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to clarify and modernize the thought of the Church is, after all, scarcely a less important object than to stimulate the life of practical Christianity.

The Society has already weathered one storm. After one of its conferences, held at Girton in 1921, on the subject of 'Christ and the Creeds,' the papers read at the Conference, and published in the *Modern Churchman*, were delated by the English Church Union to the Convocations of Canterbury and York as containing heresy, and a condemnation of them was demanded. Both Convocations care-

fully considered the matter, and both declined to sanction the 'denunciation of contributions made by earnest men in their endeavour to bring new light to bear upon' the anxious problems of Christian theology. We may regard this decision as a charter of liberty. And liberty in the face of modern thought is what Modernists desire. But liberty in a wider sense has to be protected; for there is a small but eager party in the Church which would if it could establish a tyranny and narrow the national Church into a rigid sect.

Literature.

THE HINDU VIEW OF LIFE.

PROFESSOR S. RADHAKRISHNAN seems to be becoming a kind of official and accredited exponent of Hinduism to the Western world. Apart from his writings, has he not given the Haskell Lectures to the University of Chicago? And here are his Upton Lectures delivered at Manchester College, Oxford—*The Hindu View of Life* (Allen & Unwin; 5s. net).

His faith is fortunate in its champion—a man, alert, thoughtful, fair-minded, armed cap-à-pie in the matter of knowledge, and the master of a trenchant style full of the stab of arresting sentences. His book is a defence of Hinduism, a claim that its way is the true way, and its creed the wise creed, and its methods the best even yet for our distracted world. He takes that huge, unwieldy, amorphous mass of contradictions, screaming at each other, the whole babel of it, from the rarefied atmosphere of its abstruse philosophy to the vulgarities of its crudest orgies, and—while now and then gently insinuating an admission of imperfection—boldly defends the lot. His claim is that Hinduism, which at the highest is to him the mode of human thought that has climbed nearest the reality of things, was wisely guided in making provision within itself for all types of minds, down to the very dimmest and least worthy. You must not force the pace of development; to shatter the superstitions of the savage is to shatter his morality; it is futile to stress any one particular metaphysic, and indeed only the half-religious worry about dogma. Live your own better religion, but seize upon crude minds, admit the element of truth in what they see,

even though you can't see it, and gradually educate them or their far-off descendants up to higher things. That, he says, has been the guiding principle of Hinduism. And, while he admits that it has worked imperfectly, no other, he is sure, can do as well. That is a view with which we shall find it difficult to agree. The sinister facts of the history of our own religion, the pitiful fashion in which it has been so largely spoiled and baffled by the inrush of lower views and heathen superstitions, brought in by pagan peoples only partly Christianized, stare at us menacingly. And when Smith, the Cambridge Platonist, is quoted, 'Such as men themselves are, such will God Himself seem to him to be.' No doubt. But the whole point of Christianity is to teach us to think of God in terms, not of our own sullen, foolish, sinful selves, but of Jesus Christ. 'This,' says John, laying down his pen, 'is the real God, really seen by us at last.' And for us dogma is not futile. For only the Christian facts possess the power to make the Christian life.

The defence of Hinduism is whole-hearted, at times even audacious: where, for example, we are told of the encouragement in the doctrine of Karma (dogma, it seems, is not so futile after all); or that the Hindu view that every human being has a personality worthy of reverence is slowly spreading at long last over the earth; most of all in a challenging chapter, largely in defence of caste, which runs out into most interesting comments on the world problems of our time. It is a chastening experience to have this thoughtful observer watch us closely, and announce sadly and courteously but with conviction that the ideals of our age are sordid, and our hopes shallow, and our prophets

(Freud, as he instances with truth) mere echoes of what in India is old almost as the hills, that both our demagogues and our idealists are leading us all wrong, that, in short, we seem an earthy and mad and futile generation.

As to his statement of Hinduism, he begins by claiming that all that matters rose in either India or Greece, but seems to make his own faith tenable to the modern world only by eliminating its originality. *Māyā*, it seems, is not illusion, only the haunting sense that this scene of our gallant human efforts is doomed at last to disappear, it and the fruit of all our sacrifice and toil. And Karma is just heredity and the moral law. And Indian Pantheism is not the thorough thing we fancy it, but just a seemly feeling of God's Immanence. Is Piccadilly Circus God? he asks bluntly. And he answers, No.

The fact is, as that fine scholar Gibb said long ago in one of his prefaces to his Ottoman Poetry, the difficulty for us of the Eastern mind is that it can hold together and without discomfort two contradictories, and does not feel any need of weaving its thoughts into one consistent web. Professor Radhakrishnan seems to be able to hold together his own faith and a fair amount of Christian thinking. But then he feels that the great need for his religion is to restate itself. Is it trying to engulf Christ too? Of course it is. That is its cleverest policy. But it will find that it involves tremendous risks. Pray God, here, too, a little leaven may leaven the whole lump. Meantime here is one thought of many which our age, raucously shouting for this and that, might ponder, 'The higher the man the fewer are his rights and the more numerous his duties.'

THE GALILEAN ACCENT.

It was with good reason that the Rev. Arthur J. Gossip, M.A., was selected a year or two ago to deliver the Warrack Lectures on Preaching. Those lectures showed that he was a master of the art he was invited to expound, and his published sermons more than confirm the impression of mastery created by the Lectures. He can address children with unusual aptness, as readers of THE EXPOSITORY TIMES well know, but he can address the mature mind with equal power. He has the great qualities of simplicity, insight, fervour, and imagination, without which preaching can never touch the highest levels.

His latest book, *The Galilean Accent* (T. & T. Clark; 7s. net), reveals capacity of many kinds.

It is, for one thing, the work of a man widely versed in literature and in the great religions of the world. More than once he draws upon Al Ghazzali, and the mystics, like Juliana of Norwich and Santa Teresa, seem to have a peculiar attraction for him. But all sorts of writers are laid under contribution—Kingsley, Froude, Reade, Emerson, Balzac, etc.—and his allusions to or quotations from them, always brief, are always apt and striking and really contributory to the argument. Everywhere there is evidence of a forceful personality which is not content to tread well-worn tracks. He is not afraid to say, for example, that Stevenson's prayers seem to him to lack the genuine note. The book is the fruit of a ripe experience as well as of much independent thought, and the sorrows and terrors of the War have left their mark upon his soul. The incidental anecdotes are crisply told and always to the point. This is what he says, for example, of those who seem to have died before their time: 'As Moulton put it, thinking about his own dead boy, and only a few weeks before he himself . . . died in an open boat after his vessel was torpedoed, "If our earthly life is only a testing and a training, we need not wonder why there are so many 'premature' withdrawals of bright and promising lives. God does not need the time we need to test a character, nor does He take our view of the importance of a post to which He has set us."'

The sermons are of a thoroughly searching quality. The writer is too earnest to indulge in rhetorical tricks or display; in his words we hear the voice of an earnest Christian man pleading for Christ and the Christian life. For, above all things, this is a Christian book. The theme, whatever it may be, soon leads us round to Christ, and there can be no mistake of the present reality of Christ to Mr. Gossip. The length of the sermons shows how full his mind is of the truth he would drive home and how much he himself is at home in that truth. There is in them all a freshness, a forcefulness, a penetration, and a commanding Christian quality which mark Mr. Gossip as one of the authentic pulpit voices of our time.

MEDIÆVAL HEBREW MINSTRELSY.

To the Jew the Sabbath is a delight, and the nature of the happiness associated with that happy day is revealed by Mr. Herbert Loewe in a delightful volume entitled *Mediæval Hebrew Minstrelsy* (James Clarke; 4s. net), which has the honour of a Foreword by the Chief Rabbi. The volume consists of sixteen Table Songs, which are printed

in the Hebrew (pointed) text and accompanied not only by the music of the Hebrew tunes to which they are sung but by an English translation adapted to those tunes, so that those who are entirely unfamiliar with Hebrew may yet have an accurate idea not only of the spirit but to a large extent even of the letter of the Songs. The Sabbath meal is the home 'at its most perfect hour,' and these songs, sometimes gay and even rollicking in temper, reflect a genial piety which is native to the Jew at his best. Some of the songs date back to the tenth century, some are in Arabic, Italian, and Troubadour metres, and in some the influence of Russian or Polish melodies is discernible. Literary parallels to these songs are discussed in a highly interesting appendix—parallels from the Graces of the Church, from Herrick, from Burns, etc.; and the conclusion of the whole matter is that better than most nations has the Hebrew been able to combine the idea of good cheer that dominates the average drinking song with the idea of thankfulness to God that inspires the hymn. These Table Songs form a beautiful bridge between the secular and the sacred: 'we sanctify our food in song, we do not debase our song in food.' Associated as they are with Queen Sabbath and designed primarily for the Jewish family circle, they will be scarcely less attractive to others who are interested in the history of metre, or melody, or domestic religion. The book is obviously written by one who loves his people and understands their institutions from the inside.

THE RELIGIOUS SITUATION.

The Rev. Principal Edward S. Kiek, M.A., B.D., of the Parkin College, Adelaide, has published a series of lectures which were originally delivered to a Summer School of Theology at Adelaide. The title is *The Modern Religious Situation* (T. & T. Clark; 5s. net). They are well worth reproducing for the public benefit. It would be difficult to name a book of Christian apologetic (for that is what it is) more useful or competent than this one. It is marked by complete sincerity and candour, and shows throughout so firm a grasp of the subject and so easy and resourceful a handling of it that the reader's confidence is entirely won. After a review of 'The Modern Situation' which shirks nothing but offers us some real comfort, the writer goes on to discuss modern difficulties about various fundamentals—the Fatherhood of God, Prayer, the Virgin Birth, the Atonement, the Resurrection, and other matters great and less great. The only

omission we notice is a definite and separate treatment of miracle, but that is in some ways the greatest difficulty of all. Many teachers do not know what to make of a narrative like the Feeding of the Five Thousand or the Walking on the Sea. And, of course, that raises the question of the historical trustworthiness of the New Testament record, a subject which also fails to receive separate treatment in the book. But we are thankful for what we get. The orthodox reader will perhaps be disappointed sometimes at Principal Kiek's impartiality. In his treatment of the Virgin Birth, for example, he presents the evidence on both sides fully, but comes to no conclusion. Probably that fairly reflects his own attitude of suspense of judgment. But, at any rate, he gives his reader the material for forming his own judgment. The writer is far from being orthodox in the ordinary sense. He admits that the tradition of the Resurrection became 'materialized' and is willing to suppose that legendary elements have crept in. But in this, as in the main things, his broad conclusion is positive, and his freedom about smaller matters gives us the more confidence in his own final judgment. It is on the whole an admirable book, able, candid, and written in a style that is peculiarly attractive.

THE CROSS OF THE SERVANT.

As a theologian Principal H. Wheeler Robinson combines in high degree two qualities which are rarely found together—he is an accurate exegete, and he is a real thinker: it is this combination that lends peculiar weight to what he has to say on *The Cross of the Servant: A Study in Deutero-Isaiah* (S.C.M.; 3s. net). He rightly maintains that Christian exegesis naturally leads on to Christian theology, and so he is not content with determining whether the Servant in Is 53 and the other three Servant Songs is individual or collective; he sees clearly that the deeper question raised by the chapter is beyond and even independent of this, namely, what is the meaning of the sufferings of the innocent Servant, and in what way do they affect the world? While Dr. Robinson, in common with most modern scholars, defends the collective interpretation of the Servant, one of the distinctive values of his discussion is that he brings out the large measure of truth which lies in the individual interpretation by his careful and suggestive discussion of the idea of corporate personality. By his profound analysis he also shows the essential truth that underlies the idea of vicarious atone-

ment, an idea which, as he says, is in any of its forms apt to encounter keen prejudice. The principle of substitution, which can be presented in a thoroughly repellent and unconvincing form, becomes not only plausible but convincing when it is seen to rest upon a transformed moral relation.

Especially valuable is the chapter on the Messiah-Servant, which reveals the extraordinary influence which the Servant Songs, and in particular Is 53, exercised upon the writers of the New Testament. Besides profoundly determining the consciousness of Jesus, it is seen in two important directions to have affected the mind of Paul. One of these is his insistence on the idea of the Church, which replaces the old Israel. While 'the collective idea contracted into a primary reference to Jesus, yet its virtual presence is seen in the readiness with which it expanded into the doctrine of the Church.' The other direction is revealed in the great Kenosis passage of Ph 2. In this connexion, Principal Robinson, pointing to the similarity between Ph 2⁷ and Is 53¹² ('he emptied out his life to death'), makes the admirable suggestion that the Kenosis here involved refers to the Crucifixion rather than the Incarnation. This is only one of many striking features of a valuable and stimulating discussion which presents an aspect of Christian truth that to-day is frequently ignored or rejected, in a thoroughly reasonable light.

THE PARABLES OF JESUS.

It is not easy to write anything original about the Parables. A gleaner who comes after Trench and Bruce must be industrious indeed and talented to find anything they have overlooked. But, as a matter of fact, if a man has a new point of view, or a special originality or a favourable heredity, or indeed anything of his own that others have not, he will have something fresh to say on anything. And the Rev. N. Levison has brought something of this kind to his exposition of the Parables. He says little about textual or critical questions, and his treatment is not exegetical, like Trench's. He writes to enlighten the ordinary reader, and his special qualifications are his Jewish ancestry and upbringing, and his residence from childhood within sight of Nazareth in the midst of the very scenes Jesus depicted so vividly. This is the main interest and value of the book, and the main aim of the writer, as his title shows—*The Parables: Their Background and Local Setting* (T. & T. Clark; 7s.). Mr. Levison is now a Christian minister, but his heredity and his familiarity with the scenery and

background of the stories, and with the *ethos* of the people, make his exposition of real worth. Preachers and teachers especially will find this new book on the Parables really helpful. His chapters will enable them to make their teaching and preaching more vivid and interesting.

A NEW SERIES.

A series of books with the general title 'The Faiths,' and the sub-title 'Varieties of Christian Expression,' has been projected (and begun) by Messrs. Methuen & Co. The general editor is Dr. L. P. Jacks, whose name as a Unitarian is a guarantee of breadth and whose general acumen is a guarantee of efficiency. The series begins with books which are as far apart from one another as possible (the sign and seal of breadth), and written by men admittedly capable of their job (the sign and seal of efficiency). The price of each volume is 5s. net. The first is on *Modernism in the English Church*, and is by Professor Percy Gardner, Litt.D., LL.D., F.S.A. The plan is very simple. We have first a history of the rise and progress of Modernism in the Roman and Anglican Churches. That takes up chapters one to five. Then we read an examination of the critical and psychological basis of the movement. The writer delineates the new conception of history to which science has led us, and shows how this has eliminated miracle from the records. He disclaims any prejudice which would pronounce any miracle as impossible. It is a question of evidence, and he declares, with surprising assurance and dogmatism, that 'it has been shown conclusively that the evidence in the case of miracles properly so called always on close investigation turns out to be inadequate.' This scientific view of history has, however, the writer declares, brought out with new vividness the real greatness of Jesus. So far as the critical and psychological basis of religion is concerned, Modernism strives to preserve the absoluteness of Christianity, and this the writer believes can only be done on activist or pragmatic lines. Some form of absolutist religion is necessary for the human spirit, and it is difficult to vindicate this in view of the historical critical attitude, and still more difficult in view of the conclusions of comparative religion. But Modernism is an attempt at a synthesis which actually does largely achieve this desirable object. It need hardly be said that these propositions are worked out with great ability in the chapters of this book. It is perhaps on too high a level for ordinary people. We have

a really better impression of what Modernism is from Canon Glazebrook's 'Faith of a Modern Churchman,' thin as that book is, and even from Dr. Pryke's rather truculent 'Modernism as a Working Faith.' These books are far inferior to Professor Gardner's in intellectual qualities, but they leave a more definite impression. The only really poor part of this book is its closing review of 'The Present Outlook.' This strikes us as a rather feeble close to a remarkable volume.

The second of the same series is on *The Anglo-Catholic Faith*, and is by Canon T. A. Lacey, D.D. It is an amusing fact that the writers of both the books before us protest that they dislike the name of the system they expound, but accept it with shrugs of resignation. Canon Lacey's book is in its own way as able as Professor Gardner's, but we do not like it as much. Perhaps the best way to explain this is to make two brief quotations. On p. 99 the Canon writes: 'Organization is a matter of externals, and I have said as little as possible about it; but the organic constitution of the Church of Christ is no accident imposed upon the religion of the Gospel. *It is an integral part of the Gospel*, affecting that appeal to the human conscience which is the preaching of the Gospel.' That is an extraordinary statement and we have italicized it accordingly, but it is also illuminating and explains a good deal that other people find offensive in Anglo-Catholicism. The other statement is almost as extraordinary. On p. 113 the Canon writes: 'Anglo-Catholics therefore have matter for grave concern. They cannot, as we have seen, accept any doctrinal definition of the Church of England alone as an ultimate standard of orthodoxy; they must relate it to the controlling authority of the Catholic Church as a whole.' That sentence certainly deserves to be italicized. It is a very cool claim to independence of the authority of the Church of which Anglo-Catholics are supposed to be loyal sons. Further on, in dealing with Transubstantiation, Canon Lacey says there are many doctrines of Transubstantiation, and he conveniently holds that the condemnation of this doctrine in the Thirty-nine Articles affects only one type! It will be seen why we regard the atmosphere of this book as somewhat stuffy. But all the same it is a competent and interesting exposition of Anglo-Catholic belief, not so attractive as 'Essays Catholic and Critical' but candid and exhaustive. If the other volumes of this series are as able and enlightening, Dr. Jacks may be congratulated on an enterprise of distinct usefulness.

LORD SHAFTESBURY.

'The name of Lord Shaftesbury will descend to posterity as the one who has, in his generation, worked more than any other individual to elevate the condition, and to raise the character of his countrymen.' This is the striking testimony of Lord Beaconsfield, no sentimentalist. 'Among men I do not know whom I should place second, but I would certainly put Lord Shaftesbury first. A man so firm in the Gospel of Jesus Christ, so intensely active in the cause of God and man, I have never known.' This is the testimony of Charles Spurgeon, a man of a very different type. It scarcely need be said that the character, the career, and the religious creed of a man who is known as the great emancipator should be familiar to every generation of his countrymen.

It is to good purpose therefore that in *Lord Shaftesbury and Social-Industrial Progress*, by the Rev. J. Wesley Bready, M.A., B.D., we should have a most graphic, sympathetic, and inspiring narrative of this outstanding reformer and apostle of a living Christianity (Allen & Unwin; 16s. net). Here we have the story of a child, neglected by his mother, tyrannized over by his father, but loved by his nurse Maria Millis. It was Maria Millis who took the eager child upon her knee and read to him long passages from the Bible, till Scripture characters became to him a living heritage. She was the future reformer's spiritual mother. This was the man whose Christian creed became 'On with Christ for the establishment of God's Kingdom, in righteousness on earth—"to do justly, and to love mercy, and to walk humbly with God."'

Mr. Wesley Bready does not follow the ordinary course of a biography. Thus, in an early chapter we have an arresting study of Lord Shaftesbury's religious creed, that of an Evangelical Churchman, ready, however, to welcome the company and support of all who shared his ideals, aspirations, and desire to see the will of God done upon earth, to rescue the perishing and to uplift the down-trodden. In almost every great reform for which he laboured—and these included the Ten Hours Factory Act, the women and children in mines and collieries, reform of asylums, the liquor traffic, Ragged Schools, popular education, shorter working hours, Saturday half-holiday, the provision of public parks and recreation, and many more—he was a generation and even two generations in front of public opinion. But nothing daunted this fervid disciple of Him who came to seek and to save the lost. He was regarded as an extremist, a

dreamer of dreams. But what a change in many directions if only his dreams had been realized during his lifetime.

Professor A. N. Whitehead, F.R.S., Sc.D., has given to the second series of his Lowell Lectures the title of *Religion in the Making* (Cambridge University Press ; 6s. net). It is somewhat difficult to see why this particular title should have been chosen, for the lectures contain much metaphysics but little religion as commonly understood. The four lectures deal respectively with Religion in History, Religion and Dogma, Body and Spirit, Truth and Criticism. This is appetizing, but the expectant reader presently finds himself led along lines of sustained abstract thinking to high regions where undoubtedly mountains do emerge for a moment through the mist, but very little in the form of landscape is visible. Perhaps this is due to extreme compression of thought, for a system of metaphysics cannot be adequately set forth in four lectures. One is reminded of the mathematical teacher at whose hands most students have suffered, who solves his problem in a few swift and gigantic strides and leaves his class in a state of some dismay.

Much foolish controversy might have been avoided if the history of the New Testament Canon had been more generally known. In *The Formation of the New Testament* (Cambridge University Press ; 7s. 6d. net) Professor Edgar J. Goodspeed of Chicago, already well known for his translation and other work on the New Testament, has told the story. In simple and attractive style the author shows how the different books of the New Testament came into existence ; how, among these, different groups were gradually formed ; and how at last, as the result of a process of selection, the books that form our New Testament were recognized as a unity. The varying fortunes of the documents and of the New Testament as a whole are traced through their different historical stages down to our own day. The publication of the Acts of the Apostles is credited with winning for Paul a recognition of his unique place in the Church, thus ensuring that his letters would be collected and preserved. It is claimed that, as early as 125, the fourfold Gospel was published, probably at Ephesus. The Catholic or non-sectarian Church was founded about 180, and its greatest accomplishment was the creation of the New Testament. The attitude of

the Reformers to the New Testament Canon, as illustrated here and elsewhere, should be much better known than it is. Dr. Goodspeed wisely includes an account of the New Testament Apocrypha, and concludes a volume which ought to be widely read with an illuminating account of the position of the New Testament to-day.

Here is what a friendly introducer says in a 'Foreword' about *Life and Man*, by Mr. T. A. Bowhay (Cape ; 9s. net). It is premised that the MS. of the book was circulated widely before publication. 'Some are so irritated to the core of their being that they declare if they read any more they will go mad. Some are roused to bitter, intellectual opposition. Some can see no sense until they have read repeatedly, compelled to do so by a curious inner necessity. . . . Some will read a few paragraphs only, and instantly feel awed by the revelation they offer of the meaning of life. They say : this is what I have been waiting for ; this writer *knows*, does not merely believe or think.' And then the same kind friend adds for himself : 'It will be easy partially to digest this book, and see, feel nothing original in it ; impossible to study it and not know one is in contact with the most revolutionary thought of our time.' A reviewer is naturally dazed by such a battery of laudation ; and when he finds himself unable to rise to the height of it he naturally introspects to see in what class he may be found. Not among those in danger of madness, we hope. Nor among those staggered by the greatness and sublimity of this achievement. Let us rather say that here we have an independent earnest Christian mind meditating in its own way on the great matters. He is original because he thinks for himself. He is paradoxical because he is built that way. He asserts that Christianity is not a religion. He is not unorthodox, but he looks at truth and life from an angle different from yours. It is a book that will help people to think, and that is real praise.

Four volumes of a new series of a—what shall we call it?—commentary or introduction or study of the books of the Bible have just come to hand. The series bears the general title *The Study Bible* (Cassell ; 3s. 6d. net each volume). The plan in each case is this. To begin with there is an appreciation of the Scripture book religiously. Then follow the passages from the book itself, with extracts from the great classical religious writers bearing on each. And, finally, there is an essay on the book considered critically. Take the *Psalms*

as an example. The religious appreciation is written by the Rev. L. MacLean Watt, D.D., on 'Their Secret and their Appeal,' the critical essay is written by the Rev. Professor J. E. McFadyen, D.D. The latter is an extraordinarily fine piece of work. No one who knows Dr. McFadyen's learning, his power of interesting his readers, his command of the resources of Old Testament study, will be surprised to learn that this essay on the Psalter is entirely adequate. It gives just what a reader needs to know, and gives it in a way that every reader will find interesting. The other volumes and their writers are as follow: *Genesis*, by Principal E. Griffith-Jones, D.D., and Professor A. C. Welch, D.D.; *Hebrews*, by Dean Inge and Professor H. L. Goudge, M.A., D.D., of Oxford; and *St. Luke*, by the Rev. Dr. Norwood, of the City Temple, and Professor F. R. Barry, D.S.O., M.A., of King's College. All the volumes are on their own lines excellent.

Many among us will welcome the appearance of a second series of *Essays and Addresses on the Philosophy of Religion*, by that singularly gifted Roman Catholic layman, the late Baron Friedrich von Hügel, LL.D., D.D. (Dent; 15s. net). A modernist in outlook, von Hügel has exercised a deep influence upon theologically and philosophically minded men and women of this generation, irrespective of creed or school. This has been due, apart from his learning and reflective ability, and despite his curiously overloaded style, to the breadth of his intellectual sympathies, the tender human quality that breaks through his writings, and, above all, the true note of religious experience that he sounds so insistently, so earnestly and joyously.

The volume before us consists of ten essays and addresses, written between 1904 and 1922. They differ in importance, as also in scope and adventure. There is an eloquent plea for official authority as a normally necessary part of the total religious life; a learned study of the place and function of the historical element in religion; and a cognate study, with George Fox illustrating the radically opposite view, of the bodily, that is, the historical and the institutional in religion. 'Universalism and Ecclesiasticism, Spiritualism and Sacramentalism,' says von Hügel, 'can go, indeed have gone and do go together, each in and through the other.' A peculiarly interesting essay, rich in concrete instance, is on certain central needs of religion, and the difficulties of liberal movements in face of the needs; another essay is in substance a criticism,

able and penetrating, in the name of the Platonist tradition of God as the Self-existent, of the pantheistic flavour of the late Dr. Pringle-Pattison's Gifford Lectures. But the most valuable, as it is also the most elaborate, of all the essays is that on 'Suffering and God.' It examines the Greek, the Jewish, and the Patristic currents of thought about God, and holds with St. Bernard, in his classic lament on the death of his twin-brother Gerard, that there exists the deepest *compassio*, but no *passio*—only Pure Joy—in God. It is an essay that will be provocative of much discussion. In the background of it lie the Platonist tradition aforesaid and the orthodox dogma of the Two Natures in Christ.

The Indian Outlook, by Mr. W. E. S. Holland (Edinburgh House Press; 2s. 6d. net), is in the highest degree an informing and thought-provoking book. Any one who wishes to get a sane and well-balanced view of the currents of opinion among the educated classes in India, in relation both to the Empire and to the Christian faith, and the causes which have led to the formation of that opinion, cannot do better than read it. And every reader will find in it abundant food for serious reflection and searching of heart. Perhaps the picture of Indian unrest is somewhat highly coloured, for, as the writer himself remarks, 'Probably the masses in India do not greatly care who rules them, if only they are fed and prosperous.' Still the present attitude of the educated classes is of immense significance, and cannot be too closely and sympathetically studied.

In regard to India's attitude to Christianity, two hopeful facts emerge. On the one hand, 'the village population is still as open as ever to receive the Christian message. The outcaste peoples are still crowding into the Church, which stretches out to them the hand of human brotherhood.' On the other hand, among the intelligentsia 'there is an increasing appreciation of the fact that Christianity is in origin an Eastern religion. While there is a growing revulsion against European Christianity, educated India is each day more and more powerfully attracted by the figure of the Christ. His irresistible spell is already upon India. It is a most rare thing to-day for the missionary working amongst the educated classes to come across any opposition to the person or claims of Jesus Christ. His way is open as never before to the heart of thinking India.'

The incomparable A. B. Davidson had a famous

lecture on Saul, to hear which his students returned year after year, leaving other distinguished professors with empty class-rooms. It never ceased to thrill, and the spell of it remained in after years. Dr. R. S. Simpson told how, on one occasion, in writing a sermon on Saul he had a positive struggle to follow his own line of thought, and how thankful he was that he had done so when from the pulpit he saw his old professor among the audience. The Rev. J. A. Hutton, D.D., is strong enough to follow his own line on any topic he may handle, and his treatment of the first king of Israel in *The Tragedy of Saul* (Hodder & Stoughton; 6s. net) is a masterly character study, marked by all that freshness of thought, that insight and imagination and poetic feeling which we have learned to associate with everything that comes from his pen.

In *Studies in the Text of the New Testament* (Hodder & Stoughton; 8s. 6d. net), Professor A. T. Robertson, D.D., LL.D., Litt.D., of Louisville, Kentucky, continues the work, for which he is already so well known, of popularizing the results of New Testament scholarship. This book provides 'illuminating sidelights on the text and teachers of the New Testament.' As in a former volume he pleaded that the preacher should be able to read the Greek New Testament, in this volume his plea is that the preacher should know something of textual criticism. The story of the Textus Receptus is told afresh, the losses and gains in the critical text are estimated, there is a brief account of Canon Streeter's theory of local texts, and an account of readings in the Western text that seem to be right. There was room for the chapter on 'The Revision after Forty Years,' and the discussion of Recent Translations may give guidance to any who are hesitating in their choice of one of the modern translations.

The last sermon in 'The Christian Year' this month has been taken from the Rev. T. H. Darlow's latest volume. The title of the volume is *The Love of God* (Hodder & Stoughton; 6s. net). It contains twenty-five addresses, the idea of love binding them all together. There is much thought that will be found suggestive here, and it is presented in the attractive way that we expect from the former Literary Secretary of the Bible Society, and from the author of the outstanding biography of Robertson Nicoll.

Notable Women of the Bible, by Annie R. Marble (Sampson Low; 3s. 6d. net), contains a brief

record of every woman of any importance mentioned in the Bible, including the Apocrypha. The field is immense, and the number of characters introduced is very great, but they are skilfully grouped under the headings of Wives, Mothers, Women in Patriotic and Religious Service, Friends and Co-workers. The writer shows accurate knowledge of Bible history and of the social conditions of Bible lands. She succeeds in painting a very complete and vivid picture of the Hebrew woman in her home. Many of the sketches are illuminated by references to modern literature and art, and a very full index adds to the utility of the book.

Books on religious teaching are not always very helpful, but we may make an exception of *Winning Ways in Teaching*, by Mr. T. Oliver (Melrose; 3s. 6d. net). In spite of its unattractive title, it is full of common sense, based on a real experience of teaching. All teachers will confirm the hints given here, to the beginner for the most part. And where one differs there is room for two opinions. The points dealt with are too numerous for mention. But it may be said that any student of teaching, whether in the day school or Sunday school, will find real guidance in this book, for both the preparation of his lesson, and (what is more important) the preparation of himself for giving a lesson.

Notes on St. John and the Apocalypse, by Mr. Alexander Pallis (Milford; 3s.), belongs to a type of literature of which we have too little. It is not an exhaustive commentary on these two New Testament books, but only contains notes on points on which the author has something new or important to say. At the beginning of Jn 6³² the suggestion is made that for *ou* we should read *ei*. 'Though you did once receive bread from above (the manna), still the true bread is that given by my Father.' 5⁴⁷ he believes to be an example of a misplaced negative: 'If you believe his writings, how is it that you do not believe my words?' On 18¹ the suggestion is offered that we should read not 'another' but 'a new' disciple, this unnamed disciple being John Mark, who was for a time under a cloud. The point of 19³⁴, 'immediately blood and water issued,' is that the body had not dried up or suffered corruption in any way, thus providing a fulfilment of Ps 16¹⁰. The incorruptibility of Christ's body became a frequent argument in early Christianity. The volume is one of much interest.

There cannot be many subjects on which people

speak with more assurance and less knowledge than on Buddhism. And, until quite recently, the lack of knowledge at least was not inexcusable. For the great mass of the teachings of the Buddha had not been made accessible to us in the West. Really to know with some smattering of first-hand knowledge, one had to learn Pali—an ungainly, sprawling kind of tongue with small winsomeness about it. That was a fairly dense and prickly thicket to have to push through. And yet only so, in the words of the old story of Huien Tsiang, could one reach the out-of-the-way cave upon the walls of which appeared the authentic vision of the great teacher. All that is now rapidly passing away, thanks to the energy and enthusiasm of a band of very thorough scholars who are translating the long Pali Scriptures for us bit by bit. Here, for example, comes the second and concluding volume of *Majjhima Nikāya*, that central work, *Further Dialogues of the Buddha*, by Lord Chalmers, G.C.B. (Milford ; 12s. 6d. net). This is a plain path, beaten broad and even, which the most stumbling feet can follow, and which leads one far into the heart of what has so greatly moved and helped so many of our fellows down the ages. Those who know a little more will be grateful to Mrs. Rhys Davids for an index that is much more than an index.

Messrs. Morgan & Scott have published a little volume entitled *The Prophet Daniel, and Other Essays*, by Constance L. Maynard, First Principal of Westfield College (2s. net). It is a series of brief devotional studies that centre chiefly round the Book of Daniel ; some are suggested by a verse or two in the Song of Songs, and the concluding themes are Divine Pardon and Prayer. There is no attempt made to consider the 'Visions' of the Book of Daniel in detail, and the writer's attitude to the Song is suggested by her decision to 'choose out one of the few sentences that are obviously intelligible.' Within these limits the volume should be a useful help to the devotional life, particularly perhaps the brief chapters on Divine Pardon. He 11¹ is thus happily paraphrased, 'Now faith is the conviction that the Ideal exists, even though you cannot see a trace of it.'

The Adult School Lesson Handbook for 1927 has just reached us, and we gladly commend it to leaders of classes and brotherhoods. The title is *The Life We Live* (National Adult School Union ; 1s. 6d. net). The scheme of study is to look at life all round and see what it is like in the Christian view. The lessons are carefully prepared and

adequately illustrated. In short, this volume is as good as its predecessors.

The problem of securing an adequate number of suitable candidates for the ministry appears to be as urgent in America as in this country. Professor Henry Schaeffer, Ph.D., S.T.M., laments in his recent book, *The Call to Prophetic Service* (Revell ; \$3.25), that 'an alarmingly small percentage of the brightest boys in college ever find their way into the ministry' (p. 125), and that even of those who do 'only about fifty per cent of the ministerial candidates'—at any rate in one Church College which he does not name—'have the consent of both parents' (p. 38). With a view to remedying this defect, so far as it can be remedied by an appeal in written form, Dr. Schaeffer has written his book with the above title. In it he deals with the calls of Abraham, Moses, Samuel, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Jonah, John the Baptist, Jesus, The Twelve, and Paul. The chapters are very far from being mere rhetorical appeals: they are a careful study of the whole historical situation—so much so, indeed, that one could derive from the successive chapters a very good idea of the sequence of Hebrew history. The book is an appeal, alike stirring and informing, to the young men of to-day to enter the godly succession of those who have served their generation in the prophetic office. Such appeals should be more frequent, and ministers might well learn from Dr. Schaeffer how to deliver them effectively.

In the latest volume of the publishers' series of 'English Theologians,' Dr. W. J. Sparrow Simpson gives an interesting, and at the same time scholarly and fair-minded, account of the life and writings of *Archbishop Bramhall* (S.P.C.K. ; 8s. 6d. net), the energetic and devoted Churchman whose merit was early recognized by Laud, and on whom Wentworth laid the unenviable task of reforming the Irish Church and recovering its lost possessions. It is a tribute to Bramhall's ability and influence that he was known to his contemporaries, whether friends or foes, even by such designations as the Irish Canterbury, Athanasius Hibernicus, and—playing upon his name—the Bramble (that the trees called to rule over them).

In accordance with the object of the series, the most space is given to Bramhall as a writer. His style may often be pedantic, as when he complains to one of his opponents: 'You congregate heterogeneous matter, and segregate that which is homogeneous.' But there is no doubt as to his ability

in controversy, whether with Presbyterians or Romanists, with Thomas Hobbes or Richard Baxter. As a contemporary Irish Bishop said, 'He sat on the highest seat of polemic theology.'

Dr. Sparrow Simpson is led to speculate what so acute and able a divine as Bramhall might have produced in the form of constructive theology had his lot been happier and more peaceful. Be that as it may, he is well justified in holding, from his own standpoint, that Bramhall's writings remain 'chief illustrations of an ecclesiastical type which aspired to be Catholic without being Roman, and to adhere to what was primitive without papal additions on the one side, or Puritan diminutions on the other.'

Proofs are multiplying that there is a growing popular demand for books dealing in a serious way with the ultimate problems of life. To the elaborate treatment offered by Canon Streeter in 'Reality,' to which we called attention last month, falls now to be added a very competent book on a much smaller scale: by Dr. T. G. Dunning. It is entitled *God and the Absolute*, with the sub-title, 'The Philosophical Significance of Religious Experience' (S.C.M. ; 3s. net), and its worth is warmly attested in a prefatory note by Professor C. C. J. Webb. The book is a powerful claim for the unique nature of religious experience. While it is true that the science of religion is only one among many, one of the several approaches to reality, it is a quite distinctive approach. Religion cannot be interpreted in terms of something else, not even of morality, and yet it should and can fill everything else. One might, in a sense, reach the philosopher's Absolute without quite finding the saint's God. 'The Absolute is the goal of a purely intellectual search,' while 'God is the object of a personal quest.' In the relationship between the saints and God there is a personal warmth that is absent from the relationship between the philosopher as such and the Absolute. The discussion opens out into questions of personality and immortality and other such high themes, in all of which the reader feels himself to be in contact with an earnest, lucid, and powerful mind, equally at home in philosophy and theology.

Prayer: Some Facts and Fallacies, by the Rev. F. H. Brabant (S.C.M. ; 2s. net), is a little book full of sound sense. It discusses briefly but with freshness some of the difficulties and misunderstandings which arise in connexion with the subject of prayer, and gives some practical hints for the ordering of the devotional life. The treatment of

prayer in connexion with the new psychology is particularly good, and should do something to lay one of the chief spectres of the modern mind.

The *Selected Addresses and Papers of Simon Wolf* (Union of American Hebrew Congregations, Cincinnati) will appeal more particularly to Jewish readers. The volume is designed to perpetuate the memory of Wolf, who came from Germany in 1848 at the age of twelve to the United States, and who during the sixty years or so that preceded his death in 1923 took an active and influential part in public affairs. Many of his speeches or lectures delivered on important occasions are here reproduced, on such subjects as 'The Influence of the Jews on the Progress of the World,' 'Church and State,' 'The Bible in the Public Schools,' etc. He was a man of generous outlook who, devoted Jew as he was, believed that 'there is practically very little difference in the various faiths among intelligent people.' He was a powerful champion of the absolute separation of Church and State, and his attitude to the teaching of the Bible in the public schools is expressed in the following sentence: 'If the parent is desirous of having the child taught along certain religious lines, there are ample opportunities of doing this outside of the public schools, without calling upon the public machinery for carrying it into effect.'

We have not yet come to terms in the fullest sense with evolution as it bears on religion. But candid minds will be helped in this effort by a book just published, *Evolution in Religion*, by Mr. William Stuart, B.A. (Williams & Norgate ; 6s. net). The author not only traces the evolutionary development of religion historically, but classifies religions according to their origin and characteristics, and traces the same process through the individual life. The general thesis of the argument may be said to be this: that the Spirit of God is in and behind *all* religion, and that therefore all religions may be regarded as in a sense and in part revelations from God. But this process came to its climax in Christianity which is the fulfilment of what other religions merely hinted at. Other religions are evidence of the presence of God in man awakening a thirst for God Himself. Christianity satisfies this thirst. It might seem that such a view leaves no room for an absolute religion. But the writer refuses to admit this, and rightly finds the proof of the absoluteness of the Christian religion in the Person of Christ. This is a book that will both enlighten and reassure readers. It is a task

done by a very capable mind, and done with scholarship and independent thought.

The Rev. George S. Marr, M.A., B.D.; D.Litt., M.B., Ch.B., of Lady Yester's Parish Church, Edinburgh, has published a volume of addresses to boys and girls. The title is *Happy Youth* (Allenson; 3s. 6d. net). They are admirable talks, simple in language; but not too simple. We are specially impressed by the range of the talks and the amount of accurate information Dr. Marr possesses on all this variety of subjects, and which he is able to use so skilfully to keep the interest of the boys and girls.

The object of the 'People's Library' (Hodder & Stoughton; 2s. 6d. net) is not only to have learning without tears, but to make the acquisition of knowledge a thrilling and entertaining adventure. This object has been attained in the volume *Queen Elizabeth*. The author is Mr. Sidney Dark, who is also the chief editor of the whole series. His Elizabeth is 'not the Virgin Queen who has become a Protestant tradition, nor the Gloriana invented, with their tongues in their cheeks, by her cavalier courtiers, and accepted without qualification by such writers as Charles Kingsley, nor even the heroic figure which Mr. Frederick Chamberlin has created with so much learning and enthusiasm, but none the less the Elizabeth of history—the coarse-minded, coarse-tongued Tudor, who lied and swore like a trooper, and by the sheer force of

unscrupulous genius made her country a great power.'

The Minutes of the One Hundred and Eighty-third Annual Conference of the Wesleyan Methodist Church, held last year in the Cathedral city of York, form the Year Book of the denomination (Epworth Press). It is a volume of more than six hundred pages, and contains the latest official details as to the membership and the organization and the activities of this great religious body. Any one who adds to it *The Methodist Year Book, 1927*, issued by the same denomination in the United States, will have at command much up-to-date information as to the people called Methodists on both sides of the Atlantic.

From the Baptist Union Publication Department in London we have *The Baptist Handbook for 1927* (5s. net), containing similar full details as to the Baptist Union in the United Kingdom.

The Scottish Church and University Almanac, 1927 (Macniven & Wallace; 2s. 6d. net), contains the usual detailed information under the headings of Synods and Presbyteries of the ministers of the Church of Scotland, the United Free Church, the Free Church, the Presbyterian Church of England, the Episcopal, the Roman Catholic, and Congregational, Baptist, and Wesleyan Churches in Scotland. This is followed by the necessary information as to all the Scottish Universities. The accuracy of the contents will stand the test of the examination of its particulars.

The Parables of the Treasure and the Pearl.

BY PROFESSOR W. P. PATERSON, D.D., EDINBURGH.

SOME of the parables, notably the Prodigal Son and the Good Samaritan, have been equally prized in every period and in every branch of the Christian Church. Others have had their vicissitudes of favour and neglect, according as they were deemed more or less profitable for doctrine and for instruction in righteousness. Roman Catholic theology has searched them for testimony to its doctrine of Church and Sacraments, and Protestantism has magnified those which fall in with the gospel of a free and full forgiveness. The pulpit has had its preferences which reflected changes in the spiritual temperature or in the proportion of faith. When

it was chiefly sought to persuade men by the terror of the Lord, the preacher was drawn to those which are charged with the menaces of death, judgment, and eternity—as the Ten Virgins, Dives and Lazarus, the Talents and the Pounds. In these latter days, when eschatology has become almost as much of a problem as a message, there has been a predilection for the group represented by the Sower and the Leaven, which point to a gradual coming of the Kingdom, and throw light on the laws of its development and the hindrances to its progress. If much use is still made of the Parable of the Talents, it is not because of its climax of