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but I would add that, for myself, I cannot think of God as personal, as truth, holiness, blessedness, and love without thinking of Him, not as a duality, for that leaves us with differences unresolved, but as a Trinity, for in that unity is restored. The

Hegelian formula for the movement of thought, thesis, antithesis, and synthesis, is not 'a mare's nest' for thought; but a help to human thinking, even on the Divine reality of Father, Son, and Holy Spirit, one God.

Literature.

AN INTRODUCTION TO NEW TESTAMENT STUDY.

PROFESSOR A. H. MCNEILE of Trinity College, Dublin, already well known for his scholarly work on the New Testament, has issued a new book which will enhance his reputation and at the same time earn for him the gratitude of students of theology. The book is entitled *An Introduction to the Study of the New Testament* (Milford; 18s. net), and is a most serviceable manual, fresh, scholarly, and—for an Introduction—unusually comprehensive. It aims at showing in outline 'how the New Testament as a whole, and each book in it, reached its present form, when and where each acquired canonical authority, the chief problems which the study of them raises, historical, literary, and textual, and broadly what each is about and what it contains.' Thus it includes, besides the usual matter contained in an Introduction to the New Testament literature, an account of the growth of the New Testament Canon. There is also an account of the Textual Criticism of the New Testament, and a discussion of the Inspiration and Value of the New Testament writings. The work is clearly arranged and clearly written, the standpoint is at once modern and conservative, and helpful guidance is given towards more extended studies. A valuable feature of the work, when considered as a students' text-book, is that on disputed points it records the chief representative opinions, with an indication of where the author's own sympathies lie. (For example, on the synoptic problem he is in sympathy with the 'four-document theory' urged by Canon Streeter.) Two quotations will serve to throw light upon Dr. McNeile's standpoint. The first is from his estimate of the Book of Acts: 'The historical value of the book as a whole lies, not in the verbal authenticity of its speeches, or the accuracy of the words or actions of the persons in the drama, or the exhaustiveness of its contents, but in the general picture which the author gives

of the Christianity of the time, with its endowment of spiritual enthusiasm, the conditions under which it struggled, and its rapid advance from Jerusalem through a large part of the empire to Rome.' The second quotation is from his estimate of the Gospels: 'In no single sentence can we be entirely certain that we possess the *ipsissima verba* of Jesus, even if it could be assumed that the Greek translations which have come down to us were always adequate. The variations in the reports of the same sayings in the different Gospels would alone be enough to render that certain. And yet we may feel confident that we possess to a considerable extent the real substance of them, because the substance of His words forms a large and indispensable factor in the production of the total Portrait which is required to account for the coming into existence of Christianity.'

DR. H. R. MACKINTOSH ON FORGIVENESS.

A new series of works, named 'The Library of Constructive Theology,' is being issued under the general editorship of Sir James Marchant, with Dr. W. R. Matthews and Dr. H. Wheeler Robinson as Theological Editors. Its aim is to re-state the great doctrines of the Christian faith from the standpoint of religious and Christian experience, as distinguished from a merely traditional acceptance of the authority of the Church or the Bible. It is a praiseworthy aim, and the Editors have done well in inviting Professor H. R. Mackintosh, D.Phil., D.D., of New College, Edinburgh, to introduce the series with a volume on the central doctrine of forgiveness.

Dr. Mackintosh's volume, *The Christian Experience of Forgiveness* (Nisbet; 10s. 6d. net), might readily have been a complete outline of theology, such as many of us are awaiting from his pen. One recalls that Albrecht Ritschl's famous monograph on the cognate doctrine of Justification and Reconciliation was virtually a system of Christian theology. But Dr. Mackintosh touches but lightly on such

fundamental doctrines as those of Christ, Man, and Salvation, and even—relatively speaking—on the doctrine of God. What he gives here is a searching and intimate study, from various points of view, of the evangelical doctrine of pardon. And it rests upon the conviction that the chief thing Jesus Christ has done for the world is to mediate the forgiveness of sins and to impart the assurance of its reality. As the author says, 'The certainty of forgiveness in Christ is, if not the sum, at least the secret of the Christian religion.' Or, as he says again, in a challenging sentence, 'forgiveness of the kind received and enjoyed within the Christian fellowship is possible and credible only in view of Jesus.'

There is much in these pages that the preacher will find helpful. One recalls, for example, the chapter on the Moral Inspiration of Forgiveness, or the chapter on the Atonement (in which Dr. Mackintosh shows his sympathy with Moberly's theory). While there are historical discussions of St. Paul's and Luther's views on justification, the treatment is for the most part positive and constructive; and one cannot but admire the ability and skill with which Dr. Mackintosh builds up an argument which is at once intelligible to the general reader and worthy of the attention of the specialist.

CASUISTRY.

This elaborate treatise, *Conscience and its Problems: An Introduction to Casuistry*, by Mr. Kenneth E. Kirk (Longmans; 16s. net), written to vindicate the value of Casuistry (*nomen omen*), and to revive its general practice within the Anglican communion, is the third of a series which we owe to the diligence and zeal of Mr. Kirk. The book consists of two divisions. Part I. deals with conscience as a qualitatively distinct psychological fact. Then the obligation, in cases of conflict, of the individual conscience to the community—in this case to the Anglican Church—is considered, what the writer calls 'loyalty' as against 'liberty'—a better word than the Roman 'obedience' although less capable of definition. After dealing with the dubieties of the individual conscience as a practical guide, we are given an historical account of the phenomenon of casuistry in the Græco-Roman world (Stoicism) and in Judaism, finishing with a somewhat artificially schematized attempt to regard Jesus as a casuist of the right sort, and a treatment of Paul from the same point of view, which in many respects strikes a reader as the most unsatisfactory part of the whole volume.

Part II. deals with specific cases of conscience arranged under headings such as 'error,' 'doubt,' 'perplexity,' and illustrates these by such concrete examples as fasting before communion, clerical celibacy, birth-control, betting and gambling, the medicinal lie, strikes, etc. In each case an attempted solution is given on the writer's underlying principles.

The book is written with clarity and humour, and it is probably the best case which scholarship and fairness can make for a doubtful ecclesiastical practice which for its sins has been repugnant now for centuries to the general conscience of reformed Christendom. The author writes avowedly as an advocate, and readers will therefore remember the caution—'*ne nimio vini amore faeces bibamus*,' but they will not on that account fail to do justice to the scholarship and research of the writer, while they may find themselves making the following criticisms:

(1) The book is written on the usual Anglo-Catholic assumptions; and thus there is a total neglect of the value of some of the most vitalizing streams of Christian life. The authoritative dicta for the writer are those where Anglicanism and Romanism agree, which may be inevitable, but it robs the argument of much of its cogency.

(2) The author's attempted justification of true casuistry by trying to prove that Stoicism in its decadence elaborated cases of conscience, and that Pascal was misinformed as to the caveats of the Jesuits, does not carry conviction to the ordinary mind, for a practice is not justified by the caveats of its advocates, but by its broad human results, and it seems doubtful if casuistry will ever appear to be anything but just a subtle set of evasions of conscience. In this book itself, in any of the cases considered, one is as much in the dark as one was at the beginning of the discussion, for authority, rarely Scripture, is pitted against authority, and the conclusion is lame and halting—as in the nature of the case it must be. Even with as fair a mind as Mr. Kirk dealing with cases, we feel that conscience when perplexed is delivered from bondage not by *ex cathedra* guidance from without, but by a deepening of the spiritual life from within. This is the more excellent way.

THE CULTURE OF THE BABYLONIANS.

American devotion to Assyriology is eloquently attested by three sumptuous volumes for which Leon Legrain, D.D., Sc.D., is sponsor. He is curator of the Babylonian section of the Museum

of the University of Pennsylvania, and he has made magnificent use of the material at his disposal. Two of the volumes (£3, 3s. net) deal with *The Culture of the Babylonians*. In one volume this culture is described on the basis of Babylonian seals in the Collections of the Museum, while the other volume is devoted to exquisite reproductions of those seals. Dr. Legrain has made it his task 'to discover and set forth such facts concerning the art, history, and religion of Babylonia as are to be deduced from the engraved seals in the Museum collections, including the clay impressions that illustrate the use of these seals.' The seals come from Babylonia and the neighbouring countries, Elam, Assyria, Mesopotamia, Syria, and Cappadocia; they range all the way from about 4200 B.C. to A.D. 632, and we can thus trace the influence of successive invasions in introducing new symbols and new figures of the gods. Dr. Legrain has divided these five millennia into nineteen periods, and in a long prefatory chapter he gives a survey of the seals ascribed to each period. Each of the seals catalogued, to the number of 1088, is carefully described, and the descriptions can be intelligently followed in the beautiful reproductions which constitute the other volume.

The third volume, also edited by Dr. Legrain, and entitled *Royal Inscriptions and Fragments from Nippur and Babylon* (£1, 1s. net), contains fragments and some whole pieces which have hitherto escaped attention, and which may be regarded as supplementary to larger volumes of historical inscriptions already published. The inscriptions on vases, brick, stone, etc., associated with the names of kings, for example, Burnaburiash, Esarhaddon, etc., are reproduced in their original form, described, transliterated, and translated. These are volumes which no student of Assyriology can afford to neglect, and the first two would be of interest to the general student of ancient culture, even though he were innocent of Assyriology. All three volumes are published in this country by Bernard Quaritch Ltd., 11 Grafton Street, London, W.1.

DEISSMANN'S PAUL.

Professor Adolf Deissmann of Berlin, who combines great learning and careful scholarship with an un-German vividness of style, issued in 1925 a second and thoroughly revised edition of his study of St. Paul (first published in 1911, and translated into English in 1912 by Mr. L. R. M. Strachan). This new edition has been translated into English

by Professor W. E. Wilson of the Selly Oak Colleges, Birmingham—*Paul: A Study in Social and Religious History* (Hodder & Stoughton; 21s. net). What are the changes in the new edition? These are many, but the following salient points may be noted: (1) The translations differ in form, and Mr. Wilson has had the advantage of availing himself in places of Mr. Strachan's renderings. (2) The name of the Apostle now stands alone, both on the title-page and throughout the work, without the prefix 'St.' (in desiring this Dr. Deissmann was influenced by certain observations on Dr. A. S. Peake's part). (3) There is a section of new matter at pp. 114-122 of the revised edition, where there is a discussion of the idea of the cult (in its wider meaning of what lies behind the cultus as its spiritual precondition). As against the doctrinaire view that in the gospel we have to do chiefly with theories which Jesus held and theories about Jesus, primitive Christianity is regarded as a phenomenon in cult-history. (4) There is another section of new matter at pp. 147-154, where there is a discussion of the idea of 'mysticism' ('Mystik' not 'Mysticismus'). Just as in the former section a distinction is made between 'acting' and 're-acting' cults (Christianity, like almost all other cults, began as a reaction, as a response rather than a spontaneous thing), so in this section a distinction is made between 'acting' and 're-acting' mysticism. *Unio-mysticism* is also distinguished from *communio-mysticism*, and St. Paul is described as a re-acting mystic of the *communio* type. Perhaps we should recall that Dr. Deissmann's aim in his sketch of St. Paul is to present him in the first instance as a religious genius: 'The theological element in him is secondary; naïveté in him is stronger than reflection; mysticism stronger than dogmatism; Christ means more to him than Christology.'

THE FALL AND ORIGINAL SIN.

In our 'Notes of Recent Exposition' reference was lately made to the disturbing effects of modern Science upon traditional beliefs. On no topic, with the possible exception of prayer, has reconsideration become so necessary as upon the doctrines of the Fall and Original Sin. A really big book on this subject has long been needed, and here at long last we have it—*The Ideas of the Fall and of Original Sin*, by the Rev. N. P. Williams, D.D. (Longmans; 21s. net). It is the kind of book which it is hardly fair to review until after lengthy study, but we are

so impressed by a first perusal that we feel it our duty to bring it to the favourable attention of our readers at the earliest possible moment. We are convinced that Dr. Williams has given us a great book. He deals with a difficult and highly important topic in a great way, and thanks are due to his publishers who have allowed him the space his subject demands.

The treatment is historical, critical, and constructive, and in all those aspects it deserves, and we are confident it will receive, the highest praise.

In view of the now generally accepted views of man's origin and early history, in what form can a doctrine of the Fall be held? Has it simply to be given up as mythical? Is 'Fall' to be interpreted, on the principle of *lucus a non lucendo*, as a Rise? Here, in brief, is how Dr. Williams conceives a now tenable form of the doctrine. The Creation was originally purely good. Prior to the appearance of man, Evil originated in a voluntary rebellion of finite wills. Man, when he appeared, was morally and spiritually a babe, imperfect, ignorant, and non-moral, but with a capacity for progress. The growth of his moral ideas brought in its train some action whereby he aligned himself with the rebellious power. Ever since, human nature has displayed an inherent moral weakness or a bias toward sin.

That this will command general agreement in all particulars, we do not presume to forecast, but, worked out as the author works it out, we do say that the view deserves very earnest attention.

Specially valuable all through are the Notes, the Appendices, and the collocation of confessional statements.

SEVEN DAYS WITH GOD.

The author of 'The Syrian Christ,' etc., Mr. Abraham M. Rihbany, has given us another thought-provoking book, *Seven Days with God* (Allen & Unwin; 7s. 6d. net). It has a vital subject: its style is never torpid but always alive. The openings of its various chapters are immediately arresting; all through the reader has to think. Sometimes he may dissent, occasionally he will feel a need for definition, now and then he will put a confident question mark; but he will think.

The starting-point is that we have been over-accentuating the depth of the cleavage between East and West. Mr. Rihbany has never a doubt that a real difference between the two exists. The East is more religious, more quietist, more mystical: the West more 'practical,' that favourite Western

ideal, more hot and fussy, more materialistic. Its so beloved social gospel, for example, 'objectified in a host of organizations,' sums up not inaptly 'the very things against which the Hindu sages warn all seekers after God.' To them we seem to be suffering acutely from 'a pestilence of improving others.' None the less we are not ranged a mass all of one type over against a mass all of another. Human nature is common to us both; and we are all the children of one age. Non-churchgoing, for example, is not a Western peculiarity; yonder also multitudes are turning from the practices of religion. While on our side, our 'top-heavy civilization has a spiritual substratum' and mysticism keeps breaking in on us, and we are more religious in essence than we know. Mr. Rihbany emphasizes this. For it seems he has discovered a sense of depression in America, a feeling that we Occidentals are not cut out for religion and need not try. We have not been given the gift. Mr. Rihbany is very kind to us. He pats us encouragingly on the back; he bids us cheer up; he assures us we also have a soul and our contribution to make to religion. He reminds us that although the great faiths all spring from the East, we have been 'creative borrowers' and can be so still. He looks with a large, fatherly, good-natured tolerance upon our faults, because we are so very young and undisciplined, and have never, it seems, had to pass through a Gethsemane as yet. Indeed, we have so much about our youth and the general new-made-ness of the West, that one recalls Carlyle's musing over the burn at his Scottish door, how it too had been running there as long as the most famous streams of history in far-off lands. Still, says our author, you are not carrying your religion with you into life; you are 'reducing God to a small stockholder in the enterprises of Civilization,' you are abandoning much to other powers as having nothing to do with Him. Yet you must live your seven days a week with God; and he proceeds in thoughtful chapters upon prayer and life to tell us how to do it. There is a heart-searching passage on the lack of self-sacrifice in the lives of Western preachers; and therein, we are told, lies the true secret of their inefficiency. An interesting book, but is it necessary in a work printed in Britain to be irritated by occasional American provincialisms in spelling?

PAUL THE JEW.

Imaginative sketches of the life of Jesus, 'By an Unknown Disciple,' won many readers by its verisimilitude and bold adventure. The writer of

that popular work has followed it up with another on *Paul: the Jew* (Hodder & Stoughton; 6s. net). It is the story of Paul's life before he became a Christian, or rather it is a story of the last phases of that stage of his life. It is not history, it is not biography, it is a story in the strict sense, a tale, purely imaginative, based, it is true, on an accurate knowledge of the geography of Syria, and also based on a considerable knowledge of historical conditions and religious realities of that time, but a story all the same. The only 'real' characters that are introduced are Gamaliel and Barnabas. The latter is one of the most attractive figures in the tale, introduced with real art, and set before us with all the charm that is suggested by the facts of the apostolic history. The fictional characters are an Egyptian, a Greek, some minor Jews, and Paul's father, a very unattractive person. 'Every memory of his father withered and pinched the soul,' we are told.

The whole action of the story passes in the course of a journey Paul is making. But the real skill of the book, and its real contribution, is the way in which in episode after episode Paul's unrest and dissatisfaction with his own religion are suggested. We are not brought as far as his conversion, but no reader of this book could fail to see—in his contact with this one and that, in his brooding over his own failure, in his disgust with what he saw of Judaism in its home, in his arguments with strangers, and especially in the glimpses he gets from Barnabas and others of what Jesus was, and taught—how through all this Paul was being prepared for the inevitable change in his religious outlook. The book might be described as an imaginative commentary on the Lord's words: 'It is hard for thee to kick against the goad.' It is a fascinating and absorbing tale, and not without a very real religious value. By the way, 'Paul' is the name used throughout, by his companions as well as by his father and Gamaliel. But his real name was 'Saul' at this stage. At least among his own people it would be 'Saul,' though to the outside world his Roman name might be given. This is the only detail that can be said to be untrue to fact.

KRISHNAMURTI.

Most people are aware that, in the confident belief of his followers, one of those rare World-Teachers, whose comings mark the opening of new epochs, has arisen and is now living and teaching in this prosaic and material age of ours. Long foretold,

eagerly expected, he is now veritably here, building the new world altar which is to supersede all others, leading us into a fuller faith.

A little book of what Krishnamurti has been teaching to his circle of devotees in the Castle of Eerde in Holland has been published by Messrs. Allen & Unwin under the title of *The Kingdom of Happiness* (3s. 6d. net). Obviously, if the claims put forward by his followers are valid, this is by far and away the most notable happening in our time, aye, and for many centuries, certainly since Muhammad at the very least. For it is the mighty prophets of the new faiths that sweep the world that make by far the deepest mark upon humanity. Yes, only this is not one of them. Mrs. Besant, indeed, in an ecstatic sentence or two of introduction declares, 'Readers will recognize the depth of wisdom, the striking originality, the exquisite diction of this really wonderful book.' And if you don't agree with her, she is too sure to be worried by a trifling thing like that. 'The wise will prize it; the other-wise will do as they please.' And in truth it is a beautiful and impressive little book. But probably what most will see in it is just a clean and earnest soul to whom spiritual things are the real things, himself loyally following with a certain joyous carefulness that voice, obedience to which he urges so insistently on others, eager to share with every one that to which he feels he has himself attained; and very certain of its value. For the rest, to those who know the real Masters (to Krishnamurti himself Buddha is 'the greatest of humans'), the book is somewhat elementary, at places rather thereby ordinary, beautiful in parts, and with the stab of an arresting, even haunting, passage every now and then. But of the unmistakable note of the authentic prophets there is never a sound, unless it be in such a challenging sentence as, 'This is not the place to seek new labels, to satisfy personal vanities; this must be the place where each should live as dangerously as he can, as forcefully as he can, as adventurously as he can, according to this eternal Law.' A fine little book.

THE JEW AND CHRISTIANITY.

What has been the attitude of Judaism and of Jews to Christianity during the centuries? How does Christianity appear in the gauge of Jewish literature during that period? These questions are answered in a very interesting book by Dr. Herbert Danby, Residiary Canon of St. George's Cathedral, Jerusalem—*The Jew and Christianity*:

Some Phases, Ancient and Modern, of the Jewish Attitude towards Christianity (Sheldon Press ; 3s. 6d. net). We get here some characteristic glimpses of Jewish-Christian relations at different times and in various parts of the world, beginning with the first century, and including the nineteenth century and the present day. The earlier story is not a pretty one for Christians to read. The moral of it is that the judgment of Judaism on Christianity is just. The Jewish attitude to our religion has varied with almost mathematical certainty according to the degree in which Christians have shown themselves real followers of their Saviour. And in earlier ages nothing in Jewish hatred could be called excessive when we remember how Jews were treated by Christians. The book becomes intensely interesting when we come to modern Judaism, and the attitude of Reformed Judaism and of modern orthodox Jewish leaders. Is there any sign of a rapprochement between Judaism and Christianity? Read these two last chapters by Dr. Danby and you will have material to answer the question.

LATIN COMMENTARIES.

Professor Alexander Souter, M.A., of Aberdeen University, has found in the earlier Latin Commentaries a fruitful field which is peculiarly his own. Those commentators have been neglected, and, as is here pointed out, afford ample scope for scholarly investigation. This volume, *The Earliest Latin Commentaries on the Epistles of St. Paul* (Clarendon Press ; 15s. net), begins with a very interesting Preface, in which the author explains how this great and practically unoccupied field of study came to engage his attention, and sets forth his views on the Pauline Epistles. He regrets that he has had no specific theological training, but the reader will conclude that this 'treatment of a Latin scholar passionately devoted to St. Paul' has not suffered from that defect.

The Commentaries dealt with are those of Marius Victorinus, 'Ambrosiaster,' Jerome, Augustine, and Pelagius. In each case the treatment begins with a brief account of the life and works of the writer, goes on to handle such topics as MS. tradition, date of composition, main features of the commentary, the Biblical text, etc., and ends with an astonishing monument of industry in a collocation of peculiarities of diction.

It is a kind of work of which scholarship in this country has too few to its credit. If considerable sections have an interest mainly for the scholar, there

is none the less much which wider circles will find most interesting and profitable.

JESUS THE AVATĀR.

Mr. V. Chakkarai, B.A., B.L., remarks in his *Jesus the Avatār* (Christian Literature Society for India ; 1 rupee), that it is imperative that Indian Christians should study Church history, or else, instead of making a contribution to Christian thinking, they may waste their strength re-fighting old battles decided long ago. Apparently he wishes them to start off from the point at which the Western Church stands now. But with a mighty difference. For he believes that we have lost ourselves for centuries in dreary wastes of metaphysics. Our whitened bones marking that road should be a warning to those coming after us. And our recoil from that has not, he thinks, been altogether in the right direction, has landed us merely in a fondness for picturesque detail of the external facts of our Lord's life. Dr. Glover, for example, leaves him cold. 'We are charmed and entertained, but fail to get inside our Lord's mind. . . . If Dr. Glover had lived in the East with any Guru, he would have seen more of Jesus than the rustling of His robes and the make of the communion cup.' India, he believes, should be able to lead us back to the heart of things—to the Spirit of Jesus Christ. Our mistake has been that we have elected to begin with abstract theorizings about God and to argue from these to Christ, instead of with the living Christ and so from Him to God. Accordingly, setting out from that beginning, he feels his way among the deep things of the faith with a sure tread, telling us what the Lord means to Him.

An impressive little book, comfortably at home among the findings of the most recent scholars, and full of devotion to Christ—all the more impressive since it originally appeared as a series of articles in 'The Christian Patriot,' of which the author was editor.

All who have read the first volume of Radhakrishnan's *Indian Philosophy* will give an eager welcome to the second volume now published by Messrs. Allen & Unwin (25s. net). It is a large book of eight hundred pages, and each of them is packed with matter. Yet it is as interesting as it is scholarly, a real contribution that opens broad, plain paths through the wide jungles of the six great Brahmanical systems in which Westerners

are apt, losing their sense of direction, to go wandering round and round, hot and confused.

If any one wants to understand the thought of India down the centuries, here is a trusty guide. Whether he is dealing with the logic of the Nyāya, the intense, if somewhat cold, philosophy of the great Saṅkara, and the burning religion of that mighty soul Rāmānuja, whether he treats of the most abstract thought or the most passionate theism, there are the same knowledge, the same understanding insight, the same dependability. Professor Radhakrishnan is a remarkable teacher, lucid, thorough, fair. He has done us a notable service in these illuminating studies of the master minds of his country, and we are grateful. This is a most useful book.

A very persuasive book on disarmament has been written by a rising member of the Labour Party, Mr. Rennie Smith, B.Sc., M.P., *General Disarmament or War?* (Allen & Unwin; 3s. 6d. net). The earnestness, the intelligence, and the idealism in this appeal are all moving. The writer admits that general disarmament *by itself* will not bring lasting peace. He admits that what we may call a new heart is necessary. But he says that, without general disarmament, the institutions of peace are all of them insecure. The real difficulty, however, which all such appeals make is this. Take Russia. There is a government radically militant and military, and without any moral principles. Is the world going to disarm while this government is armed? That is the answer of plain common sense. Can you get Russia to disarm? and could you trust her to keep any covenant? All the same, every plea against war and for peace is worthy of all our sympathy, and, so far as it is possible, our support. Listen to Mr. Smith's burning and shining words, in any case.

Nowhere is the present trend towards religious co-operation more evident than in the mission field. A great impetus was given to this ideal at the Edinburgh Missionary Conference of 1910, and since then the methods of co-operation have been systematized, and (in Great Britain) have their centre to-day at Edinburgh House, London. A narrative of the growth of this missionary co-operation since 1910 has been written by the well-known missionary leader, Mr. Kenneth MacLennan, under the title *Twenty Years of Missionary Co-operation* (Edinburgh House Press; 1s. net). It is an admirable and stimulating story, told with

the zest and skill of a practised hand. All interested in the missionary cause should possess this booklet.

There are many books on the Lord's Prayer. But there was room for another as good as that by Principal Edwin M. Poteat, *The Religion of the Lord's Prayer* (Hodder & Stoughton; 3s. 6d. net). Dr. John Hutton says on the cover of the book, 'a great little book. Some years ago we heard Principal Poteat speak on the Lord's Prayer. It was one of the great occasions such as refresh the soul even in the recollection.' These are perhaps words of extravagant praise. But the book deserves praise. It is unconventional, on broad lines, brings out rather the substance of the Prayer than comments on its phrases. The point of the book is that in the Prayer we have a creed, a view of God and the world, a programme for civilization and a programme for the personal life. The greatness of this creed, the splendid breadth of its horizons, the definiteness of its ethical implication, all this is brought out with few words, but sufficiently and suggestively.

From time to time weird books of a highly individualistic nature appear, compiled by persons of intricate intelligence, apparently with great mental labour and advocating theses of the most superlatively allegorical kind. Such a book is *Gnostic Scriptures Interpreted*, by Mr. G. A. Gaskell (C. W. Daniel Co.; 10s. 6d. net). So far as we can discover its drift, the idea seems to be that historical accuracy in the Gospels is a matter of no moment. Indeed, it is a folly to think of that. The real significance of the gospel history, as of all Scripture, is the Divine philosophy behind it. In this medium all the 'errors, defects, miracles, contradictions, and absurdities' which we find in Scripture are explained. The 'holy men' who wrote the Gospels did so under a Divine influence which 'invented and contrived the sacred story in such specific terms that it became a symbolism of the undermeanings.' We are informed that thus interpreted 'the Christian religion would renew its youth.' It would certainly reach its second childhood.

A popular work on the Apocrypha is welcome, and it has been written by the Rev. S. H. Mellone, M.A., D.Sc.—*The Apocrypha: Its Story and Messages* (Lindsey Press; 2s. 6d. net). Very few people know anything about these wonderful books which tell the story and reflect the religious views in the period between the Old Testament and

the New. They are part of the Roman Catholic Bible, and the Church of England has always retained them for edification, though not regarding them strictly as part of the Word of God. The severe Protestant view has rejected them altogether. This last attitude was intelligible so long as a narrow view of Inspiration was held. But it is more than time for the apocryphal books to be restored to their proper place, and any book that expounds their real meaning and value will help to this. As a matter of fact we cannot rightly understand the New Testament without some understanding of the forces at work in the four centuries before Christ, and these are exhibited for us in books like the Maccabees, Ecclesiasticus, and Esdras. Dr. Mellone has given us in this book, not a dry commentary, but a racy history of these four hundred years, with illustrative extracts from the books he is using. It is probably the best method by which such books can be read, intelligible and interesting, and he has done his work well.

To know what Toc H stands for and what it is doing to-day, get *The Smoking Furnace and the Burning Lamp*, a group of sermons edited by the founder of Toc H—the Rev. P. B. Clayton, M.A., M.C. (Longmans ; 4s.). ‘Toc H is most definitely committed to the religious method. It believes that this is a law of spiritual as well as of practical hydraulics, that you must have a source higher than your tap. Ideals, we say, are rather like cheques. Cheques are quite useful commodities so long as there is something in the bank, but they are rather apt to be mere scraps of paper if the bank be empty. And ideals are just cheques upon the Bank of Heaven. . . . Toc H, moreover, is quite definitely committed to the Christian method. Its religion, quite frankly, is the religion of Christ and the religion of the Cross.’ ‘The heart may unite, but the mind must often divide. We cannot further unity by giving away our principles ; for the principles are not our property. They are not ours to surrender. So in Toc H we do not affect, we do not even sanction, the transfer of denomination allegiances.’ And again, ‘The last bitter struggle of the nations, which has robbed this generation of so many of its rarest lives, was just a united conflagration of hatred and suspicion. And there is still enough of the inflammable in every one of us to repeat the blaze a thousandfold. The fires are still smouldering, too, not only between the nations, but also between class and class. A relentless alternative faces us to-day. Either it is going to be the Lamp of love and service and

sacrifice, or else the old, old riot of selfish incendiary hate. This is the alternative that Toc H is seeking to set before the minds of the Churches and the young minds of the race.’

We have noticed lately the fact that books on the Holy Spirit are numerous at the present time. Another, and a very helpful and practical one, is *The Spirit of Glory*, by the Rev. F. W. Drake (Longmans ; 4s. 6d. net, and 3s. net in paper covers). The main idea of the book is that ordinary life can be glorified by the ministry of the Spirit. Under headings like ‘Sacrifice,’ ‘Sympathy,’ ‘Comfort,’ ‘Sacrament,’ ‘Fellowship,’ it is shown in a series of suggestive meditations how life is lifted up by the help of this unseen Advocate. The chapters are marked not only by devout feeling but by penetrating insight. It almost seems that when men write about the Spirit they acquire a fresh liberty and power. And any one who (like Mr. Drake) loves to write about the Spirit is very near the centre of things.

Every one feels that if Christianity is to win India it must not come as an alien thing difficult to comprehend, but be related to Indian thought. Yes, but that has been so various and many-hued that it becomes a problem which of the endless strands should be selected with which to weave the native Christianity. Dr. A. J. Appasamy is quite sure that it is a mystical type of Christianity that can alone appeal to his people as a whole, and that the mystical union must be a central doctrine of the coming Indian faith. He seizes on the famous Bhakti literature in which such passionate love for, and such uttermost fellowship with, the Divine has been expressed, often so movingly, and, declaring that the Fourth Gospel is a pure bit of Bhakti, and so certain to hold a great place in the coming Indian Church, he enters on an interesting discussion of not a few of its central tenets, showing how near of kin these often are to the yearnings and findings of the deepest of the Indian poets and saints. Indeed, parallels strikingly close abound, like this from a Tamil poet, ‘the ignorant say that love and God are two. No one knows that love is itself God. Whoever knows that love itself is God shall rest in love, one with God.’ Yet he admits Johannine Bhakti has a sanity and balance that the Indian type lacks, and adds something very deep and moving. There are, of course, exceptions, but ‘neither the idea that God suffers, nor the idea that we suffer with Him, has really found a place in Hindu thought.’ And this

apparently raises real difficulty in the Hindu mind about the Cross and what it means. For Divine love reaching out the length of, say, sacrifice is not a natural thought to it. So Dr. Appasamy, in his book *Christianity as Bhakti Mārga: A Study in the Mysticism of the Johannine Writings* (Macmillan; 4s. 6d. net), feels his way through the great Johannine tenets—Love to God, Love to Man, Flesh and Spirit, the Purpose of Prayer, the need of a Sense of Awe in religion, and the like. And if, as a rule, he finds these linking on easily to his own people's thinking, he casts many a new light on them for us.

Primitive Man: His Essential Quest, by Mr. John Murphy, D.Litt. (Milford; 15s. net), is an erudite and handsome volume. The quest, so one discovers, is for unity. And Dr. Murphy, holding up that thought like a torch in a dark cave, reveals many things that are impressive and arresting.

Interesting facts and speculations meet one everywhere. Why do we play games? Apparently because from the beginning 'to act is for man easier than to think,' and still when fatigued by mental effort he finds rest 'in muscular movements of his animal body'; while the trek to Rome, and the Protestants' 'extravagant emphasis on the authority of Scripture,' are both survivals of the primitive state of mind that loved and loves to avoid mental fatigue by sheltering under something stable and fixed. The book travels far. Here are discussions on many things—taboo, magic, beliefs as to the future, and much else. It is an interesting work, that holds the mind. But we have found it not always easy to follow or to feel the flow of the main argument among the various interests of the various pages.

It is superfluous at this time of day to commend the work and the reports of the *Palestine Exploration Fund*, which are invaluable to every one interested in the Holy Land. The latest volume (P.E.F., 2 Hinde St., Manchester Square, W. 1; £2, 2s. net) deals with the excavations on the Hill of Ophel, Jerusalem, which were carried on in 1923-25, first under the direction of Professor R. A. S. Macalister, and latterly by the Rev. J. Garrow Duncan. The vivid narrative, which is profusely illustrated throughout, gives one an admirable idea not only of the miscellaneous objects which rewarded the search of the excavators, but also of the difficulties which beset all such excavation, and of the ingenuity necessary to divine the meaning of objects and appearances which may at first appear to have no particular

significance. The excavation seems to have definitely settled that the 'City of David' was on the Eastern Ridge, between the Tyropæon Valley and the Kidron. There are twenty-six plates and no fewer than two hundred and seventeen illustrations, which lend much animation to the text.

What is polarity? After writing a book on the subject, *The Theory of Polarity* (Putnam; 7s. 6d. net), Mr. Geoffrey Sainsbury seems unable to define it concisely or clearly. It is, however, that kind of opposition which we find between the sexes, or between barbarism and decadent civilization. On both those topics the author has much to say that is illuminating and suggestive. When he goes on to discuss knowledge and values, and attempts to make a philosophy of polarity, he leaves us bewildered and slightly amused. He is essentially a positivist, but here and there he might be called pragmatist, pantheist, dualist, materialist, and even atheist. When a writer is all that within a few pages, it is fairly obvious that his views can scarcely be called a philosophy. But the cleverness of it and the multitude of happy epigrams make the book a joy to read.

There is a series of books dealing with the wonders and achievements of science and industry in all their branches, books as fascinating as any one would imagine, and the most recent is *The Romance of our Wonderful World* (Seeley, Service; 6s. net). It is by Mr. P. J. Risdon, F.R.S.A., and tells the story of the earth's beginning and of the tremendous forces that have transformed the once flaming gases into the world of to-day. There are thirty-six chapters, and almost everything you want to know about is dealt with—rocks, the sun, the atmosphere, the sea, earthquakes, heat, light, sound, X-rays, coal, radio-activity, the solar system, and much else. There are thirty-four beautiful illustrations, and everything is told in a simple and fascinating style. In the formal sense this is not a religious book. In the real sense it is penetrated with religion, and it would be difficult to find a book of apologetics more calculated to arouse that wonder which is the mother of religion. Here is a book for the mind of inquiring youth.

A new and scholarly English edition of the Ecclesiastical History of Eusebius has long been a desideratum. We welcome very cordially the first volume of a work which promises to prove of outstanding merit, *Eusebius, Bishop of Cæsarea: The*

Ecclesiastical History and the Martyrs of Palestine, translated, with Introduction and Notes, by H. J. Lawlor, D.D., Litt.D., and J. E. L. Oulton, B.D. Vol. i. Translation (S.P.C.K.; 10s. 6d. net). As indicated, this volume contains only the translation. We shall deal fully with the work as a whole when the second volume with Introduction and Notes is in our hands. Meanwhile let us say that the translation is excellent. Eusebius is not easy to translate into smooth English. But the authors have accomplished the task, with all its difficulties, successfully. The footnotes are exceedingly valuable.

We are indebted to the Rev. H. Curtois for a piece of useful work in *The Conversion of the English* (S.P.C.K.; 6s. net). In this book the author has given us the substance of Bede's 'Ecclesiastical History,' in a popular form, and without some details and elements more interesting to the scholar than to the man in the street. In other words, he has given us the story of the Church in England in its earliest stage as told by one of its most interesting chroniclers. The work is very well done, and the interest is greatly increased by a large number of illustrations and four excellent maps. We commend this 'immortal story' of the planting of the gospel in England. It would enrich both Church and school libraries, and ought to find many readers in and outside the Church of to-day.

In the end of 1925 a Commission on Christian Healing was appointed at the General Convention of the Episcopal Church of America. One outcome has been the preparation by two of its members, a priest of the Church and a leading physician—A. J. Gayner Banks, M.A., D.S.T., and W. Sinclair Bowen, M.D., F.A.C.S.—of a manual of devotion for those who care for the sick. The title is *The Great*

Physician (London: S.P.C.K.; 5s. net). It contains offices for the Healing of the Sick and for the Ministry of Absolution, An Order for the Anointing of the Sick, and a Form for the Laying On of Hands. There are prayers for Sleep, for a sense of God's Presence, for Cleansing of the Heart, for Healing, and for Courage. The whole has been compiled with care, insight, and a fine spirit of reverence.

We have received *The Problem of Evil and Sufferings: A Solution and the Antidote*, by Jeremiah Zimmerman, D.D., LL.D. (Stratford Co., Boston; \$2.00). The solution offered is familiar—the possibility of evil is inherent in the bestowal of real moral responsibility on man; and by ignorance of natural law and by wilful rebellion man has converted possibility into actuality. So is the antidote—have faith, seek the Kingdom of God, and ever keep Christ. The greater part of this big book is just padding, much of it of an ego-centric, 'I'll-tell-the-world' kind. In the quotations from the poets, in the index, and in the grammar, there are several inaccuracies. In some of the statements too.

We have received three more numbers of 'Tracts for Better Times' (Teachers and Taught). They are an attempt to reinterpret the Christian religion for our day, and they come from a band of editors that represents all the Churches. Among them are Mr. Maltby, Mr. Reid of Eastbourne, Mr. H. G. Wood of Selly Oak Colleges, Dr. Lofthouse, Mr. Malcolm Spencer, and Dr. Raven. The new issue includes *The Omnipotence of God*, by the Rev. H. C. Carter, M.A., *The Grace of God*, by the Rev. J. Reid, M.A. (of Eastbourne), and *What is Prayer?* by Professor W. E. Wilson (of Selly Oak). The price is 3d. each. Nothing better could happen than the broadcasting of such excellent booklets.

The Parable of the Two Sons.

BY PROFESSOR W. M. MACGREGOR, D.D., GLASGOW.

'What do you think? A man had two sons, and to the first of them he said, Go, my boy, and work to-day in the vineyard; and he answered, Certainly, sir! But he did not go. Coming to the second, the father spoke in the same way, and got the answer, I do not want to; but later the lad changed his mind and went. Now which of them did what the father wished? The people answered, The latter. And

Jesus replied, Be sure of this, that the worst of outcasts go into the kingdom of God in front of you.'—Mt 21²⁸⁻³¹.

THIS rearrangement of the story is preferred by scholars like Bruce and Westcott and Moffatt, both as resting upon first-rate MS. authority and as matching the facts of the moral record. God's