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has required, or what attempt he has made to discover their spiritual state. It is quite certain that different ministers have different standards, even in the *way* in which new communicants are admitted. Some require some form of public profession of faith, some require none. The whole business is in a state of chaos. Some think that what we need is not primarily a new Creed—although we do need that badly—but a Directory imposed with official sanction as the mind of the Church, regulating the admission of new members, and making some real attempt to deal with lapses of all members from the standard of Christian morality. How the second point might be carried out it is difficult to see. Discipline is bound to be shadowy without either some kind of *Confession* as Luther retained it, or some kind of *inquisition* as Calvin instituted. Experience has shown the one to be somewhat dangerous, and the other to be sheerly intolerable. Our Church, however, should give its mind to the problem of Discipline. Church membership ought to connote some high standard of character and life. In our present state of individualistic arbitrariness no one can tell what it connotes. Not only Montanists but ancient Catholics would exclaim in horror, 'Brethren, such things ought not so to be.'

Thus it is plain that Montanism and the answer of the Ancient Church alike raise living, most important, questions for ourselves. Montanism is not a page of ancient history. It is a living issue on which all Christians must take some position. It was the first occasion of a serious breach of Christian unity. To the end it is likely to prove the main obstacle in the way of complete reunion. That is almost inevitable since the contrast, which divides Big Church from Little Church, lies in Scripture itself, in the recorded words of Christ and the writings of Apostles. Big Church and Little Church alike are each of them based on a Scriptural foundation. The contrast can neither be ignored nor overcome. There will always be divergent views as to what is that world which we are meant to take over, and, transforming it, make it Christian, and that world from which, to save our souls, we must flee. For myself I claim my membership in the Big Church, and my right to a big world. But I am so far from deploring the existence of the Little Church that I think something very useful would be lost did it disappear. There are human beings whose souls can be saved only in the Little Church for whom the monastic or ascetic or austere life is an ark of salvation.

I do not accept Kant's view that only that is good which we can conceive all men doing. Although we need not and cannot all be ascetics fleeing from the world, it is good for some that they should be and do so. It is best for them, and that they do so is good for all of us. It is all for the good of the Big Church that on its skirts there should be the Little Church, keenly watchful, critical, and protesting; making even extravagant demands for high-toned life; striving after unattainable things like perfection and complete purity of Church membership and Church aims; and by its unpractical other-worldliness reminding us that worldliness is a strong and subtle force against which unceasing vigilance is required.

The Little Church has its own faults, curiously the same to-day as we discern in Tertullian—blemishes such as self-centredness, spiritual arrogance, and lack of charity; and a tendency to a kind of legalism which represents as 'sinful' what the normal human mind will never find sinful at all. Despite all that, I am disposed to take towards modern Montanism the attitude which that Bishop of Rome took towards the ancient; I just hesitate to give it my blessing.

Literature.

THE MANY-SIDED MASTER.

THE Master is an inexhaustible subject. From time to time we have some big study of Him and His ministry as a whole. And between times there come detailed studies from one angle or another, looking at His relation to some form of human experience or some large human interest. The big studies have not been wanting recently, and here are two of those delightful lesser visions in two of the newer books—*Jesus the Citizen*, by Professor J. A. Robertson, D.D., of Aberdeen United Free Church College, and *Jesus and Art* ('Living Church' series), by the Rev. J. Robertson Cameron, D.Phil., author of 'The Renascence of Jesus' (both published by James Clarke & Co.; the former 5s. net, and the latter 6s. net).

Professor Robertson is a well-equipped New Testament scholar. But his special characteristic is that he combines with sound knowledge the vision of the poet. This mixture of the poet with the scholar has its advantages. It gives to all the Professor's books a quality of imaginative construction that is very attractive. He sees things as they must have been, and as you read you cannot help feeling, 'Yes, that is what must have happened.' This new book is full of such reconstructions. When Dr. Robertson speaks of 'Jesus the Citizen' he is not dealing with economics or with the relation of Jesus to social problems. He uses 'citizen' in its literal sense of an inhabitant of cities, and he sets out to make one aspect of the career of our Lord—His contact with cities, Nazareth, Capernaum, Jerusalem—stand out for the reader more clearly than before. It need hardly be said that with his scholar's equipment and his poet's vision he succeeds in his aim. The whole book is a delightful series of pictures of Jesus as He moved from city to city, of what He found in each and of what each found, or failed to find, in Him.

It is true that the poet in this scholar sometimes gets out of hand. Professor Robertson often makes much out of little, but he sometimes makes a good deal out of nothing! It is not really an attractive picture he draws of 'the sensitive boy standing with beating heart at the door of the humble home [in Nazareth] and peering out, and listening, with every nerve astrain, to the weird, long-drawn wail of the hyenas, and to the answering howl of pariah dogs, and the moan of the owls in the outer darkness beyond the city walls—listening and turning back with a shudder into the lighted house.' One feels that this is all wrong. Jesus was never a neurotic youth. Similar instances occur from time to time of what is really a defect of the author's quality. On the other hand, the book is full of good things. What could be better than this? 'Nazareth was the cradle of Christ, but Capernaum was the cradle of Christianity.' Many people will enjoy Dr. Robertson's vivid pictures, and none the less because there is a good deal of excellent preaching in them.

Dr. Robertson Cameron is known as an enthusiastic student of art, and as no mean authority on it. He has put not only his very competent mind but his flaming heart into this book. We should say that if anything he ever wrote carried his deepest thought and enthusiasm this book on *Jesus and Art* does it. To him art is not an amusement, as it is to many, or even a recreation, but a necessity and a religion. Art springs from the same depths in the soul as religion. These are twain as witnesses to the one supreme Reality that reveals itself as Truth and Beauty, and so God is revealed not only by science and by thought and by action, but by art. Dr. Cameron says with definite conviction that we shall never really understand Christ adequately without the illumination of the arts. And he shows how the great masters—Leonardo, Beethoven, Rembrandt—have all sat at the feet of Christ and got their inspiration from Him. These are the main thoughts that drive their way in this living and illuminating book. A book is always worth while into which a man has put his very self. It has a message because it is an embodiment of a vision. And, without exaggeration, all this can be said of Dr. Cameron's *Jesus and Art*. What art is, what Christ has done for it, what it has done for Christ and what, still more, it can do for Christ—these are the thoughts that burn in the glowing pages of this book. It is a real book, full not only of enthusiasm but of clear thinking and of knowledge and instruction.

THE SACRAMENTS.

The Christian Sacraments (Nisbet; 10s. 6d. net), by the Rev. Oliver C. Quick, M.A., Canon of Carlisle Cathedral, is a new volume of the publishers' series, 'The Library of Constructive Theology.' The aim of the series is to produce constructive studies in Christianity having religious experience for their starting-point, and which will be at once intelligible to the general reader and worthy of the attention of the specialist.

Canon Quick's method of approach to sacramental theory is not so much by the avenue of the historical (he does not ask his readers to breathe an 'antiquarian atmosphere') as through philosophy and general experience. Beginning with an exposition of the two general relations between the inward and the outward in the sacramentally ordered universe, namely, instrumentality and significance or expressiveness, he is led to affirm the life of Christ as the supreme sacrament, as being both the supreme instrument of God in the fulfilment of His purposes and the supreme expression of God within the created world. Christ the supreme instrument of God—that is the Atonement; Christ the supreme expression of God—that is the Incarnation. 'Just as the sacramental meaning of the Incarnation is to present Christ's life as the full expression of the Divine goodness in the world of

space and time, so the Atonement on the Cross concentrates at a point the instrumental operation of the Divine power whereby alone all things can be made to contribute to the final good.'

So far the argument moves in the general sphere of theistic and Christian philosophy. Coming to the Christian Sacraments, which he regards as extensions both of the Incarnation and of the Atonement, the author proceeds to describe the Church as the sacrament of human society, Baptism as the sacrament of man's spiritual birth to God, Holy Communion as the sacrament of human fellowship in Him, holy days as sacraments of time, and holy places as sacraments of space. Underlying his conception of the nature of sacraments there is always the principle of severance and differentiation, whereby the sacrament both represents, expresses, or symbolizes the true relation of the whole to God and is the means or instrument whereby this relation is more effectively realized.

The line of thought which is followed leads to a view of the sacraments clearly distinguishable alike from the 'magical' (as Bishop Barnes has been expressing it) and from the merely pictorial or dramatic. It leads also to open-mindedness on the historical problems, so much discussed at present, connected with the institution of the sacraments. Speaking of the Eucharist, Canon Quick says very wisely: 'It may well be that the more courageously we rest the authority of that Sacrament, not on the events of the Last Supper alone, but on the meaning of Christ's sacrifice of Himself interpreted in the faith of Christendom, the more convincingly probable it will appear that the bread was indeed then broken and the wine poured out with a deeper significance than any which even orthodoxy itself has so far succeeded in expressing.'

Enough has been said to indicate the plan and contents of this work, which we commend for its ability, thoughtfulness, timeliness, and moderation.

THE ENGLISH HYMN.

In the marvellous shrine at Edinburgh Castle there is carved in bronze a very long and almost weirdly lifelike procession of all those who gave themselves for us during the War. On and on they stream, men and women of all ranks and types, until one's heart grows chokingly full and very humble. Mr. Frederick John Gillman has set before us in *The Evolution of the English Hymn* (Allen & Unwin; 10s. 6d. net) with almost equal lifelikeness the long line of the singers of Christ's Church as that has wound its way down through the centuries. Dr. Walford Davies assures us we could have no better guide. And, indeed, he writes a fascinating study full of knowledge and enthusiasm, and with a certain likeableness about the man himself finding its way into every page. Percy of the *Reliques* declared that it is in its songs you find the real heart of a nation. That is true. And studying its praise from age to age, one has one's fingers on the pulse through which the Church's life-blood has kept beating, now languidly, now strong and fast.

We begin with the first happy days when all Christian hearts were singing. And then there comes the shadow of discussion and dispute. 'As it was in the beginning, is now and ever shall be,' was at first flung defiantly into the face of Arius. For those were strange days when, as Gregory of Nazianzus complained, 'every corner and nook of the city is full of men who discuss incomprehensible subjects,' so that if you asked, Is my bath ready? you were answered, Yes, yes, but 'the Son of God was created from nothing.' Our journey takes us far. Here we pause for a little with Synesius and hear the very throb of the man's heart, the thrill of his joys and the ache of his sorrows; and here with the great Ambrose, reading the hymns that steadied Augustine. Now we are among the Crusaders as they ride shouting their favourite by Fortunatus. And now the way takes us by little Clairvaux, and by mighty Cluny and by Assisi. Women's voices at times carry to us. It was not Bernard but a certain Abbess who wrote, 'But what to those who find? Ah! this nor tongue nor pen can show.' And it was Héloïse who inspired the hymns of Abelard as well as the hot poems of his youth. And so at last, meandering through pleasant chapters upon charms, and the carols in the Nativity Plays and such-like, we find ourselves in Britain—St. Patrick, St. Columba, Caedmon, and so on, but for long with not very much to make us pause; 'for the congregational hymn as we know it to-day is a direct result of the Reformation,' and we owe it not to Luther only, but to Calvin also. He felt that Church praise should be founded purely upon Scripture; and for one hundred and fifty years in England no less than Scotland it was Metrical Psalms alone they sang. Elizabeth might term them 'Geneva Jigs,' but London went wild over them. Many tried their hands at it, Milton of course, and, less well known, a beautiful version of Ps 130 by Phineas Fletcher. Luther, as everybody knows, believed in hymns; and, from the day that the martyrdom by fire of two lads in Brussels set

him singing, his sacred songs ran everywhere; for, as Dr. Walford Davies puts it, 'Christianity marches to music'; and Mr. Gillman ranks the hymns next to the Bible as the most effective weapon in the whole armoury of the Church. Wither among our own devotional poets is given the credit of being the first to see 'what are the essential requirements of a good hymn.' And so we pass on by the Herbert group, by Donne having his wild soul quieted by listening to his own exquisite Hymn to God the Father sung in St. Paul's; by Ken writing his famous morning and evening hymns for the boys of Winchester School, to an interesting study of the Quaker position. The General Baptists too would for long allow no congregational praise. On the other hand, Barclay declared 'it was not unusual' for the Quakers to have singing. That died out of course, and yet, so we are told, one-tenth of the hymns in the collections of the Churches are from the pens of Quakers. The great figure of Watts, the man who said that Christ must be the Central Figure in our Christian praise, and who began to write because his father, complaining of the rubbish to which he had just listened, challenged him to do better. The Wesleys too, with John as the real originator of the hymns, though Charles poured out six thousand. Byrom, whose famous 'Christians, Awake' was a Christmas gift to his daughter Dolly; Cowper and Newton, who wrote for a small country congregation; Heber, 'the father of the literary hymn'; the Oxford Movement, which Pusey declared really owed everything to Keble's hymns; and so down to the present day, and Mr. Studdert Kennedy's strangely modern and up-to-date yet moving industrial hymn. It is a wonderful story admirably told.

CORPORATE WORSHIP.

Few men in this (or any other) country were more competent to write about public worship than the late Rev. R. S. Simpson, D.D. He had in him in unequal measures the mystic and the scholar. His quiet, gentle manner and his emphasis on the devotional concealed from those who knew him only slightly the fact that he was a man of great intellectual power with a very competent outfit of scholarship. He had put aside all ambitions of a scholarly career to give himself to a ministry of comfort, which he carried on by preaching and friendship and correspondence to the great benefit of many. His conduct of public worship was regarded as rather 'high' for Scottish Presbyterianism, but as a matter of fact he was thoroughly loyal to the Presbyterian tradition. Only he had a keen sense of beauty and fitness in worship, and was eager to make it, so far as he was concerned, as catholic as possible. If the phrase may be permitted, he had devotional genius, and his appointment as Chalmers lecturer was certain to produce something unusually fine on the devotional side. The result has just been published by Messrs. T. & T. Clark in a volume entitled *Ideas in Corporate Worship* (6s. net). The lectures have not received the revision he would have given to them, but as they are they make a remarkable book.

The plan is somewhat as follows. After a discussion of what corporate worship stands for, we have a lecture on the eucharistic service, in which worship finds its supreme expression. Then the psychological and historical sides of the subject are carefully considered. Then follows a chapter of rare suggestiveness on our present-day services and on the extent to which they do or do not meet present-day needs, and finally the relation of corporate worship to private devotion is dealt with. This brief list of topics will indicate the general course of reflection. But it does nothing to reveal the richness of the book in insight, in suggestiveness, in quiet spiritual power. This is, as one would expect, a book by itself. It will repay careful and repeated reading. And in particular it would serve well the great ends for which the Church exists if all candidates for the ministry could be induced to read, mark, and inwardly digest its beautiful contents.

LUKE–ACTS.

In his work, *The Making of Luke–Acts* (Macmillan; 12s. 6d. net), Professor Henry J. Cadbury, now of Bryn Mawr College, Pennsylvania, aims at giving a comprehensive and realistic picture of the literary process that resulted in the production of Luke and Acts. To this task, which distinguishes his work from the usual introduction or commentary, Dr. Cadbury brings an ample and mature equipment. In the prosecution of it he examines successively the sources on which the author of Luke–Acts drew, the methods of composition which he employed, his character and personality as bearing upon the work he wrote, and his purpose in writing it. It may be gathered from this statement of the contents that the questions of authorship and historicity, usually so prominent in discussions of Luke and Acts, are in Dr. Cadbury's

discussion at the best subordinate. At the close of the volume, indeed, he refers to those questions, but he takes us no further on that of authorship than he did in his examination of the tradition in Jackson and Lake's 'The Beginnings of Christianity,' vol. ii. As for the question of historicity, his conclusions are likewise negative. His method of study, as pursued in this volume, lends itself neither to the verification nor to the correction of the data recorded in Luke and Acts. As he urges very plausibly, 'that fact itself—the making of Luke-Acts—by its concreteness, its verifiable fitness to its historical setting, and its irrefutable revelation of its author's mind, times, and heart, can lend to our study of Scripture an element of historical certainty and human interest which the more controversial and debatable subjects of date, authorship, inspiration, orthodoxy, and accuracy do not permit.' The expositor will find that this volume will illuminate for him not only the pages of Luke and Acts, but those of the New Testament generally.

SIN IN THE NEW TESTAMENT.

The Rev. J. Evans Thomas, B.D., in *The Problem of Sin in the N.T.* (Black; 5s. net), goes through the New Testament, book by book, in order to discover and then to express in plain language what the Christian conception of sin is. He has done his work with care and not without success, keeping the historical background well in mind, and allowing the material to furnish him with his conclusions. Dr. John Duncan of Edinburgh used to say that our business with sin is not so much to explain it as to abolish it—and we have no doubt that this also is the motif of the New Testament, so that even the searcher for the New Testament view of sin has to keep it in mind. From this point of view we would like some treatment of 'the forgiveness of sins,' of 'the relation between forgiveness and repentance,' of 'Christ's forgiving of sin,' and of similar topics.

There is no reference in this volume, as far as we can see, to 'the remission of sins,' nor to 'He died for our sins,' surely important points, nor to difficult passages like the apparently contradictory statements in John's First Epistle—'if we say we have no sin we deceive ourselves' and 'he that is born of God sinneth not'; nor to Peter's saying, 'he that hath suffered in the flesh hath ceased from sin'; nor to the Johannine passage, 'Whosesoever sins ye remit they are remitted,' etc.—surely grave omissions. While grateful for the author's matter and method, we regret these lacunæ, and perhaps in chapter xii. it might be well to remember that a theory is best considered when taken in its best light and not in the caricature of an extreme representation of it. There are many slips of language and punctuation which spoil the pleasure of the reader. It may suffice to take one chapter and point out some of these. Chapter ii. p. 12, lines 14, 28; p. 14, line 16; p. 19, line 10, 'who' omitted.

MISHNAIC HEBREW.

It is unfortunate that, for most students, the study of Hebrew, like the study of Greek, ends with the so-called classical period. Twenty people can read Herodotus for one that is at home in a modern Greek newspaper, and there are probably a hundred who can find their way through at least the historical books of the Old Testament for one who can read Rabbinic. Doubtless the prevalent ignorance of the latter is due to its intrinsic inferiority to the Old Testament, but it is also partly due to the fact that there is no such abundant guidance to its linguistic and grammatical peculiarities as lies at the disposal of the student of Old Testament Hebrew.

For the earlier Rabbinical literature at least this reproach is removed by the excellent *Grammar of Mishnaic Hebrew*, by Mr. M. H. Segal, M.A. (Milford; 15s. net), which is written with a twofold aim—first, the practical aim of furnishing students of early Rabbinic literature with a grammar of its dialect, and, secondly, 'to demonstrate the organic connexion of this Mishnaic dialect with Biblical Hebrew, and its relative independence of contemporary Aramaic at least in the field of grammar.' Both these aims are very successfully accomplished. Grammar and syntax are treated, much after the manner of Gesenius-Kautzsch's Hebrew Grammar, with lucidity and with much well-illustrated detail. Any one familiar with Hebrew will note with ease and interest the modifications which emerge in this later development—roughly the period 400 B.C. to about A.D. 400.

But not the least interesting feature of Mr. Segal's book is the proof he adduces in the Introduction that, while Mishnaic Hebrew was greatly influenced by Aramaic and borrows many words from foreign sources, it really rests, in much of its morphology and vocabulary, on Biblical Hebrew. Much of its vocabulary, however, is drawn from sources beyond the Hebrew Bible, and it may be

fairly described as a popular and colloquial dialect whose vocabulary was in the main drawn from the actual Hebrew speech of daily life which preceded the Mishnaic period, 'the direct lineal descendant of the spoken Hebrew of the Biblical period, as distinguished from the literary Hebrew of the Biblical period preserved in the Hebrew Scriptures.' This careful volume, besides facilitating the reading of the Mishna, is a valuable contribution to the history of the Hebrew language.

IMMORTALITY.

There have been books published on this subject almost without number in recent years—and some of them big books, and some of them convincing. But we question if any of them, big or little, is more persuasive than the book just written by the Right Rev. Norman Maclean, D.D., and published by Messrs. James Clarke & Co., with the title *The Future Life* (3s. 6d. net). The book grew out of a personal experience which is described in detail in the opening chapter. This chapter is so poignant, so tender, and so gracious, that it cannot be read without tears. But it ought to be read, because the force of the later chapters rests on it. And these later chapters contain a very simple statement of the conviction wrought in their author by experience and thought and feeling, working on the basis of the Christian revelation. It is all as simple as possible. But it all goes straight to the heart. It required a very real courage on the part of Dr. Maclean to lay bare this personal narrative, and many will be grateful to him that he was moved to do it. We may be silenced or convinced by the arguments of great minds on this subject of immortality. But it is a book like this transcript from life and sorrow that really helps us to see and to share the clear faith of its author. It is a very plain, quiet, unambitious book, but in reality it is in some ways a revelation.

THE EPISTLE OF ST. JAMES.

The Rev. Gerald H. Rendall, B.D., Litt.D., LL.D., in *The Epistle of St. James and Judaic Christianity* (Cambridge University Press; 7s. 6d. net), offers an intimate study of the teaching of the Epistle and of its relation to other books, canonical and extra-canonical, concentrating on all points that bear on authorship, provenance, and date. As one might have expected, it is a scholarly piece of work; yet it may be freely used by the English reader. It would provide a teacher lecturing on the Epistle with a substantial body of up-to-date material. Dr. Rendall holds a conservative view as to author and date. He favours the tradition that the author was James, brother of the Lord, who succeeded Peter as head of the Christians in Jerusalem; and he would assign the Epistle to a year between A.D. 49 and 55. Admitting that it is 'the most un-Pauline book in the New Testament,' he accounts for this on the ground that it is pre-Pauline, not because—as the advocates of a late date affirm—it has forgotten and outlived the Pauline inspiration. Accordingly, it is an inchoate Christology, and not a 'blanched Christology,' that Dr. Rendall finds in the Epistle. For him James is 'the minister of transition, leading his people from the land of bondage to the land of promise; he bridges the gulf between Judaism and Christianity, and mediates the passage from the old dispensation to the new.' It is not often nowadays that a conservative view in New Testament criticism is advocated with the ability and scholarship shown by Dr. Rendall; and we think he has written a book which should be commended to the notice and consideration of critical students.

THE NECESSITY OF REDEMPTION.

The Necessity of Redemption (Longmans; 7s. 6d. net), by the Rev. Percy Hartill, B.D., Vice-Principal of Lichfield Theological College, is an attempt to show the necessity of Christ's Atonement to any rational conception of the universe. The author begins by stating the philosophic problem involved in his thesis, which is the problem of evil. After passing in rapid review (too rapid and superficial to be satisfying) the dualisms of Bertrand Russell, H. G. Wells, and other supporters of the notion of a 'finite God,' as also the monisms of the absolute idealist, the pantheist, and others, he seeks to effect a reconciliation of the monist and dualist trains of thought. The old theistic question, *Si deus bonus est, unde malum?* is identified with that which Anselm states as the problem of the Atonement: what reparation, he asks, can be made to the honour of God as that the Divine Nature shall not suffer loss through sin? Which brings Mr. Hartill to the purpose of his essay, namely, to show that the atoning work of Christ is the creative act for which reason cries out. Thenceforward his touch is surer and firmer, and he presents in the light of recent English writings on the Atonement a reasonable plea for the recognition of Christ's saving work as showing an 'objective'

Godward aspect. But one has the feeling in reading the book that Mr. Hartill's formulation of the philosophical conditions of an intelligible view of the universe has been largely determined by the Christian answer itself, as set forth in the traditional or Anselmic orthodoxy. The essay concludes with a reference to the main historic theories of the Atonement and to some kindred questions, such as that of 'Divine Impassibility,' on which Dr. J. K. Mozley and the late Baron von Hügel have recently written.

PASCAL.

We have seldom read a book with more pleasure and more sustained interest than this book, *Pascal: The Man and the Message*, by Mr. Roger H. Soltau, M.A. (Blackie; 10s. 6d. net), and we congratulate author and publishers alike on the excellency of the volume. As we gather from the Preface, the book owes its genesis to lectures delivered to students in the Honours School of French in the University of Leeds—presumably, therefore, the attraction was first the marvel of Pascal's literary style and purity of diction, which gave him such a high place in French literature. This but proves the contention of John Foster that religious literature should not despise literary form, and, if we may say so, the author charms by the clearness and beauty of his literary style.

But the abiding interest and attraction of Pascal is that he was a master of the deep things of the soul and a sincere lover of truth. His life is even a nobler apologetic for Christianity than his thoughts, and that is saying much, but it is only saying what a freethinker like Bayle said: 'It was worth more than a hundred volumes of sermons and far more able to disarm unbelievers. The extraordinary humility and devotion of Pascal has convinced sceptics far more than if one were to let loose on them a dozen missionaries.'

In this volume you find the incidents of his life—his training by his father, his mathematical precocity, and achievements in practical science, his religious awakening, his high and austere morals, his famous exposure of casuistry, his connexion with Port Royal, and his contribution to Christian apologetic through his 'Thoughts'—all handled with scrupulous fairness and balanced judgment. Pascal is viewed in the light of his time—the accidents of his thoughts and practices separated from the permanent worth of his outlook and experience. A fine and splendid discrimination pervades the whole treatment, so that we have here not only the work of an adequate historian, and of a distinguished stylist, but also the fruits of a delicate spiritual insight. We rejoice in such a book—a great theme handled in a great way; and if the author were to handle another great Frenchman—John Calvin—in this manner he would confer on many a great boon.

NEAR EAST EXCAVATION.

All who are interested in the ancient Near East, especially its Egyptological and Assyriological aspects, will welcome a new volume by the Rev. James Baikie, F.R.A.S., *The Glamour of Near East Excavation* (Seeley, Service; 10s. 6d. net), which gives an account of the treasure-hunt for the buried art, wisdom, and history of the ancient East from the Nile to Babylon, the adventures, disappointments, and triumphs of the hunters, and the knowledge thus acquired of the ancient world. Mr. Baikie, with his wide knowledge of the subject, combined with a fascinating literary style and a special talent for descriptive writing, makes his readers see the forgotten past as a living thing. There is a graphic account of excavations in Egypt, Assyro-Babylonia, and Palestine, including the golden age of the Pharaohs with its wonders of art and craft, the glory of Thebes, the wonderful romance of the tomb of Tutankhamen, the recent discoveries at Jerusalem, Lagash, Ur, and other centres, and even the prizes and humours of papyrus-hunting. Stress is laid on the extent to which the excavator's methods have developed from the days of Balzoni, Drovetti, and others. The book contains a wealth of information, up-to-date, and luminously set forth by a master-hand. It should be of interest to Biblical students as enabling them to understand much that lies behind the history of Israel. 'It is one of the unexpected things in life,' says Mr. Baikie, 'that we can look into an actual kitchen of the days of Abraham, and see the very utensils lying as they were left, and the marks of the chopper on the block, and the smoke of the sacrifices on the walls' (p. 260). In connexion with the stele of Rameses II. discovered at Beisân, Mr. Baikie wisely refrains from accepting the current interpretation of the inscription, according to which Semitic tribes—even the Israelites, it has been stated—worked at the building of that Pharaoh's name-city in the Delta. The passage is now known to refer merely to some Semites bringing their customary tribute to the city. Mr. Baikie states (p. 166) that 'Nefertiti seems to have been full

sister to her husband Akhenaten.' The same statement appears in many popular books, but no evidence has ever been produced: her origin is quite unknown. Readers will find in the book a profitable study, showing how the people of the Near East, kings and commoners, lived in ancient times, what they thought, and how they contributed to the long story of human progress. It contains twenty-six suggestive illustrations, as well as an excellent index.

A COMPREHENSIVE THEOLOGY.

In *God, Christ, and the Church* (Hodder & Stoughton; 8s. 6d. net) the Rev. J. Scott Lidgett, D.D., has brought together a number of articles published in various periodicals. He claims, truly enough, that they form a connected series; and if there is a good deal of repetition, that was to be expected, and is not altogether a defect in the discussion of such lofty themes. As a matter of fact, the ideas put forward are definitely limited in number, and appear once and again in new connexions. They indicate what Dr. Scott Lidgett's working creed is, and it certainly is a creed worth expounding and worth defending. The title of the book is comprehensive, but not more so than the contents which really furnish an *apologia* for faith in a general sense and for faith in Christ and the Christian religion in particular. A considerable section is added on 'The Church,' which deals really with the questions involved in the reunion proposals. This section, interesting as it is, might very well have been omitted or published separately, as its interest is not really comparable with the burden of the first, and theological, section.

The book is well written in a style that lacks brightness. There is nothing slovenly about either thinking or expression. It is all good, honest, clear argument, close in texture, but never difficult. Dr. Scott Lidgett makes his points and exhausts them before he passes on, and he is always interesting and always persuasive. The main ideas of the book are these. Spiritual values are everything in the universe. These are incarnated in personality, and especially in the personality of Christ, who is not to be set over against the universe but is an integral part of it, its crown and its meaning. The nature of God is seen in these spiritual values, and God is therefore not only love but sovereignty, and the Old Testament is as integral a part of revelation as the New. The calling of man is therefore to seek abiding satisfaction in this eternal order. These ideas are presented with captivating earnestness and with immense ability. And when we read this book we feel that we are in contact with a mind that is both well-equipped, fair, and steadfast. That is a comfort, and it will be so not for students only but for the large number of interested laymen for whom it provides easily understood guidance.

THE PASSION OF OUR LORD.

The Divine Revolution, by Mr. W. G. Peck (S.C.M.; 6s. net), is a remarkable book of 'studies and reflections upon the Passion of our Lord.' The writer's views on religious and social questions are already generally known. He is essentially a man with a message, and there is an urge and passion in all his writings which cannot fail to make a deep impression on the reader. It is good in these days of conflicting theories and fluctuating criticism to encounter a man of decided Christian conviction, a whole-hearted believer in the divinity of our Lord and the power of His cross. Briefly the argument of the book is that 'in going to the Cross our Lord was revealing the divine activity in its essential nature,' that 'the Cross is a great divine act, revealing the regulative principle of society in the purpose of God, and not only the divine mercy for the individual.' A detailed study of the Gospel narratives is found to establish four propositions: '(1) That our Lord had from the beginning a clear expectation of an early and violent death at the hands of His enemies, and that to this event He attached a tremendous significance. (2) That His attitude to this death was one of resolute and positive choice, in such wise that it becomes His own action. (3) That He regarded it as of fundamental necessity for the production of certain glorious effects. (4) That He regarded it as constituting a revolutionary sanction for the lives of men.' It is in dealing with the last of these propositions that the writer is particularly arresting. 'If the self-destructive course of human activity is to be reversed, we who profess Christ as Lord must be prepared for a real participation in His opposition to the world. For the Church is the revolutionary society, and the Christian life is the revolutionary life, involving a daily controversy with the plausible and familiar. The Cross, indeed, is so revolutionary as to be in opposition, not only to the human social order, but also to most of the revolutions against that order which have ever been attempted or proposed.' If at times the writer appears vehement, it is the vehemence of the

prophet in whose bones the Word is burning like a fire, and who feels impelled to 'cry aloud and spare not.' Here is a book which will give fresh heart to many a preacher and fresh point to many a sermon.

CHRISTIAN ETHICS.

Friends of the late Dr. H. H. Scullard have performed a pious and meritorious act in publishing posthumously his book on Christian Ethics, *The Ethics of the Gospel and the Ethics of Nature* (S.C.M.; 10s. 6d. net). The work was practically ready for publication, and Principal Garvie writes a commendatory Preface. The main purpose of the book is to give some account first of the Ethics of the Gospel, and then of attempts which have been made to find the foundations of morality in 'Nature.' The author thinks that he has demonstrated that the first type of Ethics, which is based on the Biblical ideas of the Gospel, is the only one which rests upon a solid foundation; and that the second appears to have collapsed, and the more often it recovers and confronts its rival, the weaker it appears. 'Morality,' says the author, 'is so important an interest for mankind that it ought to be known to rest on the broadest and surest foundation,' and he finds in the science of religion, in which he includes Theology, the only adequate foundation for morals.

Like many more, this book is far stronger on the negative than on the positive side. With great acumen the author criticises and shows the weakness of all 'naturalistic' systems, ancient and modern. The weakness of the book seems to us to lie in his failure to appreciate the real difficulty, which many minds feel in discovering in the Bible, either a sure foundation for, or a clear teaching in, Ethics. The ordinary Christian mind is not greatly interested in theories of utility or in other forms of naturalistic Ethics. The ordinary Christian mind is always founded upon what it takes to be the teaching of Scripture, and it is notorious how different Christians have come to the most diverse conclusions as to the particulars of their Christian duty. This difficulty, so far as we can see, is not realized by the author. Yet we can thoroughly recommend the book as in many points fresh and suggestive.

The well-known argument of David Hume on the subject of Miracles has often enough had its fallacy shown up. The most trenchant criticism and best evaluation that we have seen comes from the able pen of Professor A. E. Taylor of the University of Edinburgh—*David Hume and the Miraculous* (Cambridge University Press; 2s. 6d. net). Professor Taylor, in his own interesting manner and his own lucid English, indicates that Hume in this famous passage was probably seeking simply notoriety. He then goes on to show how Hume varies in the meaning he attaches to Miracle, and shows convincingly that, on his own principles, his argument against Theology would tell equally against Science.

We have received and read with great pleasure *Roma Sacra*, Essays on Christian Rome, by the Rev. William Barry, D.D. (Longmans; 10s. 6d. net). It consists of nine essays and is provided with an Index of Names. The very extent of the Index testifies to the wide reading and scholarly qualities of the author. The most interesting of the Essays are on The Holy Latin Tongue, Our Latin Bible, The Liturgy of Toledo, Pope and Emperor, The Angelic Doctor, The Gold of Dante, and Catholicism and the Spirit of the East. The style of the book is stately and the diction beautiful. We shall not be expected to agree with all or perhaps even many of the author's conclusions, but we are sincere in our admiration of his scholarly, temperate, and broad-minded outlook. Here is a taste of the book: 'Why now did Christian Rome prove stronger than the Rome of Marcus Aurelius? It was because philosophers could not give people a religion; nor the Stoics do away with superstition; nor the law create morality; nor art and culture satisfy the soul; . . . nor the Emperor's "Meditations" bring men strength and joy like the Gospel. Before that exquisite and stately vision of things human, when the Empire was at rest, Marcus himself felt weary. It seemed a reminiscence, an autumnal scene, bearing no promise of spring. . . . Pagan Rome was dead. Humanism had no power to save it. But into its hollow moulds and decrepit language and empty shrines the Church of the Martyrs poured a new life. Rome was born again at the Confession of St. Peter.'

To write the history of the first thirteen centuries of Christianity within the space of one hundred and sixty pages of about two hundred and sixty words each strikes us at first hearing as the kind of task which should not be attempted. The Rev. G. W. Butterworth, M.A., Litt.D., however, has not only attempted it but done it surprisingly well in *A Study of Church History*, to the End of the Thirteenth

Century (S.C.M.; 2s. 6d. net). Nothing important has been omitted, and by means of the books suggested at the end of each chapter, the general reader and even the student will find in this little work a just conspectus of the ground to be covered. We notice one or two things which might well be amended. While Montanism is described, its great significance for the development of the Catholic Church is not brought out. In the chapter dealing with the conflict between the popes and the emperors, fewer details of names and dates might have been given and the broad lines of the conflict more clearly set forth. It cannot be held, either, that the causes of the Schism between East and West are clearly indicated. The only inaccuracy which we have noticed lies on page 110: 'Extermination or slavery are the fate of those who oppose the sword of the prophet.' Apart from the bad grammar, *slavery* is a mistake for *tribute*—a very different thing. Despite these few blemishes, the manual will nevertheless prove very useful.

Christianity in the Roman World, by the Rev. Duncan Armytage, M.A. (Bell; 6s. net), is an admirable piece of work. It was begun 'as the result of a suggestion that it would be useful for the upper forms of public schools if a book could be written which would "Christianize the appropriate chapters in Gibbon."' It may be said at once that the writer has been highly successful in his task. He is endowed with some of the finest gifts of the historian—a well-balanced judgment, carefulness in investigation, a luminous imagination, and a vivid style. He depicts the religious chaos of the Roman Empire—the old traditional religion struggling against the Oriental cults—and against that background he traces the growth and expansion of Christianity to the fall of the Empire in the West. Particularly good is his account of the old native religions which Christianity superseded. He has also a notable chapter under the heading, 'Who is Christ?' in which he gives an account, at once clear and full of dramatic interest, of the great Christological controversies of the fourth and fifth centuries. This is a book which ought to be popular, for it fills a real blank and makes the story of early Christianity read like a romance.

An event of importance in the world of New Testament study is the new edition of the 'Cambridge Greek Testament' under the general editorship of Professor Nairne. We have received *The Gospel according to S. Matthew*, edited, with Introduction and Notes, by Mr. B. T. D. Smith, M.A., of Sidney Sussex College, Cambridge (Cambridge University Press; 6s. net). The previous edition, edited by Mr. A. Carr, first appeared in 1881; and the present editor has made good use of the results established in the interval, as embodied in such recent writings as those of Burkitt, Streeter, and Jackson and Lake. The introduction and notes are judicial and well-balanced. The Greek text is that of Westcott and Hort; the references to authorities have for the most part been taken from Souter's edition of the Greek Testament.

The question whether the Church of England is in its constitution Protestant has been much canvassed since the High Church party gained its present pre-eminence. To the outsider the extraordinary varieties in doctrine and practice within that Church are most perplexing, and at the moment the Sacrament of the Lord's Supper and the nature of Christ's presence therein is a storm centre. The publication of *Continental Protestantism and the English Reformation*, by the Rev. F. J. Smithen, B.A. (James Clarke; 6s. net), may, in the circumstances, be regarded as opportune. It is a book which, as Professor Carnegie Simpson says in a foreword, 'supplies in a reliable and accessible form what is really needed by all students of the English Reformation, and what it would take no small amount of trouble to gather and arrange for themselves.' The writer has, with great labour and research, traced the influence of the leading continental reformers on the Church of England at its formative period, and shown in detail the marks of that influence on the Articles and Liturgy, both in language and doctrine. In reply to Newman's argument that the Thirty-Nine Articles are capable of bearing a 'catholic' interpretation he asks pertinently: 'If the compilers of the English Articles did not want their work to be interpreted in a Lutheran or Calvinistic sense, why did they borrow their very language from Lutheran Confessions and express some doctrines in a way closely parallel to the statements put forth by the Reformed theologians?'

The Principle of the Congregational Churches, by the Rev. A. D. Martin (Congregational Union; 2s. 6d.), is 'not a history of Congregationalism, but an exposition of the principle upon which Congregational Churches have been founded, and by which they live to-day.' It is, however, historical in the main, and gives in rapid outline a vivid

sketch of the landmarks in the story of Congregationalism. Some thoughtful chapters are added, dealing with the applications of the principle in devotion, in business, and in Christian service. The book is written primarily for the young people of the denomination, and it will be found a most interesting and helpful guide.

The Christian Approach to the Jew (Edinburgh House Press; 2s. 6d. net) is a report of two Conferences held at Budapest and Warsaw in April 1927. The official findings of the Conferences are printed both in English and in German. Of more interest and value, doubtless, to the general reader are the appendices, which contain summaries of answers to a questionnaire, and a selection of special papers written preparatory to the Conferences. All who are interested in Jewish missions will find in them a considerable store of useful information.

A valiant attempt is made in *Christian Evidences and Teaching*, by the Rev. R. P. Hadden, a missionary in China (Epworth Press; 3s. 6d. net), to vindicate the traditional position with regard to the Bible. The 'days' of creation are taken as periods in face of the obvious pains the writer of Genesis takes to make it clear that the 'days' are real days when he says repeatedly 'and evening and morning were the first day, the second day,' and so on. There is no discrepancy, the writer says, between the Bible and the facts of science. The old unhistorical view of prophecy and its 'fulfilment' is adopted. Some of the explanations of discrepancies are very feeble. But on the whole the book is an intelligent one, and says as much for traditionalism as can be said. The fundamentalist will find much comfort in it.

Comfort and Courage, by the Rev. Ronald G. Macintyre, C.M.G., D.D. (Hodder & Stoughton; 3s. 6d. net), is a book of devotional studies characterized by unusual qualities of spiritual insight and literary charm. The writer, having passed through deep waters himself, writes with tender sympathy and Christian hopefulness. There is nothing weakly sentimental, and many who would turn with distaste from conventional books of comfort may find real help here.

The Missionary Ideal in the Scottish Churches, by the Rev. D. Mackichan, D.D., LL.D., F.R.S.E. (Hodder & Stoughton; 6s. net), is the Chalmers' Lectures for 1926. It is, as one might expect from the experience and vision of the writer, a very weighty and judicial pronouncement. In one respect there is, perhaps, a certain lack of balance in the treatment. Principal Mackichan's life has been given to India, and the Missions of the Scottish Churches in Africa, China, and elsewhere receive little more than a passing reference. On the other hand, it may well be thought that the writer has done wisely in illustrating his subject from the field in which he is an acknowledged authority. Of special value are his defence of educational missions, and his discussion of Indian nationalism and the vexed question of the conscience clause. He has also a careful and suggestive estimate of the reaction of the missionary ideal on Christian thought and life, in which he treats especially the question of how far Hinduism may be regarded as a *preparatio evangelica*. An epilogue is added in which some grave cautions are given against accepting without qualification the impressions of India's attitude to Christ which have recently received wide currency through 'The Christ of the Indian Road.'

'At last!' one feels inclined to breathe when one handles the perfectly delightful *Pocket Bible* issued by Messrs. Hodder & Stoughton, and edited by Mr. Arthur Mee (6s. net). One of the urgent needs of to-day is a selected Bible in good type and without chapters or verses, printed and bound like an ordinary book, and in decently small compass. And here it is at last! It would be difficult to speak too highly of this achievement. We wish the price had been less, but perhaps that cannot be helped. Or perhaps later on it can be lessened. This is such a precious gift that we hope it will circulate in many thousands.

It would be difficult to issue any selection that would not be open to criticism. And we have our grudge against Mr. Mee. Why are all the stories of Judges omitted? Surely room might have been made for Gideon and for Deborah's song (savage as it is). And why is Nehemiah's wonderful autobiography left out? We would have spared even a psalm or two in order to include Nehemiah. In a reprint we hope these omissions will be supplied. And there is not even a page from Ezekiel. However, we must be thankful to see such a thing done, and done so well.

'A dog in a picture gallery,' says Oliver Lodge in his vivid way, 'interested only in smells and corners, may represent, as in a parable, much of our own attitude to the universe.' If we can

imagine the dog becoming aware of the beauty in the pictures, something new will have to rise up within him to meet this new situation, this larger world, in which he finds himself. Now, says Dr. J. Cyril Flower, in *An Approach to the Psychology of Religion* (Kegan Paul; 10s. 6d. net), man in his upward climb has at times found himself in a world grown too large for him to deal adequately with it through his inherited instincts, sufficient though these were for the old, smaller world he used to know; and to meet the new position, to deal with this 'utterly beyondness' which confronts him, he has to develop new powers, and one of them, the most impressive of them, is religion. Then follow studies of the Winnebago Indians, a particularly uninteresting set of people; and of George Fox, of whom we are hearing more than enough, for to some of us he is by far the least attractive of the saints; and of conversion, without carrying us much further than we were. There is, moreover, some shrewd criticism of the wilder spirits, like Jung and Martin, though one wonders if that is worth while.

Mr. A. Rendle Short, in his little volume entitled *In the Days of the Prophet Isaiah* (Marshall Brothers; 2s. 6d. net), has struck out a somewhat new line of exposition, which combines for the reader the maximum of information with the minimum of trouble. By skilfully weaving together utterances of Isaiah relative to the same event or period, and by a judicious exercise of the imagination, he has succeeded in writing a really vivid narrative, which has the double advantage of keeping the reader close to the facts of the book and of lighting up those facts so that the various situations are not only alive but luminous. The author need not apologize for the imaginative use of his material—it is inevitable; nor need he apologize for his chronological rearrangement—that too is inevitable and will be welcome to intelligent readers who are puzzled by the traditional sequence of the prophecies. Any one who reads this small book will win from it a vivid appreciation of Isaiah and his times.

Some Authentic Acts of the Early Martyrs, by Mr. E. C. E. Owen (Milford; 6s. net), is an edition, with Introduction and Notes, intended primarily for the general reader, of 'The Martyrdom of S. Polycarp,' 'The Acts of the Scillitan Saints,' 'The Passion of SS. Perpetua and Felicitas,' 'The Acts of S. Cyprian,' and other records (thirteen in all) of the early Christian martyrdoms. Some of these Acts have never been fully translated into English before, and we are indebted to Mr. Owen for presenting them to us in translations which bear the marks of scholarly skill and accuracy. In the General Introduction he gives an account of the position of the early Christians in the Roman Empire, and examines the causes of the persecutions, indicating, for example, why it was that the Jewish religion, which also forbade sacrifice to the Emperor, was a 'religio licita,' and the Christian banned. Mr. Owen's volume, like Mr. R. W. Muncey's, 'The Passion of S. Perpetua' (reviewed in a previous issue), would be in some quarters a welcome Christmas gift-book.

A number of volumes of lesson-notes on the current lessons have reached us. We only mention them, as they have all the same characteristics. They are carefully, fully, and wisely constructed as lesson helps. There is scholarship behind them, and teaching experience and ample resources in the way of illustration. They are *The Concise Guide to the 1928 Lessons* (3s. 6d. net), an admirable and exceedingly cheap production; *Lesson-Stories on Jewish Leaders* (1s.); *Lesson-Stories on the Bible and Worship* (a popular guide to the nature of Scripture and its make-up; 1s.); *Lesson-Stories on Citizenship* (1s.). These are all edited by Mr. Ernest H. Hayes, a name that is a guarantee of efficiency, and published by the National Sunday School Union. In addition, from the same publishers come *Notes on the Scripture Lessons for the Year 1928* (the British Uniform or International Lessons; 3s. 6d. net), and *Notes on the Morning Lessons, 1928* (2s. 6d. net), both by Mr. J. Eaton Feasey. Finally, a small booklet, easily carried in the waistcoat pocket, of *The International Lesson Pocket Notes for 1928*, by Mr. W. D. Bavin (1s. 9d.). These all have the imprimatur of the National Sunday School Union, and are all by competent and experienced teachers.

To 'The Old Testament for Schools' series, Principal A. R. Whitham, M.A., has contributed two volumes dealing respectively with the First and Second Books of *Kings* (Rivingtons; 2s. 6d. each). The Commentary proper, which is simple, but informative and thoroughly adequate, is prefaced in each volume by a discussion of the value of Old Testament history and by a useful historical survey. The books are well fitted to initiate boys into the results of modern scholarship, and also to create in them a reverent appreciation of the whole historical movement which issued

in Jesus. At points in the narrative where the question of miracle is involved the treatment will seem to some modernists scarcely modern enough. For example, in 1 K 13^2 the announcement of Josiah by name is a 'remarkable prediction'; in 2 K 2^{11}, Elisha (it is 'reverently conjectured') may have caught a glimpse of his master's soul being carried into the heavens; in 2 K 6^6 the floating iron is explained by remembering that the 'laws' of Nature are the will of a personal God, who is able, for His own purposes, to suspend or modify them; and most surprising of all is the comment on the story of the rising of the dead man through contact with the bones of Elisha (2 K 13^{21}). But perhaps it is well that boys who are learning something of modern methods and results in Biblical criticism should be allowed to see what can be said for conservative positions. One really provoking feature of the volumes is that there is no indication of the chapter and verse at the top of the page, and one has often to engage in a time-wasting search for the passage one wants. This should be rectified in subsequent volumes.

The new volume in the 'Translations of Early Documents' series, dealing with *The Testament of Abraham*, by the Rev. G. H. Box, D.D., and *The Testaments of Isaac and Jacob*, by the Rev. S. Gaselee, M.A. (S.P.C.K.; 6s. net), is of quite unusual interest. Sometimes these documents, however much they may illuminate the world of ancient ideas, are dreary enough to a modern taste. Not so this volume, which, besides throwing incidental light on certain New Testament phrases and ideas, is as absorbing as a romance. The narrative which, though moving in the realm of unhistorical imaginations, is charged with pathos, describes how reluctant the hospitable Abraham was to part from this earthly scene. Michael is commissioned by God to receive his soul, but Abraham refuses to yield it up, until, after many curious experiences, the angel of death visits him, and in the end he is borne away to Paradise. The narrative raises many interesting questions, for example, about the value of intercessory prayer. Alike in its theology and general literary character, the book appears to be thoroughly Jewish in origin. The translation is as lucid as the narrative is interesting, and the Introduction gives all the help necessary to the understanding of it.

My Faith, by Canon Vernon F. Storr (S.P.C.K.; 2s. net), is an excellent little handbook of Christian doctrine, intended for the instruction of young people belonging to the Church of England. It is written from the evangelical standpoint, and though studiously courteous and fair, it is decisive in its rejection of ritualistic doctrines and practices. The style is lucid, the technicalities of theology have been avoided, and the book is well fitted to inform and instruct young people in all the Churches.

The cause of Church union would be decidedly advanced by such a book as *The Heights of Christian Unity: A Plea for one Holy Catholic Church*, by Professor Doremus A. Hayes of Illinois (S.C.M.; 4s. 6d. net), if only the author could find people as broad-minded as himself. 'We believe,' he writes, 'that any form of Church government might well be sacrificed to bring about a reunited Christendom.' What Church anywhere would echo that liberal opinion? The things that divide churches are things in which they believe truth to be involved. And truth is involved for each of them in Church government, in the Sacrament, and in the Creed. Professor Hayes can find nothing that *ought* to separate churches. And if we all agreed with him there would be only one Catholic Church in the world to-morrow. But that to-morrow is a long way off. Still, such a plea as his, urged as it is in so Christian and Catholic a spirit, will do good wherever it is sympathetically read. The line or argument may be guessed from the divisions: (1) Fundamentals; (2) Hindrances; and (3) Help. The book was worth writing and it is well written, and (for at least one reader!) convincingly.

A well-informed and balanced book on *Religion and Dramatic Art* has been written by the Rev. Spencer Elliott, M.A., Vicar and Rural Dean of Mansfield (S.C.M.; 4s. 6d. net). Mr. Elliott is a stout defender of the drama, but not a blind defender. He allows for the Puritan point of view and sees clearly the truth in it. But he sees as clearly the claims of dramatic art and states them partly in set terms but partly also, and interestingly, through a historical survey. We begin with dramatic origins in the Hindu festival dramas, and wend our way through Aristotle, the Greek tragedy, the drama of Rome in the early Christian era (a specially interesting chapter), the mediæval stage, Shakespeare, the Puritan period, French classical drama, to Faust. The review is completed by a chapter on the modern drama by Mr. C. F.

Cameron, dramatic critic of the *Sheffield Daily Telegraph*. These chapters are full of an amazing erudition, but it is learning lightly worn, for it is all extraordinarily pleasant to read. And no sensible person who knows anything about life will disagree with the writer's final conclusions. The drama is one of the great human interests, and it is the only possible attitude of intelligent religious people to use it for the best ends.

The Parable of the Untrustworthy Steward (Luke xvi. 1-13).

A QUESTION REOPENED.

By the Reverend H. S. Marshall, S. Boniface College, Warminster.

The interpretations and comments on the puzzling Parable of the Unrighteous Steward are well-nigh endless. 'It cannot be expected for us,' says Stier, 'to unravel the fearfully tangled perplexities of the comments which from the most ancient times down to our own day . . . have darkened and confused this parable of our Lord, in itself and in its fundamental theme so plain.' And Dr. Plummer tells us that 'the steward has been supposed to mean the Jewish hierarchy, the tax-collectors, Pilate, Judas, Satan, penitents, St. Paul, Christ.' In *Conscience and its Problems*, Dr. Kirk says that there are occasions (of which this is one) when 'simplification is only a parody of truth.' He would suggest that our Lord Himself hints at four separate ways of interpreting the parable.

It would therefore seem almost an impertinence to reopen the question; especially with a suggestion which is in the nature of a simplification. Yet may it not be that the first suggestion in Dr. Plummer's list may have some validity?

Of the four interpretations to which Dr. Kirk refers, 'Ye cannot serve God and Mammon' is plain and easy to understand. But the sayings, (1) 'The children of this world are in their generation wiser than the children of light'; (2) 'If ye have been unfaithful in that which is another's, who will give you that which is your own?'; and (3) 'Make to yourselves friends of the mammon of unrighteousness,' carry with them implications whose difficulty cannot be avoided, as witness the 'tangled perplexities of the comments' which they have evoked. That 'the children of this world *are* in their generation wiser than the children of light' as a statement of fact may be perfectly true; and if we take it as such, the difficulty disappears. But if, with the majority of commentators, we suppose that our Lord is encouraging what we generally speak of as 'worldly wisdom,' it is impossible not to feel somehow the suggestion does not ring true. Even if (with Loisy) we understand a transference of 'worldly' into 'heavenly' wisdom — 'worldly people show more cleverness in their mundane affairs than those who are more or less really eager for heaven show in setting about getting there'—it is difficult to think that such trivial teaching comes from the lips of the world's greatest Teacher. It is far more what we should expect from an enthusiastic but irritated cleric in an unguarded moment. May it be respectfully suggested, therefore, that this sentence is not interpretation but adumbration?

We are left, then, with (1) 'If ye have been unfaithful,' etc., and (2) 'Make friends of the mammon of unrighteousness.' To take the former without the sentence which precedes it is, surely, to put the cart before the horse. The statement 'If ye have been unfaithful in that which is another's, who will give you that which is your own?' would appear to be, if not an appeal to men's lower motives, at all events pointing to a conclusion that is in the nature of an anti-climax. The way of the world is to test a man's trustworthiness in his own affairs before committing to him the interests of others. But if again, it is embroidery; if we suppose that the main sentence is that which precedes it, namely, 'If, then, you have proved untrustworthy in worldly affairs, who will entrust to you that which really matters? (τὸ ἀληθινόν)'; then 'your own' (ὑμέτερον ℵ, A, D, etc., Versions, Cyp., Cyr. Alex., etc.: but ἡμέτερον, B.L., and Origen) is not private property contrasted with trust property, but the gospel, true religion, revealed truth, genuine morality. There remains the enormously difficult sentence, 'Make to yourselves friends of the mammon of unrighteous-