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take the Twelve Prophets for the *ICC*. He published only Amos and Hosea, but his premature death compelled him to leave the rest of the task undone. Professor J. M. P. Smith completed his commentary on Micah and wrote those on Zephaniah, Nahum, and Malachi. J. A. Bewer undertook Obadiah, H. G. Mitchell Haggai and Zechariah, and W. H. Ward Habakkuk. In the main, these commentaries are thorough. That on Habakkuk is an exception. The critical problems are extremely difficult, but the discussions of these and the exegesis are far too meagre. To the *Century Bible* R. F. Horton has contributed a sympathetic and attractive exposition of the first six of the twelve prophets, while Driver has dealt with the last six. In the *Cambridge Bible* the Minor Prophets have been dealt with by a number of scholars. Hosea and Micah were done by Cheyne many years ago, and have been neither revised nor replaced. But they have still a value of their own. H. C. O. Lanchester has edited Obadiah and Jonah, and adapted to the Revised Version Driver's Commentary on Joel and Amos and A. B. Davidson's on Nahum, Habakkuk, and Zephaniah. In the *Westminster Commentary* Edghill's Amos has been completed by G. A. Cooke. Its excellence increases our regrets for the loss of an accomplished scholar. G. A. Wade has combined in one volume good expositions of Micah, Obadiah, Joel, and Jonah. G. A. Smith's treatment of the Twelve Prophets in the *Expositor's Bible* was, I think, from the student's point of view an advance on his Isaiah. A new edition is soon to appear. It is an interesting fact that in the great German series the editor has generally reserved the Twelve Prophets for himself. So Nowack in *HK*, Marti in *KHC*, and Sellin in *KAT*. Great impetus was given to the criticism and exegesis by Wellhausen's *Die Kleinen Propheten*, a book valuable and suggestive out of all proportion to its size. Nowack was greatly influenced by it; indeed, his loyalty brought him some rude remarks from Wellhausen which were not unnaturally much resented. The third edition has been considerably revised. Marti's work was here as elsewhere on a high level of competence, but marred by his excessive radicalism alike in lower and in higher criticism. Duhm published first a translation, and then a short but important volume of annotations, practically passing over Habakkuk, to which he had recently devoted an independent commentary. Perhaps the most notable of all the expositions is Sellin's in *KAT*. Written with full knowledge of his predecessors' work, it is yet very fresh and stimulating, rich in the results of his own research, insight, and imagination. His work is indeed at times too imaginative; and while he holds his views with great confidence, he not infrequently changes them. Hoonacker published a learned French commentary twenty years ago, in the Roman Catholic series.

While I have limited myself strictly to commentaries, it is not to be forgotten that a good deal of exegetical work is to be found in articles and monographs. The very rich literature on the Servant of Yahweh is an outstanding example. Works on Biblical Theology and the History of Hebrew religion, special discussions of the doctrines of God and of man, of sin and salvation, of the Messianic hope and existence after death, expositions of Hebrew ethics, may all yield useful material. Biographies and character sketches of Biblical personalities may be found useful. But it should be remembered, on the other hand, that frequently the best contributions on any particular topic of criticism, history, or Biblical Theology will be found in commentaries.

Literature.

PUBLIC WORSHIP.

THE conduct of public worship is a subject that is increasingly engaging the attention of both pulpit and pen in the non-liturgical churches. The Church of England has the matter settled, so far as the general order is concerned. It has its own problems, as everybody knows, but the 'Orders of Morning and Evening Prayer' decides many things for the Church of England minister. It is different in the Free Churches in England, and in all the non-Episcopalian Churches in Scotland. In all these bodies the conduct of Divine Service has been in the hands of the minister, and the whole atmosphere and arrangement of the service have been a matter of his individual taste and capacity and devoutness. The result has often been admirable when the minister is a good and able man. But when he

has been good but not able, the result has often been depressing. And in any case the fact that congregations are dependent on the condition and the devotional competence of an individual is not an ideal state of things. Hence the development in recent times of keen and wide discussion of the best ways to improve things. The privilege of free prayer is so precious that it must be retained. But how to introduce order and dignity and fullness of devotional meaning into the worship without a completely fixed ritual is a difficult problem.

The Rev. J. R. P. Sclater, D.D., of Toronto, was asked to deliver the Lyman Beecher Lectures on Practical Theology at Yale in 1927, and chose this as his subject. The lectures are now published under the title *The Public Worship of God* (Hodder & Stoughton; 7s. 6d. net). Dr. Sclater is as qualified as any one to undertake the task. He was for some time in the Presbyterian Church of England, then in the United Free Church of Scotland, and is now minister of the Old St. Andrew's Church, Toronto. He has thus had a wide experience. He is also a man of his time. And he has been a very successful and popular preacher.

It would in any case be interesting to hear what such a minister has to say on the conduct of public worship. And, happily, Dr. Sclater resolved at the outset to keep close to his own experience and give us what he had learned in his various pastorates. The result is a book which ministers will read with profit, however much they may differ from the lecturer. And no doubt many will differ. To take one instance, we very much question the validity of his psychology of the ordinary worshipper. He takes the religious movement of the race as a whole, as displayed in the Bible, as his guide, and then he thinks we should pass in the service from fear to awe, from awe to joy, and from joy to love. Is this sound? Surely we do not need to go back to the beginning of the religious development at every service. We live in the light and joy of what Christ has brought. And many people will claim that the very keynote and exordium of all worship now must be Praise.

However, that is a detail. There are many valuable things said here which will help the preacher if he will listen to them. One is the insistence on the observance of the Christian Year. Another is the statement that Holy Communion ought to be either very seldom or every Sunday. The observance once a month or once a quarter 'falls between two stools.' Another is the reminder of the absolute necessity for the preacher of close contact with his people. In these, and many other ways, Dr. Sclater gives us wise and fruitful counsel. A man of his resilient personality could not help being provocative, and he trails his coat often enough to invite a controversy. But his book is both suggestive and helpful, and will do a great deal of good in promoting a more reverent and orderly conduct of the worship in the sanctuary.

AN EARLY APOLOGIST.

It is one of the best results of modern scholarship that a most interesting and valuable ancient writer has been rescued from the obscurity of ages and restored to the place which his merits deserve. The dialogue Octavius by Minucius Felix is one of the best of the early Apologies, and much better than some that appeared later. The writer of it is the most elegant of early ecclesiastical authors, and none discerned more clearly the fundamental issues that lay between Christianity and the serious elements of ancient religious thought. We cordially recommend this handsome volume—***Minucius Felix and his Place among the Early Fathers of the Latin Church***, by the Rev. H. J. Baylis, M.A., D.D. (S.P.C.K.; 15s. net). It is a very scholarly work. The translation is felicitous, and the discussion as to whether Minucius or Tertullian wrote first is ably, and we think convincingly, conducted to the conclusion that the prime place goes to Minucius.

We congratulate the S.P.C.K. very gratefully and very cordially on this fine enterprise which is bringing to the knowledge of modern students so many of the valuable works of antiquity which were practically inaccessible.

THEISTIC MONISM.

What is the relation between our minds and our bodies? Mr. Joseph Evans, M.A., in his book *Theistic Monism* (Macmillan; 12s. 6d. net), thinks that if we could answer this question we should get a solution of all our problems—our views of 'religion, morals, and education,' of God, freedom, and immortality.

He therefore applies himself to his work with the sense of a high vocation. Whatever view we may have of his conclusions, we honour the seriousness and solemnity with which he investigates and seeks to solve his problem. He reviews all the different theories with great knowledge, fairness, and critical acumen—Materialism, Parallelism, Interactionism, Spiritualism—and finding them each in turn defective and unsatisfactory, reaches a monistic theory in the light of which he expounds the great

problems of God, freedom, life, and destiny. Here we have an attempt to rehabilitate pantheism in its best sense, but a pantheism with a very decided dip towards materialism. 'Consciousness is a state of the living organism. It depends entirely upon the co-ordination of physical forces. Psychical process is after all physical process, since the successive modes of the conscious state are due to changes of co-ordination of the physical forces' (p. 166). 'Consciousness cannot be credited with activity . . . there is but one process of change—that which we call the physical' (p. 192), 'the mind is a part of the body.' Sentences like these abound throughout the volume, not as accidental accretions to the author's reasoning, but as forming the very staple of his argument, and we find difficulty in distinguishing this from materialism.

The author maintains that our views of matter have changed, that scientists are considering the universe as a system of energy, and that there is nothing in the nature of this energy inconsistent with the possibility of the evolution of a conscious being within and from it, and he concludes: 'If these positions are sound there is but one system of energy concerned, *that which we call physical*—and the dualism of mind and body has disappeared' (p. 297). Most men will feel that this is a very heavy price to pay to lay the ghost of dualism; and they will be less disposed to accept the offer when they realize the consequences. One of these is stated as follows: 'This leads us to believe that all which appears to us as evil would be found to be quite reasonable could we view it *sub specie aeternitatis*' (p. 300)—a conclusion which makes shipwreck on the moral consciousness of man. After all is said, there are sins and crimes which no species of *aeternitas* can justify; and a theory that leads to such a conclusion has got into some kind of false bypath.

Another consequence is stated as follows: 'If there were a heaven it would have to be sufficiently related to this realm to admit of our passage from the one to the other. And if it were so related this realm would not be a universe: it would not turn as a unit self-contained and self-sufficient' (p. 312). So in order to keep inviolate the great doctrine of the conservation of energy immortality must go, unless indeed—which seems unlikely—psychical research will find this heaven for us.

Such are some of the conclusions that do accompany and flow from the theory of theistic monism elaborated in this volume, and after paying our tribute of admiration to the learning and reasoning of the book we feel inclined to say *Non liquet*—not proven.

THE CHURCH OF TO-DAY.

Mr. Bruce Barton has followed up his two previous books, 'The Man Nobody Knows' and 'The Book Nobody Knows,' with a third which ought to have been called 'The Church Nobody Knows,' but is actually called *What Can a Man Believe?* (Constable; 3s. 6d. net). This book has been written in response to a truculent letter the author received from a business friend who challenged him to write an honest book which would answer five questions: (1) Would the world be better or worse off if it should abolish religion? (2) Has the Church done more harm than good? (3) Of the various religions now extant, which is the best? (4) What few simple things, if any, can a business man believe? (5) If there is to be a 'faith of the future,' what kind of faith will it be?

The book follows these lines, and answers these questions. The popularity of the previous volumes will secure Mr. Barton a wide hearing. And this is all to the good. For his book is essentially an orthodox defence of the Christian faith and (with all deductions) of the Christian Church. He has no difficulty in showing, for example, that as a mere matter of fact the Church salvaged what was precious in the old days to found a new civilization, that it has been the fount of faith and courage and kindness and hope to countless millions, that all through it has inspired the finest characters, that it has given us democracy, and education, and the higher feelings on which all social work for the oppressed has been founded, and finally, that it is the one institution to-day that helps to make men dissatisfied with themselves and aim at higher things.

Similarly Mr. Barton has no difficulty about which is the best religion. It is rather surprising for that very reason that, when he comes to state the 'few simple things' a business man can believe, he confines himself to what may be called natural religion and makes no mention of Christ. Perhaps this was deliberate and meant to outline merely the essentials of all religion. But it is inadequate from a Christian point of view. However, we need not grumble too much, for the book before us, slight as it is, contains excellent apologetic, and that of the kind that will appeal to the modern business man. The book is to be received with gratitude. It is unconventional. It is on very 'popular' lines. All the better. It will be read by thousands who will not look at a heavier and more complete defence of religion. The book can do nothing but good. And if its view of the Church of to-day is in many ways unfavourable, the author

at least gives us his own suggestions for a better Church. There is a fine honesty about the book that is attractive.

ST. PAUL AND PAGANISM.

St. Paul and Paganism (T. & T. Clark; 10s.), by the Rev. Thomas Wilson, B.D., Minister of the Parish of Stow, Midlothian, comprises the Gunning Lectures delivered at the University of Edinburgh in 1926. The 'pagan background' of the New Testament has been yielding up many of its secrets to the diligent research of our generation, and, as a consequence, offers almost year by year an ever-increasing field of study. Mr. Wilson has not been deterred by the already great magnitude of the field, but has closely followed the work of the investigators, and has succeeded in presenting to us a clear, interesting, and up-to-date account of their positions and conclusions. For this we are greatly indebted to him; and this, rather than the thesis he supports, constitutes the chief value of his book.

What is the thesis? It is neither the view that St. Paul was quite independent of his pagan environment, nor the view that his theology was wholly determined by it, but the middle view (such as is advocated by Professor H. A. A. Kennedy) that St. Paul and his theology can be properly appreciated by us only if we are acquainted with the beliefs and practices of the contemporary paganism. It is a reasonable enough thesis; the difficulty is to estimate the amount of the pagan influence, and, in particular, how far a parallelism of terms points to a real interconnexion of ideas and customs. In matters sacramental, for instance, Mr. Wilson allows that Christianity was only a new current in the mighty river, a higher branch in the great tree, of the general religious life of humanity. But even so, it is far from easy to define the new and higher element in Christianity, and this difficulty is patent throughout Mr. Wilson's volume.

While the volume treats of the pagan environment generally, it is particularly informative on some subjects that have hardly as yet been sufficiently popularized, such as the Hermetic Literature and the Pagan Guilds. Due space is given to the conception of the Saviour, and to matters sacramental and eschatological. References to authoritative writers such as Bousset, Cumont, Farnell, and Poland, not to speak of Dr. Charles and Dr. Milligan, are carefully made, but the notes so frequently following upon the references tend to be overloaded and to distract the mind of the reader from the particular subject under discussion.

In a concluding chapter, treating of St. Paul and the Modern Mind, Mr. Wilson contends, with no little eloquence, that the modern Christian who has imbibed the spirit of St. Paul is assured that in God all apparent contradictions are ultimately reconciled, and that the way towards realizing this is life in the Holy Spirit.

THE NEW LUTHER.

We are glad to receive the second volume of Professor James Mackinnon's great work on Luther —*Luther and the Reformation*, vol. ii.: 'The Breach with Rome' (Longmans; 16s. net). It covers only four years of the Reformer's life, but those years were of critical importance. Under Dr. Mackinnon's guidance we are enabled to trace the mind of Luther slowly, reluctantly, but surely, reaching the point of breach with the old Church.

The chief value of the first volume lay in correcting some common misunderstandings as to Luther's youth and monastic period. The chief merit here is that we are now presented in English with a much fuller exposition of Luther's positions than ever before.

The author will, we think, command the assent of his readers in the views he takes on all disputable points of any importance. Whether that be so or not, the means for arriving at a sober judgment is fully provided.

INTRODUCTION TO THE OLD TESTAMENT.

There is no lack of good Introductions to the Old Testament on thoroughly modern lines: the peculiarity of Dr. Harlan Creelman's *Introduction to the Old Testament* (Macmillan; 6s. 6d. net) is that it is, as the sub-title indicates, 'chronologically arranged.' The chronological allocation of some of the detail is, of course, notoriously problematic, but Professor Creelman is justified in claiming that there is practical agreement among scholars with regard to the *leading* questions of the date and sources of Old Testament books. Many obvious advantages accrue from the chronological arrangement of the Biblical material: on the one hand one can trace more readily the history of Hebrew literature and watch how that literature is modified by the changing experiences of the people, while on the other hand one can note the wide variety of literary types within the same period. This book

which rests on a wide and accurate knowledge of the modern literature on the Old Testament, will be of great value to all who are interested in the literary history of the Old Testament. It represents in the main the cautious critical standpoint of Hastings' Dictionary, so that its readers may be assured that they are not being led into indefensible extravagances. This volume first appeared eleven years ago, but it well deserves to be reprinted.

THE LAST QUARTER-CENTURY.

Religious Thought in the Last Quarter-Century, edited by Mr. Gerald B. Smith (University of Chicago Press ; 15s. net), ought to prove of considerable value as a book of reference, though the price is rather stiff for a book of two hundred odd pages. It contains a series of eleven articles, written by eminent American scholars, which were published in 1926 in the 'Journal of Religion.' 'In these articles the attempt was made to survey the progress of scholarship during the quarter-century just ended, and to indicate some of the important questions which are now engaging the attention of scholars.' The survey is limited in two respects. For the most part it takes account only of Protestant thought. In this connexion it may be remarked that two of the most readable articles deal with the Interpretation of Protestantism and Thought concerning Protestant Foreign Missions. Several of the articles, also, are expressly limited to American thought. These deal with such topics as Theological Thinking in America, Psychology of Religion, American Preaching, and the Development of Social Christianity in America. A wider outlook, however, is taken in the articles dealing with Old Testament Interpretation, The Life of Jesus, Early Christianity, and the History of Religions.

It may be said without qualification that in every case the work is done with great thoroughness and a wonderful degree of lucidity, considering the necessarily severe compression. The notes and comments on the literature are specially praiseworthy. 'Since it was impossible to present an exhaustive list of the publications during the quarter-century, the authors were asked to cite only what they regarded as the really significant contributions.' This editorial instruction the various writers have carefully observed, with the result that each article is a valuable guide to the bibliography of the topic dealt with. The whole work is a credit to American scholarship.

Thinking Aloud (Allen & Unwin ; 4s. 6d. net), by the Rev. Harold Anson, of St. Martin-in-the-Fields, London, is a series of lectures given recently at Leeds University on the invitation of the Vice-Chancellor. Dealing with subjects of current interest, such as authority in religion, the idea of the infinite, the nature of man, religion and secular life, prayer, psychical research, they aim at leading men, amid the difficulties and perplexities of modern life, to an assured faith in the good purpose of God. Clear, fresh, attractive, and persuasive, they are well calculated to fulfil their aim, especially among those who are ready to find the real test of Christianity in the practical application of its principles. Mr. Anson makes good use of such recent works as General Smuts's 'Holism' and Professor Whitehead's 'Science and the Modern World.'

The Rev. Frederick A. M. Spencer, B.D., has already written a book on the Ethics of the Gospel, and now he has published a sequel to it in which he professes to develop a more systematic application of Christ's teaching to the problems of society. The new volume is entitled *Civilization Remade by Christ* (Allen & Unwin ; 7s. 6d. net). But it is by no means a systematic treatise on Christian Social Ethics. All that may be allowed is that it seeks to apply Christ's moral teaching to a number of social subjects, among which are included war and peace, government and politics, the treatment of criminals, the use of money, marriage and the family, the eugenic problem, class distinctions. It is, however, a useful book. With a crisper style and a more penetrating treatment it would have been a more attractive book. Yet we appreciate the author's sensible outlook upon social questions.

Dr. W. Y. Fullerton stands in the apostolic succession of Spurgeon, whose biographer he is, and he is a preacher who knows his message and can deliver it with power. In *Souls of Men* (Carey Press ; 4s. net) he deals with 'the problems of the Church of to-day.' It is a heartening book, which ought to be put into the hands of every minister. Its criticisms are incisive but charitable, and its general tone is positive and constructive. Preach the gospel, is Dr. Fullerton's message, and preach for conversions. He would have us 'stop our crazy attempt to entice people into the church by amusing them, of weaning them from the world by offering them an inferior imitation of things which are provided much more successfully outside.' He has many pungent things to say about

preaching in church and in the open air, about mission work at home and abroad, about the training of the young in home, school, and church. Finally he is animated by a courageous hope that the Church's extremity will prove to be God's opportunity, and that we are on the eve of great things.

The Rev. H. L. Creager, B.D., and the Rev. Professor Herbert C. Alleman, D.D., of Gettysburg, have collaborated in the production of a *Beginners' Hebrew Grammar* (Heath & Co., New York; $3.00). This book is distinguished from most of the existing Hebrew Grammars in three ways: (1) The sentences set for translation are, for the most part, not based upon Biblical texts; (2) the various so-called 'voices' of the Hebrew verb are brought together, and the corresponding parts of each 'voice' are presented within the same paragraph; and (3) the irregular verbs are taught on the basis of fictitious forms modelled, as closely as may be, on the analogy of קטל. We cannot think that, in any one of these directions, this Grammar is an improvement on those in common use; for (1) after all, it is with *Biblical* language that most students desire to become acquainted; (2) the other voices can be easily learned after the Qal has been thoroughly mastered, and it is therefore better first presented independently; and (3) it hardly seems wise to bring before the students' eyes artificial words like חטל, קטה, יטל, קגל, etc., when the grammatical forms of real words can be just as easily learned. Nor does it seem reasonable to introduce into Hebrew sentences set for translation the *plural* of לבב (Hebrew says 'their *heart*' rather than 'their *hearts*') or the extremely rare word קטל (cf. pp. 176, 192). This is not the best way to acquaint beginners with normal Hebrew idiom.

An excellent popular account of the history of the Church throughout the ages, arranged as lessons for a Sunday school, has been written by the Rev. T. G. Platten, M.A., Chaplain to the Bishop of Wakefield. It is called *The Growth of the Kingdom*: Lessons on Christian History (Heffer; 4s. 6d. net, paper 3s. 6d. net). It will carry the teacher through a whole year, allowing for holidays and some other interruptions. The story is divided into four parts—the Early Church, the Dark Ages, the Middle Ages, and Modern Times. There are forty chapters or 'Lessons,' and they are written in easy, flowing style which makes them pleasant to read. There are two features of the Lessons that are specially commendable. The writer knows his subject from A to Z. And he is a man of broad outlook and with a modern standpoint. His admirable treatment of Pentecost is an outstanding example of how such a narrative should be given to young people. We have tested the Lessons at various critical points, and we have nothing but praise for them. Teachers of any church can make good use of the book, and we warmly commend it to any who are looking for a course that will at once enlighten and interest their scholars.

Robertson Nicoll once wrote that he wished some one would write really worthily of the future life and the Christian conception of it. Nearly all the books on it, he said, are poor and vulgar. Yet they almost never fail to win an audience; and a great future is waiting for the real book when it comes; for sorrow is everywhere; and death passes no door for very long. Well, here is a fine little work, *The Life Eternal: Here and Now*, by the Rev. Alexander Nairne, D.D., Canon of St. George's, Windsor, and Regius Professor of Divinity, Cambridge (Longmans; 3s. 6d. net).

It is not *the* book yet. But the last adjectives to be applied to it are 'vulgar' and 'unworthy.' A reverent, humble, devout study, meant to help hurt hearts round about us, it will not be in vain. Certain it is that our whole conception of death is radically unchristian. People, says Dr. Nairne, are in their dark days too often, at best, 'resigned but unhappy.' What he tries to do for us is to show that we can 'pass out of death into life, here and now, if we love the brethren'; that the communion of saints can be the surest and most glorious of facts, and that John brings that 'into the foreground of experience, and offers abundant life and happiness which mortality does not impair; it becomes rather a means of fuller life than a fatality of separation.'

The Great Reality, by the Right Rev. G. H. S. Walpole, D.D. (Longmans; 6s. 6d. net), is an ardent appeal for the realization of the constant presence of the indwelling Christ in the hearts and lives of His people. The modern Church, with all its intellectual keenness and religious activities, shows itself sadly lacking in the one thing needful. 'If a primitive Christian were visiting the Church to-day, his chief complaint everywhere would be expressed in the word "insipidity." The salt has lost its savour.' The various chapters of this book seek to show how the great reality is to be

sought and found. While Bishop Walpole has naturally the strongest conviction of the value of the Eucharist for making the presence of Christ a reality to the believing soul, he sets forth very cogent reasons from history and experience against the practice of reservation. The main part of the book is occupied with wise Christian counsels for the cultivation of the inner life. They are the mature thoughts of an experienced spiritual guide and may be read with profit by members of all communions.

Books on prayer of a devotional nature have a large public of their own. *Effectual Fervent Prayer*, by the Rev. Gordon B. Watt (Morgan & Scott; 2s. 6d. net), belongs to this class, and it contains a dozen or so chapters of earnest meditations on different aspects of the prayer life. The treatment always keeps close to the Word for its basis, but the appeal is strengthened by the writer's fervent spirit, and the thought is never cheap or trivial. We commend the book to those who are looking for a devotional companion in the closing days of Lent.

The Very Rev. R. O. P. Taylor, Vicar of Ringwood, has issued another volume of the devotional type, entitled *How You May Know God* (Nisbet; 5s. net). It is marked by the simplicity, sincerity, and sensitive piety to which his readers are accustomed. Its object is to show men that they have spiritual senses as trustworthy as their physical senses, and further, that their spiritual senses may be cultivated to higher issues than they themselves are apt to imagine. We may know God, says the author, in places of worship, on the hills, through our ideals, because of the existence of love in us, and in other ways besides.

Magic Ladakh, by 'Ganpat' (Seeley, Service; 21s. net), is hardly a self-explanatory title. The author is Major M. L. A. Gompertz, whose name on native lips was assimilated to that of Ganpat, better known as Ganesh, the deity of good fortune. Ladakh, it may not be unnecessary to explain, 'was once the westernmost sub-kingdom of mysterious Tibet.' It is still Tibetan in its general features though annexed to Kashmir and included within the bounds of our Indian Empire. Major Gompertz is a lover of the wilds, and he gives here a vivid picture of the snow-clad roof of the world, where a wilderness of untrodden peaks pierces the sky, and where the trade route into Central Asia creeps up by gorges and glaciers to the summit of passes far higher than the highest Alps. But the writer's main interest is in the people, their ways, their thoughts, their religion. 'To me, for one, this attempt to understand men of other races, and of thoughts other than my own, is a pursuit that never palls and never fails to charm, however little success I may achieve in my endeavours.' His account of these things is most fascinating because so sympathetic. 'Life for the Ladakhi villager is a succession of days upon the road, alternated with days in his fields. He is of the earth, very earthy, much taken up with the matter of crops and animals, ignorant of books and movies, of wireless and politicians, of strikes and lock-outs, and the myriad other benefits conferred upon us by that Frankenstein monster, "progress." . . . The Ladakhi really believes in his gods and his demons, and more especially in the latter. And it always seems to me that in the first instance it is the matter of believing something which is of prime importance, rather than in what you believe. There are many people I have met who believe in nothing at all, except themselves, and I very much prefer the Ladakhi.' Major Gompertz has eyes to see, patience to investigate, a fine imagination, and a graphic pen, all of which combine to make his narrative almost as pictorial as the splendid illustrations which adorn his pages.

In spite of all that has been written and spoken about the League of Nations, it is doubtful if the man in the street could pass the simplest examination on its constitution, aims, and achievements. This ignorance can speedily be dispelled by a study of *Christianity and the League of Nations*, by the Rev. A. W. Harrison, D.D. (Sharp; 3s. 6d. net). It is a succinct, well-written account of the origin of the League, of its methods of work, its successes and failures, and of the difficulties to be overcome. The record is full of inspiration and of hope. The writer follows up the historical part with a discussion of the Christian view of international relations and a warm appeal for the support of the League in the interests of the Kingdom of God.

The Rev. J. K. Mozley, D.D., has a penchant for publishing little books, and here is another—*The Doctrine of God* (S.P.C.K.; 4s. net). It contains the substance of three lectures given at King's College, London, in 1925. But, although it is a little book, it should attract the attention of theologians; for it seeks to correct certain one-sided emphases in current doctrine. In the first lecture it is maintained that the ethical monotheism of Christianity confirms not only the highest level

of Old Testament religion, but what the best of the Greeks were trying to say; in the second lecture, that, if ethical monotheism represents an abiding stage in the doctrine of God, then some such relation of God to the universe as the cosmological and teleological arguments indicate must exist; and in the third lecture, that the idea of immanence implied in the New Testament derives its cogency from the belief that as God is the Creator and the Final Cause so also is He the Agent within the process, whereby its highest possibilities are made actual. As an example of correction of emphasis we cite the following: 'It is a striking fact that to this doctrine of immanence, so familiar, if not always profound, in modern religious thinking, unphilosophical Israel contributes far more than philosophical Greece.'

The Dean of Canterbury has written for publication a series of lectures which he gave to Cambridge students in the winter of 1926–27. They appear under the appropriate title of *The Modern Parson* (S.C.M.; 4s. net). The subject is 'Pastoral Theology,' but the title of the book accurately describes the way in which Dr. Bell has treated the matter. He deals first of all with the conditions facing the modern minister, conditions social, educational, and religious. And then he comes to the man who has to handle these conditions. One of the main points which he brings out in this sensible book is the variety of the opportunities which await a competent man. Dr. Bell thinks that one main reason for the dearth of candidates for the ministry is that this variety is not seen by the very men who could take advantage of the opportunities. Another prominent theme dealt with is the importance of the parson co-operating with other forces, religious and social, that are working for the good of parish or country. All these matters are handled in an adequate fashion. But the deeper things in a parson's life and equipment do not receive all the attention they deserve. We should have liked more than one chapter dealing with 'The Teacher and the Priest.' There are many good things said about preaching and about pastoral work, and we feel that Dr. Bell could have said much more if he had given himself space for the purpose. Still, we are thankful for what we get here, and the picture in these lectures of the modern conditions in which a minister must do his work, and of the many avenues of service open to him, is one that will, we hope, make its own appeal to the student mind. And on these lines the book will fill a place of its own.

'Therefore . . . Because' (διὰ τοῦτο . . . ὅτι) and Parallel Uses.

By the Most Reverend John A. F. Gregg, D.D., Archbishop of Dublin.

The modern use of 'therefore' has moved away from what was a familiar use of the word in 1611. To-day 'therefore' means 'consequently,' and introduces an effect following on a previously stated cause. 'Therefore' was no doubt used in this consequential sense in the days of the translators of A.V. But it was employed also in another sense. As well as meaning 'for this reason' with a backward look, it could mean 'for this reason' with a (grammatically) forward look, as in Philem 15, 'Perhaps he therefore departed for a season, that thou shouldest receive him for ever.' Here 'therefore' does not represent consequence: 'therefore' = 'for this reason' anticipates the entire purposive clause 'that thou shouldest receive him again for ever' (διὰ τοῦτο ἐχωρίσθη, ἵνα . . . ἀπέχῃς).

But 'therefore' can also be an antecedent to 'because,' in which case 'therefore . . . because' means 'for the reason that.' We have a non-biblical example of this in Hooker, Sermon iii. (Keble, vol. iii. pt. ii. p. 793), 'Neither dare they *therefore* dispute against our actions, *because* our intentions are hidden,' *i.e.* 'The reason why they dare not dispute our actions is that our intentions are hidden.' 'Therefore' looks (grammatically) forward, not backward.

If this use of 'therefore' is borne in mind, various passages in the English Bible become easier to understand, especially in the Fourth Gospel.

'Therefore . . . because' corresponds to διὰ τοῦτο (ἐν τούτῳ) ὅτι, and we see the use in Ps 16[9. 10] 'Therefore my heart is glad . . . for' (because,