draws his lines of demarcation very sharply, and holds, in short, that there is no tenable middle position between sceptical criticism and the orthodoxy of Rome.

Mr. Morris Morris, M.Sc., is no friend of Evolution as commonly understood. There are two ways, he tells us, of looking at the Doctrine of Descent—Evolution during Descent, and Creation during Descent. To Mr. Morris the former is anathema, as he believes it to run counter to research as well as to revelation; it is roundly denounced as atheistic and anti-Christian, and its supporters, generally speaking, as materialists. That is a hard saying, in view of the many able Christian defenders of the thesis denounced. Mr. Morris declines to regard 'Neanderthal Man' and his ilk as *man* at all; if we use that word in its proper sense, we shall have to admit, he agrees, that 'Man's antiquity cannot be shown to be greater than the Scriptures represent it to be': the species preceding him do not deserve to be called men. These arguments are developed by Mr. Morris in a book called *Man Created During Descent* (Marshall Brothers; 3s. 6d.). The writer is a trained geologist, but we fear that his arguments will carry little conviction to workers on the broader field of biology.

The more we know of the Hittites, the more we learn to realize their cultural importance. Nine years ago Dr. Cowley dealt in a course of Schweich Lectures with that somewhat elusive people, and in 1924 Dr. D. G. Hogarth in another Schweich course returned to the subject or at least to a fragment of it. These lectures have been published under the title *Kings of the Hittites* (Milford; 6s. net). The lecturer tells us that his purpose was to illustrate the civilization of those 'Kings of the Hittites' who were contemporary with the Hebrews of the Monarchy, and to try to discover their origin and racial character. In the face of greater powers and richer civilizations they developed a highly individual art and a wholly independent system of writing which maintained themselves for long. Nearly a third of the book is devoted to Carchemish, where, we are told, the use of the Hittite script, whether relieved or incised, had a life of about four centuries. The discussion is enlivened by numerous and admir-

ably reproduced illustrations of things Hittite. Hittite culture was once supposed to be deep in the debt of Assyria; now, the independence of the former is more clearly recognized and even its influence on Assyria, and in the skilful hands of Dr. Hogarth, that vanished empire comes to life again.

The National Sunday School Union has issued two volumes of notes on the International Lessons for 1927. One is *The Concise Guide*, and is by Mr. Ernest H. Hayes. The other is *Notes on the Scripture Lessons for the Year 1927*, and is anonymous. Both are 3s. 6d. net. It is not necessary to do more than announce these books and commend them. They are up to date in their methods, well illustrated, fully alive to the need of bringing out the permanent meaning and bearing of Scripture, and altogether satisfactory as guides for teachers. A further, smaller volume deals with *The Morning Lessons for 1927*, and is published at 2s. 6d. net.

The Conferences on Christian Re-union held at Lambeth Palace from 1921 to 1925 attracted in a conspicuous degree the attention of the Christian world. A collection of all the relative documents up to date has now been issued under the title of *The Church of England and the Free Churches* (Oxford University Press; 2s. 6d. net). Beyond a brief introductory note, no narrative or comment is given. 'The object is simply to gather in a convenient form the present results of the Joint Conferences of Anglican and Free Church representatives.' It is published in the hope that it may lead to increased study of a great Christian problem which sooner or later must be solved if the Church is to fulfil the Divine ideal.

A series of beautifully got-up 'little books on religion' are issued by the Religious Tract Society. Principal Selbie of Mansfield College writes on *The Difference Christ Has Made* (in regard to God, to man, and to life). Principal Clow of Glasgow writes on *The Christian View of Death and Destiny*. Dr. J. A. Fleming's book is on *Evolution and Revelation*. One on *The Supper of the Lord* is from the pen of the late Bishop H. C. G. Moule. *Forgiving and Forgiven* is a study in human and Divine forgiveness by 'M. M. R.' *The Cross: Its Character and Consequences* is by the Rev. W. C. Procter, and *The Gamut of Graces* (a study of 2 P 15-7) is by the Rev. Dr. J. Monro Gibson. The prices range from 6d. to 2s. net.

Canon A. E. Barnes-Lawrence, having in a period of enforced leisure given fresh study to the subject of the Atonement, has issued his reflections in a dainty booklet, bearing the title *The Reconciliation* (R.T.S.; 6d. net). In his theology he follows Dr. Denney, and his writing is marked by an attractive simplicity and intense religious fervour.

The Son of Man and the Transfiguration, by the Rev. W. E. Evill, B.A. (Robert Scott; 1s. 6d. net), is an arresting study. The writer complains with some reason that commentators generally have done little to explain the place and purpose of the Transfiguration in the life of Jesus. To many there appears to be no special reason why it should have happened at all. Dissatisfied with this state of things, the writer has worked out a theory which he acknowledges is based on some hints in Godet. Briefly it is this, that the Transfiguration was the culmination of the sinless life of Jesus, that death was not His due, but that, there and then, He would have entered His glory had He not, of His own free will, turned back, as from heaven's opening gate, and chosen the way of the Cross. This accords with the fact that immediately after the Transfiguration He teaches the necessity of His death, and it emphasizes in a striking way the voluntariness of that death. The treatment of this high theme is scholarly and reverent, and the writer's theory, whether accepted or not, will be found full of suggestion.

A separate edition of Tertullian's *De Oratione* is very welcome, and we are indebted for it to the Rev. R. W. Muncey, M.A.—*Q. Septimi Florentis Tertulliani de Oratione* (Scott; 10s. 6d. net). This work is of peculiar interest and value not only as coming from the 'father of Latin theology' but as containing, besides a discussion of rules for prayer in general and of contemporary liturgical practices, the earliest extant exposition of the Lord's Prayer. Mr. Muncey has done for his text everything that may be expected of an editor, and he has done it with care and competence. In the Introduction there is a table of Tertullian's Scriptural quotations in the *De Oratione* which should be helpful towards a final theory of Tertullian's use of the current Latin texts. The text of the *De Oratione* adopted by Mr. Muncey is that of Reifferscheid and Wissowa in 'Corpus Scriptorum Ecclesiasticorum Latinorum,' vol. xx. (Vienna, 1890); but some of the more important variants are recorded in the footnotes. The volume is also supplied with ample expository and

illustrative notes, and it concludes with a chapter on the Liturgy of the North African Church, embodying the most important passages of Tertullian's writings bearing on this subject. Alongside of Mr. Muncey's text of this most difficult of Latin prose writers the younger student might well set Professor Souter's volume containing a translation of the *De Oratione*—a volume of which Mr. Muncey has evidently made full use.

Another book on preaching, but one with a most disarming, and even touching, preface. The writer quotes a letter received from one who aspires to be a lay preacher and who asks in humble earnestness how to begin. This book, *First Steps in Preaching*, by Mr. J. A. Clapperton, M.A. (Sharp; 2s. 6d. net), is written in answer to that letter, and it is a capital answer, plain, direct, simple, and full of sound sense. The reading of it could not fail to be helpful to young speakers, and even the theological student and the ordained preacher may find its pages full of suggestion.

An important part of a clergyman's duty is the preparation of candidates for Holy Communion, and there are all sorts of questions to be decided in this connexion. At what age should a young person be encouraged to communicate? How long should the preparation occupy? A few weeks, or six months? And what subjects should be included? Ought there to be a careful instruction in Christian doctrine, or only a direct instruction about the Holy Supper? All these questions hang together and depend on one another. And the guidance on such questions which an experienced clergyman can give is invaluable. Such guidance will be found, admirably expressed, in *The Increase of the Holy Spirit: A Method of Preparation for Confirmation and First Communion*, by the Rev. F. A. Lee, M.A. (Skeffington; 2s. 6d. net). 'What I think we have to do,' the writer says, 'is to try and get our candidates to understand what our religion is about, what it will do for us, and how we are to practise it. The pages which follow are an attempt to do that.' These pages will help just where help is needed, and not least in regard to the difficult matter of personal dealing. The value of the book is increased by the unconventional style in which its counsels are conveyed.

Everywhere Bunyan, designated by Mr. Rudyard Kipling as

The father of the Novel,
Salvation's first Defoe,

is known and read. But it is by the 'Pilgrim's Progress' much more than *The Holy War*. In the hope that *The Holy War* will come to its own, Dr. William H. Draper, Master of the Temple, has prepared an abridged edition prefaced by an excellent introduction. It is the anti-climax in the middle of *The Holy War* that has detracted from its popularity Dr. Draper thinks. With Emmanuel in possession and Diabolus banished to the parched places, the writer feels that the war is over. And then it seems to begin again with the statement—'But there was a man in the town of Mansoul, and his name was Mr. Carnal-Security.' The contrivance of Dr. Draper's edition is so to shorten the text, without otherwise changing it, as to bring the real end of the Holy War of Mansoul more quickly into sight. This edition, with its scholarly introduction, with illustrations also, with its clear printing and good binding, is published by the S.P.C.K. for 3s. 6d. net.

'The central secret of all our modern social and economic confusion is that we have overlooked the importance of dogmatic definitions of man, and of the fundamental nature of his fellowship. Plato, St. Augustine, St. Thomas Aquinas, would have considered it futile to discuss questions of sociology without first having settled what was meant by society. And in order to settle that they would have inquired as to the purpose of society. They would have said that this raised the whole problem of man's nature, and they would have plunged boldly into a consideration of the relation between man's existence and Ultimate Reality.' In *Christian Faith and Social Order*, by Mr. W. G. Peck (S.C.M.; 1s. net), we are offered a survey of those considerations in regard to man's nature and his relation to God which are commonly overlooked by the social reformer. This book is a compressed version of 'The Divine Society,' a larger work by the same writer. The argument, though compressed, is clear and forcibly put. It amounts to a plea for the application of Christian principles to social problems.

Theology and the Modern Man, by Principal W. B. Selbie, D.D. (S.C.M.; 1s. 6d. net), is spoken of by the writer as a series of 'brief and untechnical discussions of a few of the great themes of the Christian faith.' These are the Christian Idea of God, the Trinity, the Fact of Christ, Sin, Salvation, and Eternal Life. Principal Selbie writes out of the fullness of his knowledge, and expresses in simple language and with quiet

assurance the settled convictions of Christian faith. It may be questioned if there is much here to convince a mind seriously troubled with doubts, but there must be many to whom a fresh statement of the fundamentals in the language of to-day will be very welcome.

The Church is fortunate in having in its foreign service many able men. And one of them is Dr. P. J. Maclagan, formerly of Swatow, and now Foreign Missions Secretary of the English Presbyterian Church. Probably he resents that phrase 'foreign service.' For does he not dedicate his excellent book *Chinese Religious Ideas* (S.C.M.; 6s. net)—to old colleagues 'Chinese and Foreign'? And that is characteristic of his mind. One wishes that people who talk foolishly about the overbearing truculence of missionaries could be induced to read this work—all of it, but especially that chapter where, unconsciously, the author lets us see the methods he used. The perfect courtesy, the eagerness of appreciation, the humility that quite frankly seeks to learn as well as teach, the wisdom with which the uniqueness of Christ is laid before these new minds, leaving them free to think Him out for themselves, and along the lines of their own mental development—all that is a fine answer to much silly gabble.

But one fears these stupid people will not read it. For Dr. Maclagan asks some serious attention from his readers. He is indeed astonishingly lucid in his handling of his themes. There are not many things more difficult than to understand Taoism, except to put into words what you think you do understand about it. Yet the chapter upon that is clear and masterly. The treatment of Confucius, of Mencius, of Chu Hsi, whom he calls the St. Thomas Aquinas of Confucianism, of that fascinating mind the philosopher Wang, and not least of the old religion that circled round Shang-ti, is marked not only by the knowledge we expect but by warm if discriminating sympathy and real philosophic grasp. For Buddhism, evidently, he does not greatly care; partly perhaps because of difficulties he feels have been introduced into the Chinese Christian Church by the use of Buddhist words that seem to him to blur things not a little. There, where the sympathy is least, the knowledge also seems least perfect.

It was a fine idea to choose Dr. Maclagan for the Duff Lectureship, and it is very well that he has now given his studies to a wider audience.

The Rev. Hugh Martin, the well-known literary

secretary of the Student Christian Movement, has tackled a difficult subject in *Christ and Money* (S.C.M. ; 3s. net), but he handles it with courage and with full knowledge. There is a good chapter on our Lord's teaching, and one on the rights of property, and the writer does not shirk the application of his principles to the most corrupt kind of practice. His chapter on personal expenditure includes recreation, rates and taxes, saving and investment, gambling and giving. Money is a means, not an end ; but the real question is, a means to what? That may be said to be the central point of the book. The social theory underlying the whole treatment is 'advanced,' but there is a great deal of sound sense as well as information in the book, and readers who are not as radical in their social views as Mr. Martin will learn wisdom on many points from his pages. There are, of course, doubtful points in the argument. The delusive simplicity of the case against gambling, on p. 97, will not convince any one who has really thought out the subject. That, however, is a subsidiary matter, and the worth of this sincere essay is not seriously lessened by the queries one is inclined sometimes to put against some of its statements.

The Student Christian Movement has published in paper covers at 2s. net a number of direct and unconventional letters of a young medical missionary in China to a colleague at home. The title is *What It Feels Like*. The author hides his identity under the name of 'Doctor Robin,' but there is an introduction by Sir Humphrey Rolleston, from which we

learn that he was at Oxford under Sir William Osler and was regarded by him as one of his best and most original students. Any one who reads these letters will no longer have any doubt as to the varied opportunities that a medical missionary in China has, or as to the romance of the life.

Does any average newspaper reader know what is happening in China? Dimly, as through a heavy haze, we see masses of men marched to and fro. Leaders, with alien uncouth-sounding names, appear and disappear. But that is all. We feel, indeed, that the giant has grown restless, and is turning in his sleep, seems wakening. And, if he does, interesting things are bound to happen. But it is all disconcertingly blurred and vague. The Student Christian Movement is, accordingly, on the spot when it publishes *China To-Day through Chinese Eyes* (2nd ser., 2s. 6d. net). Here at least we have what seven Chinese gentlemen feel about the problems of their land, though how far they represent the other odd four hundred millions we have no means of knowing. But the seven, who are distinguished men in Christian circles, have alert and interesting and broad minds. They know a vast deal more about it than we do ; and their views upon the political, industrial, intellectual, and religious movements in their country, if briefly stated, are fresh and arresting. Quite evidently the giant is awake at last. What will he do with his strength? One gathers that Chinese Christians are faced by an extraordinarily difficult situation. If they follow these seven, they will meet it with wisdom and courage.

Present-Day Faiths.

The Society of Friends and its Contribution to the Life of the Church.

BY EDWARD GRUBB, M.A., LETCHWORTH.

THE very welcome invitation given me by the Editor to write something on this subject is a cheering indication of the change that has come over Christian minds since the seventeenth century —when one of the mildest epithets applied by their opponents to the Quakers was 'vermin,' and when so saintly a man as Richard Baxter could write, in his *Quaker's Catechism*, 'Was there ever a generation

of men on whom the image of the Devil was more visible than on these [Quakers]?' I am afraid that, yielding to current methods of religious controversy, my spiritual ancestors sometimes gave back as good as they got. Both sides were perhaps too much like the Scotsman who agreed that 'without controversy great is the mystery of godliness,' but thought that *with controversy* it was all plain