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tion from the Greek; for it is impossible to think of a translator rejecting the form of the prayer to which he and his readers were accustomed, and there is every probability that among Jewish Christians the original form of the prayer would be retained.[1] Holtzmann thinks that 'there can be no question that this was the original word.'[2] This view agrees well with the now generally accepted derivation of ἐπιούσιος from ἐπιοῦσα (see Lightfoot's famous discussion[3]). I am inclined to wonder whether the apparent contradiction between this word and the teaching of Mt 6[34] may not be due to an ambiguity in *mahar*, as in the English phrase 'the coming day,' which may either mean strictly 'to-morrow' or 'the day that has now commenced.' If it could be used in this way, the prayer would be a perfectly natural one either at morning or evening, especially amongst the Jews for whom sunset marked the start of the new day. Might not this also account for—what is a commonly felt difficulty—the choice of this strange Greek expression when εἰς τὴν αὔριον was ready at hand? May it not have been an attempt to resolve the ambiguity?

(14) The man whose hand was withered appealed thus to Jesus: 'I was a mason seeking a livelihood with my hands: I pray thee, Jesus, restore to me health, that I may not shamefully beg my food.'[4] Stanton quotes Harnack as accepting this because of its vividness; he himself, however, thinks it a sign of legendary accretion.[5] But it may be asked, if the latter view is correct, why is the embellishment so mild?—should we not have expected at least the man's name to be added? How is it, moreover, that similar details were not given about other characters in the Gospels; for, had they been so, would not Jerome have probably cited them?

(15) Jerome states: 'In the Gospel I so often mention we read that a lintel of the temple of immense size was broken and divided.'[6] It is strange that a division of opinion exists as to whether this is a simpler or a more extraordinary form of the story than the rending of the veil. Resch said that it 'shows a decidedly apocryphal predilection for the miraculous';[7] but Nestle poured scorn upon this statement and maintained that 'the very opposite is true,' and that this narrative is much more what we should expect to happen during an earthquake shock.[8] Findlay takes the opposite view, that the Matthean narrative has been altered, possibly 'to heighten the effect,' but advances no reasons in support.[9]

Sufficient has, I think, been said to make it appear highly probable that 'Hebrews'—whatever its origin—did contain reliable early material. To maintain the contrary has rather a forced tone about it. Further than that we cannot go—till we find the book itself. Rendel Harris says he is surprised 'it has eluded us so long.'[10]

[1] *Expositor*, October 1895; he quotes Zahn to the same effect.

[2] *Op. cit.* p. 49.

[3] *On a Fresh Revision of the New Testament*, Appendix.

[4] Jerome, *Comm. on Matt.*, at xii. 13.

[5] *Op. cit.* p. 256.

[6] *Comm. on Matt.* at xxvii. 51; for the other reference, see Resch, p. 246.

[7] In his first edition, p. 341.

[8] *Expositor*, October 1895.

[9] *Op. cit.* p. 75.

[10] *Sidelights on N.T. Research*, p. 100.

Literature.

THE HOLY SPIRIT.

In his new work, *The Christian Experience of the Holy Spirit* (Nisbet; 10s. 6d. net), Principal H. Wheeler Robinson of Regent's Park College enhances his already considerable reputation as a theologian. The volume is the third to be published in 'The Library of Constructive Theology,' a series which appears to be winning attention. The nature of the series precludes Dr. Robinson from an historical exposition of the doctrine of the Holy Spirit in the Bible and in the dogmatic development of the Church, but a good deal of the material that would be handled in such an exposition enters into the systematic discussions of his book.

The plan of the book is broadly conceived, and is worked out in detail with reference to modern theological literature. Especially useful are some of the citations of recent German dogmaticians. The whole book shows wide culture and careful scholarship, and displays a reflective quality at once discriminating and cautious. The subject is one which is susceptible, on the positive or systematic side, of varied treatment, and Dr. Robinson came

to a happy decision, we think, as to what should be the scope and the limits of his book. It falls into three parts. In Part I., 'The Approach through Experience,' the term 'Spirit' is used in its wider and more philosophical sense, as 'the highest reality which thought can discover within or behind or above our whole experience of Nature, history and religion, and our own consciousness of personality.' The discussion is maintained accordingly, and the endeavour made to vindicate the reality of spirit. Unfortunately the discussion does not enter into the larger confirmation in philosophy of religion of the reference in religious experience to superhuman reality.

In Part II., 'The Work of the Holy Spirit,' the term 'Spirit' is used in its specifically Christian sense, and the Spirit in relation to the life of Jesus is the subject of investigation along with the 're-presentation' of Christ by the Holy Spirit. Thereafter the Church, the Scriptures, the Sacraments, and the individual life are discussed in relation to the Holy Spirit.

In Part III., 'The Holy Spirit and the Godhead,' the uses of the term 'Spirit' are correlated and extended in their theological and philosophical applications, and the problem is faced as to whether we can venture to speak of the Eternal Spirit as He is in Himself. There is much force in Dr. Robinson's contention that the failure of the classical doctrine of the Trinity to satisfy us is due not merely to the fact that it is associated with an older philosophy, but that the doctrine of the Third Person was not properly worked out from its basis in Christian experience: 'The results reached so slowly and painfully in the doctrine of the Son were virtually transferred to the doctrine of the Holy Spirit without independent discussion. The consequence was that the term was divorced from its proper content. The whole development of religious thought in recent centuries has been forcing us back on that content by compelling the modern appeal to the ultimate authority of experience.'

Dr. Robinson's comments on the tendencies of recent philosophical and theological thought are well worth considering. For instance, the conception of a 'social Trinity' is at once in line with the social emphasis of our time and consistent with the pluralistic strain in metaphysics. But when we ask in what under a Divine pluralism the unity of God subsists, we do not seem to get anything more than the 'group mind' of a community, and the existence of the 'group mind' is, after all, in the minds of the individuals composing the group. Our experience of Spirit does indeed suggest a unity, but a unity differentiated rather than individualized; and it is creational, redemptive, and sanctifying purpose rather than simultaneity that best displays the unity of the Godhead.

REALISM.

Realism, by Professor Syed Zafarul Hasan, D.Phil., M.A., LL.B. (Cambridge University Press; 16s. net), is not an easy book to read, but he who reads it with care subjects himself to a valuable discipline in patient thinking and to an education in modern philosophy. We welcome its appearance and congratulate the author on a remarkable achievement; for now that Idealism is exposed to criticism on so many sides, what can we put in its place? The most clamant claimant is Realism in one or other of its varied forms, and here is a competent critical history of the realistic movement in philosophy presented with fulness and fairness. We know of no other book that covers this ground, and students of philosophy can turn to this volume for reliable information concerning the views of modern realistic philosophers—from Reid and Hamilton down to Stout, Cook-Wilson, Alexander, Bertrand Russell and Moore, and many more, and they will be saved much time and labour by the exact patient scholarship that enabled this Indian philosopher to collect and expound their views. Nor is this merely a history—it is a critical estimate of the worth of their views by one whose judgment is at once fair and penetrating.

He confines himself largely to one topic, namely, that the external world is real and existent for us and that it is directly, not inferentially, perceived, and he points out the danger and confusion brought into philosophy by the idea that what we perceive is an idea which somehow represents reality. The vice of representationism is that you can from it never get to reality at all, never get outside the circle of your own ideas or sensations. This is the clue that guides him in his critical exposition of modern thinkers. There are no excursions into metaphysics or theology even when the temptation to launch into these realms offers itself, as in the discussion of Alexander's view of God as a kind of hypothetical Time-Space Deity about which we can know nothing, according to its author, and which, if he exists, is still growing. While the writer's self-limitation may disappoint us, yet it intensifies the value of his critical handling of his topic and gives us an additional trust in his competence. There is no endeavour to score a verbal

victory, but a patient effort to arrive at truth, and the author's own view is given in the Introduction, particularly on pp. 18 and 19, which we specially recommend the reader to ponder for its novel view on the relation between mind and matter.

We highly value this book because of the closeness of its reasoning, the sustained level of its argument, the historical wealth of knowledge displayed, and for the interest of its conclusions. By it this Indian scholar has gained a high place among the list of real thinkers.

THE HUMANITY OF GOD.

The Rev. Leonard Hodgson, M.A., Professor of Christian Apologetics in the General Theological Seminary, New York, has written what he calls an introduction to the study of the Gospels under the title *And Was Made Man* (Longmans ; 9s. net). It is not an Introduction in the now technical sense of the term ; it is described as an aid to the intelligent study of the Gospels which may enable readers of them to discriminate between what is, and what is not, legitimate interpretation. It is the fundamental affirmation of the book that the Gospels are best explained on the Catholic doctrine of Christ as God made Man. The endeavour is to find a picture of Christ which is not only in this sense Christian but also historically probable. In the pursuit of this endeavour the aid is invoked of the Eschatological School of Gospel interpretation, and to their contention th..t Jesus was a human individual whose thought was conditioned by His environment full weight is given. 'In the perfection of His humanity He was human in mind as well as in body.' And it was 'through the channels of His experience on earth' that the knowledge of His unique Divine sonship reached His mind. It is suggested that the same principle of interpretation applies to the Fourth Gospel as to the Synoptic Gospels. There also we are dealing with One who possessed a true human individuality in mind as in body, and what the Fourth Gospel gives us is, as it were, 'the inside of the synoptic portrait,' 'the facts of our Lord's life as they appeared to His own mind.'

While many would find this an interesting and helpful book, we must say that it does not satisfy us in respect either of form or substance. On the one hand, the author has an irritating way of breaking off a discussion, to be continued at some future page or even 'in our next'; and one desiderates, too, a more pointed and less abstract style and greater logical flow in the presentation. On the other hand, one desiderates also greater depth of treatment ; and this is said in full view of the author's endeavour to give a philosophical setting to his work. It is not likely that the reader's mind will find satisfaction in so vague a conclusion as this : 'The Virgin Birth, then, and the Empty Tomb are necessary to Christian doctrine if they were true. I do not see that we can at present say more than this, or claim to assert either their truth or their necessity as a matter of knowledge.' Obviously Professor Hodgson (like many another teacher of theology) is sore put to it not to be positively disloyal to certain elements of traditional orthodoxy in face of the trend of modern thought.

THE SACRAMENTS.

The Rev. H. J. Wotherspoon, D.D., a well-known minister of the Church of Scotland, was chosen to deliver the Croall Lectures in 1926–27, and took as his subject *Religious Values in the Sacraments* (T. & T. Clark ; 7s. net). No conjunction of lecturer and subject could be happier. Dr. Wotherspoon belongs to the 'High Church' party in Scottish Presbyterianism, and he is not only in it but of it. He is not only a partisan of seemliness and order in Divine service, but something much more. He is deeply and doctrinally 'high.' And in this book he has had the opportunity to express himself, an opportunity which he has used to our great benefit. He has tried to limit the range of his thinking by concentrating on the religious values of the Sacraments. But happily he has been unsuccessful in thus hedging himself in. He has been compelled to examine the nature and objective value of the Sacraments ; and we are glad of that, for it is really what he says of the truth expressed in sacrament and of the way in which that truth is expressed that is most interesting in his book. It ought to be said at once that the tone of the book is very attractive because of its spirituality, its humility, and its obvious sincerity.

The plan of the book is to discuss, first, Sacrament generally, and this includes a chapter on grace and personality as well as one on sacrament and magic. The author shows that the Sacraments are our Lord's witnesses to an everlasting gospel. And he then proceeds to deal with Baptism and the Lord's Supper. The book is too full to be summarized, but something may be said of the chapters on the Supper. He distinguishes two aspects or 'stages' of the rite, that in which we witness to

something (the Consecration), and that in which we receive something (the Communion). All the questions that are being discussed at present come up for treatment. One, for example, is that of sacrifice. The Supper is a real sacrifice, not a repetition or prolongation of Calvary, but a witness to it. Calvary has its eternal and therefore ever-active side, and we symbolically represent this eternal act. Another point dealt with is reservation for the purpose of adoration. This is rejected because the Real Presence is there *within the rite*, and not true outside the rite.

There is a curious passage dealing with the question, 'Can a layman celebrate?' The author distinguishes between 'can' and 'may,' *i.e.* between validity and lawfulness. The former belongs to Christ, the latter to us, and as Christ has given a ministry, it is clear that the celebration is to be done by it. No one can read these glowing pages without being deeply impressed and edified, though questions do occasionally intrude themselves.

THE EVANGELICAL PARTY.

Dr. L. P. Jacks is editing a very interesting series of books on different aspects of Christian belief, or systems of belief. It is called 'The Faiths: Varieties of Christian Expression' (a title which Dr. Jacks successfully vindicates in his general preface), and we have already received, and noticed, the first two volumes, Canon Lacey's 'Anglo-Catholic Faith,' and Professor Gardner's 'Modernism in the English Church.' The third volume has now arrived, *The Evangelical Movement in the English Church*, by the Rev. Leonard E. Binns, D.D., Vicar of West Ham (Methuen; 5s. net). It is a far more difficult subject than either of the others. Our main difficulty is that there is really no evangelical party to-day. Many Anglo-Catholics are more evangelical in regard to faith than members of any other school. And there are a great many people who are called Modernists who claim to be thoroughly evangelical. Professor Robertson Smith and Principal Denney were both 'broad' about criticism but were intensely orthodox and evangelical in doctrine. If we take the words in the old sense, the 'evangelical party' was composed of men all of one type, which is represented to-day by the Keswick School, orthodox all round, and not 'liberal' in any sense. The defect of this book is that Dr. Binns is not evangelical in this older sense. He claims to be 'eclectic,' and his book shows that he is what is called a 'liberal evangelical.' It would in a way have been far more useful, from the point of view of the series and its aims, to have got a thoroughgoing man of the type of the late Bishop Moule to write this book.

However, Dr. Binns understands the evangelical standpoint, and shares it in essentials. And he has given us a most satisfactory account of it, both historically and doctrinally. He is by no means a blind partisan. He sees as clearly as any one the defects of the traditional evangelical outlook. It has been too individualistic, too suspicious, too narrow in its attitude to the 'world,' too lacking in a corporate sense. He sees also its strength, its concern for souls, and its insistence on the free access of the soul to God without any priestly mediator. Conversion, sanctification, consecration are the three words that sum up what the older evangelical thought of as the gospel and its fruits. But he held this on the basis of an infallible Bible, and that was the source of his power.

All this Dr. Binns discourses upon with unfailing interest. His book is full of light, and if the 'evangelical party' were represented by him and his standpoint it might face the future with confidence. But how many of the 'evangelicals' (in the older sense) would speak of the story of the Fall as a legend?

THE HEBREW BOOK OF ENOCH.

A very learned work entitled *3 Enoch; or, The Hebrew Book of Enoch*, by Mr. Hugo Odeberg, Ph.D., has just been published at 42s. net by the Cambridge University Press. The complete Hebrew Book of Enoch, which is based on a Bodleian MS., has never been printed before, and fortunately the text is accompanied by a complete translation and an elaborate commentary.

The book carries its readers into a field with which few can pretend to be familiar. It is largely occupied with accounts of the angelic world which involve very elaborate angelological systems. Dr. Odeberg, who carefully traces its literary antecedents, comes to the conclusion that its redaction may be assigned to some date in the third century A.D. The book purports to be a revelation of secrets by Metatron, who is described as having many titles and offices. He is 'the Prince of the Presence,' *i.e.* the angel who has access to the Divine Presence; he is the attendant of the Throne of Glory, the angelic ruler over and judge of all the hosts of angels and angel-princes; he is even described as the 'Little Yahwe.' The interest of this figure is that he is the translated

Enoch, the tiny hint in Gn 5^{24} being expanded in unbelievably fantastic ways until Enoch is transformed into an angel and then promoted into a superior angel-prince, the intermediary through whom the secret doctrine was brought down to men. The book, however, is not all of a piece; in parts of it certain functions of Metatron are divided among different angelic beings, and in places there is even an attack on Metatron, at any rate an attempt to degrade him from his high estate.

The origin of the word Metatron, which is obscure, is learnedly discussed by Dr. Odeberg. It has been derived from the Latin *metator*, connected with *Mithra*, and so on. The derivation which seems to Dr. Odeberg most plausible is μετά + θρόνον, 'the Throne next to the (Divine) Throne,' *i.e.* the second Throne. The conception of Metatron in 3 Enoch is compared with that in the earlier and later mystical literature. The whole discussion is the work of a patient and admirable scholar who has minutely explored a region of speculation in which the later Jewish spirit loved to dwell, but which has little enough to do with the terra firma of the Old Testament. The book is appropriately dedicated to Canon Box, who has done so much to promote the study of Jewish literature.

RELIGIOUS EDUCATION.

The number of books coming from America dealing with religious education shows how acute are the problems facing the people there, and perhaps also the interest being taken in the subject. The favourite point of view at present is the 'project,' an attempt to educate from a concrete situation as starting-point. But some leading minds are taking a wider and more inclusive point of view. Among these is Professor T. G. Soares. His book, *Religious Education* (Cambridge University Press; 12s. 6d. net), is one of the very best we have come across. It seems to contain the final (or at least provisionally final) conclusions of this educator on the nature, methods, and aims of religious education. He discusses, first, the nature of the human material, then the kind of religion with which education is concerned, then the characteristics of the educational process, and finally the experiences of the religious unit in fellowship.

Professor Soares shares the American emphasis on the practical. Education is directed experience, and the methods he suggests are mainly on the lines of the 'Project.' But he is not a slave to this idea, and recognizes the claim of, for example, purely intellectual interests. His book is not entirely theoretical. He has worked out a kind of curriculum for himself in all its details, showing how a child's time should be spent over a week, including Sunday.

There is a gulf between the Professor and his American sympathizers on the one hand, and our educators on the other. He does not want the Bible in the school, or hymns, or prayers, or worship. We do. We do not believe that education is possible except on a religious basis. And if the basis of education is religious we do not see how it can with any reason at all be kept out of school. Moreover, Professor Soares gives the Bible an entirely different place from that which we give it. He says that a systematic study of the Bible ought to wait 'for the high-school age.' Is this our Secondary School age? If so, we over here totally disagree on purely educational grounds. Earlier than high-school age he would not have the Bible at all, apparently, except that we might use its stories as we do those in other literature. We need not argue this out. As a matter of fact our teachers here are entirely, even fiercely, opposed to such an idea.

It will be seen that there is provocative matter in this book. But it is suggestive and in many ways enlightening. It ought to be studied and tested by our educators here. If we do not entirely agree with American methods, or even with their principles, we have something to learn from them. And Professor Soares has put us all in his debt by his able book.

THE SON OF MAN.

The Son of Man, by Emil Ludwig, the well-known biographer of Bismarck, Napoleon, and the Kaiser (Benn; 15s. net), is a disappointment. In the preface we are told 'one who would venture to ascribe to Jesus imaginary sayings and doings should be a person at least equal to Jesus in intuitive power. Chapter and verse in one or more of the Gospels can be given for everything that Jesus is here portrayed as having said or done.' Presumably the author imagines he has been loyal to this canon. But no reader can agree with him. He interprets scenes in the most arbitrary fashion; he reads into Christ's mind, as boy and man and teacher, moods and feelings for which there is no tittle of evidence, often quite fancifully and sometimes unpleasantly enough. We hear now and then of His 'cold pride,' of panic flight, of a temper frayed and broken by the stress of life, and so on.

And the end comes in sheer despair and the sense of utter failure.

Herr Ludwig tells us that he does not understand theology and leaves it untouched, dealing, not with Christ, but simply with Jesus. But whatever you call Him, this is a Figure who, as He said Himself, is a test and touchstone, terribly final, for every one that comes in contact with Him. Frankly, one has to say that He reveals our author as a rather dull soul.

THE SUFFERING OF THE IMPASSIBLE GOD.

The very title of this book—*The Suffering of the Impassible God*, by the Rev. Bertrand R. Brasnett, M.A., B.D. (S.P.C.K.; 7s. 6d.)—is a contradiction in terms. For suffering is just the opposite of impassibility, and yet the title adequately describes the method of the author. He works out his thesis in seven chapters and six appendices, and his thesis is that it is only by combining the truth of both extremes in a higher synthesis that the full truth of this abstruse subject can be fully explicated. Even when we cannot get an intellectual synthesis he would maintain the truth of both views. Somewhat after the Aristotelian manner of arriving at truth, he works out on the one hand the value for religious experience of the idea that God can somehow suffer, and on the other hand the truth in the view that it is impossible that the blessed God can suffer in our sense of the term, and after purging both of their dross he seeks to effect a lusis or solution in a resultant combination. This is the well-known Aristotelian and Hegelian method, although on this particular topic it may be argued that the motive that urged the Church to condemn the Patripassian heresy was furnished by Aristotle's view of God as Thought meditating on its own beatific illumination, rather than from the Scriptures, where God is spoken of in the most frank, anthropomorphic fashion.

The book is purely dogmatic in method—dogmatic in the best sense of the term; but it leaves out history and Scripture. This is surely a loss, however inevitable it may be, and it is particularly felt in the discussion on the Incarnation. The writer says more on Christ's Divine consciousness as an infant than on His sufferings on the Cross. We regret the almost total neglect of the Atonement, surely the crux of this question, for, if God suffers eternally in the sense that Christ suffered once on Calvary, it is difficult to see the purpose of the Incarnation or to answer Anselm's question—*Cur Deus homo?* There is a very fine chapter on the Holy Spirit, and the appendices, where the views of von Hügel, Randles, Hughes, Relton, M'Connell, Hinton, and Mozley are discussed, are on a high level of critical power and spiritual insight. The book is a welcome addition to the literature of one of the most difficult topics in theology and is worthy of great praise for its sustained thinking and reverent spirit.

EUSTATHIUS.

The mind is threatened with bewilderment among the many cross-currents of honest thought, crooked policy, and personal animosities which marked the age of the early Councils. 'Nicæa in reality meant the victory of a mere handful of Bishops who, with the support of the Emperor, had defeated all opposition, had swayed the majority, and had given Christendom a creed after their own liking. The majority of the Bishops of the East, if they were interested in doctrinal questions, came to see that they had signed something which, when they went to Nicæa, they had no intention of signing.' Thus correctly does the Rev. R. V. Sellers, B.D., Vicar of Mytholmroyd, Yorkshire, gauge the situation. He is concerned with revealing *Eustathius of Antioch and his Place in the Early History of Doctrine* (Cambridge University Press; 8s. 6d. net). He is well aware of the faults of his hero whose violence of language against the Eusebians is sometimes extreme, but he shows that the theology of Eustathius is startlingly modern and is well worth study. We receive this excellent monograph with great gratitude.

CHRYSOSTOM.

The life of Chrysostom is one of the obscurest in the annals of the ancient Church. It is difficult to separate fact from mere legend and pious fiction. The main source of reliable information is the Dialogue of Palladius, written about A.D. 408. Mr. P. R. Coleman-Norton, A.M., D.Phil., chose this ancient work as the subject of his thesis for the Doctorate in Philosophy, and now after five years' extra study he has published it—*Palladii Dialogus de Vita S. Joannis Chrysostomi* (Cambridge University Press; 15s. net).

The volume consists of Introduction, a Revised Text with Critical Apparatus, Notes, Appendices, and Indices. We find throughout evidence of real scholarship and mature judgment. We wish that a translation had been included, in order that so

fine a monument of patient and arduous study might have appealed to a far wider circle.

A new book on Darwin needs a good deal to justify it; there are already so many, both biographical and scientific. The main features of *The Evolution of Charles Darwin*, by Professor G. A. Dorsey (Allen & Unwin; 7s. 6d. net), are its unconventionality and its whole-hearted hero-worship. As to the latter the writer says: 'Conceivably no one more benefited mankind and revolutionised human thought.' As to the former feature, we have the titles of the chapters, such as 'He married his cousin, and lived happily ever after,' and 'What he saw astounded the world,' not to speak of the conversational style of the writing.

Those who know little or nothing about Darwin, however, will find in Professor Dorsey's book a good picture of the man and the scientist. The author knows and loves his subject, and he selects and arranges in a very interesting fashion much of what has been revealed to us of Darwin by himself and others. We are brought into contact with a character rare in its beautiful simplicity and purity. We see his intense and persistent curiosity leading from one field to another. We rejoice with him in his happy home-life, and follow eagerly his progress from stage to stage of discovery and speculation. It is a fine story, and it is told well here by a writer who has a distinct gift of vision. It is a pity that he is subject to such marked prejudices. These, however, will not do a reader any harm, and may even amuse him.

We have no hesitation in recommending a volume of Sermons edited by Sir James Marchant. The names of the contributors are a sufficient guarantee. They are The Archbishop of Armagh, Very Rev. Geo. H. Morrison, Rev. A. E. Garvie, The Bishop of Winchester, Rev. R. J. Campbell, Miss A. Maude Royden, Rev. W. E. Orchard, Rev. J. Scott Lidgett, The Bishop of London, Rev. F. B. Meyer, Very Rev. W. R. Inge, Rev. H. Wheeler Robinson, The Bishop of Gloucester, Rev. P. N. Waggett, Rev. John A. Hutton, Rev. H. R. L. Sheppard, Rev. Studdert Kennedy, Rev. L. P. Jacks, Rev. F. W. Norwood, and the Rev. James Moffatt. But there is a second source of attraction in this volume. The title gives it—*If I had only One Sermon to preach* (Cassell; 7s. 6d. net). These twenty ministers are here preaching their *one* sermon. We have here, as we would expect, the central verities of the Faith—love and the Cross of Christ, God's purpose for man, the eternal values and the hope of immortality.

A revised and enlarged edition of the Rev. T. H. Walker's *Echoes and Memories* (David J. Clark, Cadogan Street, Glasgow; 5s. net) will be welcomed by all who are familiar with Mr. Walker's racy and impressionistic style. In the course of his long ministry and extensive travels he has come into more or less intimate contact with many men and women who have affected the religious thought of our time; and in this semi-autobiographical sketch there are interesting reminiscences of James Morison, John and Edward Caird, Parker, Spurgeon, Jowett, J. P. Struthers, Lord Blythswood, and many others. The sketches are enlivened by anecdotes, and these lively pages reflect many aspects of the religious and social life of the last half-century.

A volume of sermons for the Sacraments of the Eucharist and of Baptism has been published by the Rev. William Ross, B.D. The title is *Till He Come* (T. & T. Clark). The price is the low one of 5s. Mr. Ross is a minister of the United Free Church of Scotland, and the Sermons are arranged to suit the custom of Presbyterian churches at Communion seasons—before the Table, at the Table, and after the Table. They will be found most helpful in those churches where Communion seasons are rare, and where the strain of preparing for great occasions is severe. But there is something suggestive in them for all denominations. And that the thought is uncommon, may be seen by looking at the Christian Year, the Eleventh Sunday after Trinity, where we give a sermon of Mr. Ross's, in shortened form, taken from the Epistle for that day.

Those who have read that fascinating book, 'The Moslem World in Revolution,' will welcome another from the same pen. The Rev. W. Wilson Cash, D.S.O., has made a profound study of the religious situation in the Near East, and is qualified by personal experience to speak with authority on everything Muhammadan. He has now published *The Expansion of Islam* (Edinburgh House Press; 3s. 6d. net), in which he surveys the history of the faith, the character of its founder, its institutions, and inner genius. All this forms the basis of a penetrating discussion of the present position and prospects of Islam. Mr. Cash is far from thinking

that the present upheaval presages the final overthrow of Islam. 'The Christian Church, however, is challenged to show what Christianity has to offer that a Moslem cannot find in Islam. . . . History shows that the two bodies have understood one another best when they have frankly confessed that each has something to contribute to the other. . . . The Christian line of approach to Islam must be one of respect, not of superiority. . . . Yet the fact remains that Christ has been the inspiration of all that is best and noblest in life. When, therefore, the Moslem world challenges us to show what Christianity has to offer we point with all confidence to Christ, the Hope of the world—to Him who said, with a wealth of sympathetic understanding hitherto unknown, "Come unto ME all ye that labour and are heavy laden, and I will give you rest."'

Sir Arthur Keith recently caused a flutter in certain circles by his pronouncements on evolution. It was not so much his declaration that it was scientifically provable that man was a product of evolution as the moral and spiritual consequences he seemed to regard as necessarily flowing from that position that gave prominence to his utterance. These conclusions were so negative that it is difficult to see how, holding them, the eternal values of life can be conserved—save as a nebulous fancy without real basis. Mr. J. Parton Milum, B.Sc., Ph.D., in *Evolution and the Spirit of Man* (Epworth Press; 7s. 6d. net), deals with this whole subject in all its aspects. The scientific data are gathered from every relevant field—embryology, anthropology, archæology, and biology are all made to yield their contribution—and this is done with up-to-date knowledge. In the light of these facts the author endeavours to show that man is unique though related to all life, that his evolution has been along a line peculiar to man himself, and that the resultant is a being who, on mental, moral, and spiritual grounds, stands in a category alone.

The book is timely. The author has done his work well, and many will read him with interest and profit. There is a liveliness about his style which will make it easier for the reader to pursue his argument, although now and then this liveliness, as it appears to us, is in danger of becoming somewhat rollicking. We do not feel happy reading a sentence like the following about the birth in Bethlehem: 'It is not overdrawing the narrative to say that the very stars twinkled with the humour of God when He got Himself born in a stable at Bethlehem.' This may rouse a kind of interest, but we feel the author would improve if he resisted the temptation to put the matter as he does. But in spite of numerous instances of this kind we have here a deeply interesting book on a serious topic, handled with knowledge, vision, and enthusiasm; and it will banish from shaken minds any fears that evolution destroys man's unique position, and convince them that it is possible to be an evolutionist and be yet a moralist and a Christian.

A republication of *The Spiritual Guide of de Molinos* (Hodder & Stoughton; 6s. net) will be welcome to many. It is introduced by a pleasant essay from the hands of Mr. Dugald Macfadyen in which the nature and method of mysticism are briefly outlined and the place of de Molinos indicated. The 'Spiritual Guide' itself is so well known that nothing need be said except to note its appearance in a delightful form both as to print and binding. If in this form it attracts many readers, so much the better for the life of the Church and of religion.

Of the importance of Tertullian for the theology of the West most of our readers, we presume, have some idea. To many, however, it will be a revelation to have set before them so cogently as the Rev. James Morgan, M.A., B.D., has done just how many of the prevailing ideas and emphases of Western theology are traceable to the great African Bishop. *The Importance of Tertullian in the Development of Christian Dogma* (Kegan Paul; 7s. 6d. net) is an ably done piece of work which we warmly commend.

The Ingersoll Lectures at Harvard University have produced several valuable little books. The subject is Immortality, and writers of very varied schools, from Kirsopp Lake to H. E. Fosdick, have made their contributions. The latest volume is by Herr Gustav Krüger, Professor of Church History in the University of Giessen, and the title is *The Immortality of Man*, according to the views of the men of the Enlightenment (Milford; 4s. 6d. net). The lecture is a fascinating historical account of the development of opinion on this great subject. Hume, Kant, Spinoza, Schleiermacher, all appear in this mood, and the style is so easy and the thought so simple and direct that it is an unalloyed pleasure to read.

While Mary Slessor was doing her rough, pioneering work in Calabar, another saintly woman, of very different constitution and character, was

labouring in the Ibo country, a hundred and fifty miles to the west. Gentle, refined, and methodical in her ways, she did a great work among the women and girls of West Africa during a period of thirty-three years. Her life-story has been briefly written by the Rev. G. T. Basen, M.A., Litt.D., under the title *Edith Warner of the Niger* (Seeley, Service; 3s. 6d. net). It is the simple, yet inspiring record of a fragrant Christian life.

We cannot praise too highly the admirable enterprise of the Society for Promoting Christian Knowledge in their series of 'Texts for Students.' No. 43 is Cyprian's *De Unitate Ecclesiæ*—Introduction, Text, Translation, and Notes. It was entrusted to Mr. E. H. Blakeney, M.A., and has been adequately edited. The price is only 2s. 6d.

There is a peculiar fascination in books that are first-hand, and especially in the realm of history. And here is one: *English Preachers and Preaching, 1640–1670: A Secular Study*, by Caroline Francis Richardson (S.P.C.K.; 10s. 6d.). The book comes from New Orleans, and is printed in the United States. It is a study of the preachers and of preaching in the seventeenth century, made from original documents, which are quoted frequently. The bibliography occupies twenty-five pages and the index twenty-eight. We have all sorts of quaint facts about preaching, sermons, sermon preparation, church-going habits, hobbies, and activities of preachers outside their pulpit, the payment of ministers, sermon helps, and hosts of other interesting matters. Preachers (at least some) needed pabulum, as they do now. Some even 'borrowed' their sermons. The popular style was memorized discourse. The pay was small, £40 a year on an average. Many clergymen were human enough to have secular interests, like music, poetry, astrology, and antiquities. But the most striking thing about that sermon-ridden age was the thirst for preaching. Lawrence Chadderton once concluded a sermon that had lasted two hours with the assurance that he did not wish to trespass on the patience of his audience. 'Whereupon all the auditory cried out, "For God's sake, sir, go on, go on."'

S. François De Sales, by Mr. E. K. Sanders (S.P.C.K.; 12s.), is an entirely competent bit of work. The subject is a rich and many-sided one—the deeply religious nature of the man, the strength of will, always courageous if sometimes calmly blind to others' point of view, the uncanny knowledge of those queer hearts of ours even in their more shadowy places, the success as a missioner among the Calvinists, the intrepid bishop, the popular preacher, the writer of the letters and the famous spiritual books, the saintly soul—there surely is enough to fire a biographer and to set readers' hearts ablaze. And yet, somehow one is never thrilled, lays down the book with an unhappy feeling that St. François was a smaller man than one had thought. Why that should be it is not easy to make clear, for the writer is whole-hearted in admiration, even a little indiscriminating in praise. Yet the book does not storm the heart, nor grip the interest closely, is perhaps just a little ordinary, but quite competent.

Mr. Bertrand Russell is a brilliant and provocative writer, whose eminence as a mathematical physicist has given undue influence to his views on ethics and religion. In publishing 'Why I am not a Christian' he has definitely challenged criticism, and now a powerful and, as many will feel, an adequate answer has been issued by Mr. H. G. Wood, M.A., under the title *Why Mr. Bertrand Russell is not a Christian* (S.C.M.; 4s. net). Mr. Wood writes with great force and vigour. He has a competent knowledge of Bertrand Russell's philosophy, and among the weapons of his armoury not the least effective are his flashes of wit. The general line of his argument is that Mr. Russell 'rejects Christianity without understanding either the real strength or the more serious difficulties of the Christian position,' that 'he has a very imperfect acquaintance with the history either of the Christian Church or of European morals,' and that 'he is satisfied with a trivial estimate of Jesus based on conventional and superficial judgments.'

Of all matters that are before the Church at present perhaps the most important in one aspect is the training of its ministers. There is general agreement that in certain respects that training is defective. It has been in the past too intellectual and not sufficiently directed to practical usefulness. This applies to all the churches. But in one way the Church of England feels the defect most because its ministers are charged with pastoral duties that do not fall to the lot of other churches. And the well-known author of 'Psychology and the Christian Life,' Canon T. W. Pym, has set himself to remedy this defect so far as mere book help can go. His lectures are called *Spiritual Direction*, and he describes them as 'An Essay in Pastoral Theology in the Light of Present Needs' (S.C.M.; 5s. net).

The main object of the book is to help ministers to deal with individual souls, and particularly in the matter of confession. There is a great deal of wisdom in these pages, and it is happily wisdom that can be absorbed and put in practice. We might summarize the contents somewhat as follows. Remember the differences in people's religious nature, confession is not for everybody. But if you are to be a father in God, be accessible, be thorough, be open-eyed. Don't seek dominance. Get your remedy for an evil by suggestion, not dictation. These are some of the maxims that are developed in a book specially suitable for priests but not without its value for others, including laymen.

The Resurrection Appearances of Jesus.

By the Reverend A. T. Cadoux, B.A., D.D., Glasgow.

One of the most indubitable and extraordinary facts of ancient history is that certain Jews of the first century accepted a crucified Man as the Messiah of God. This fact witnesses the unique impressiveness of the Man in a way that concurs with what has been transmitted to us of His words and acts. But if we listen to the witnesses themselves, we have to acknowledge that the supreme wisdom and goodness of Jesus were not the only factors in their belief that He was the Christ. They grounded their faith not only on what they had experienced of His life and death, but on certain experiences after His death in which they were sure that they saw Him again and heard Him speak to them.

These things are indubitable, but when we ask what was the precise nature of the Resurrection experiences, it is not easy to be agreed upon a reply. The difficulties attending the attempt to harmonize the various gospel accounts of the Resurrection and the equally great difficulties intrinsic in each of them are too obvious to need emphasis. It evidently involves something supernormal, but it concerns a realm whose norms are unknown to us. Nor does it help to say that what is to us supernormal must be expected from a unique personality; because the Resurrection appearances are not repeated, so that we have no right to say that they are normal to the risen Christ. If, on the other hand, we say, as apparently we should, that these appearances were supernormal as necessary to meet the unique need of His followers immediately after His death, then their exact nature does not greatly concern us. What is important is that these experiences broke through the Jewish prejudice that would otherwise have left Jesus' truth of God in the grave.

Many modern Christians find that they can no longer hold the belief that Jesus rose bodily from the grave, and took to heaven the very body that hung upon the Cross. That which can pass through closed doors cannot be said to be a human body in any sense intelligible to us. The difficulty is enhanced by the Ascension. What was not an impossible idea to the Jew, with his notion of a flat earth and overlying heaven, becomes grotesque to us. And another objection to this conception is that it makes the Resurrection precisely the sort of sign that Jesus condemned: it is taken as an act of God's power accrediting spiritual truth. But we have to acknowledge that it is precisely so that the first disciples, according to the early chapters of Acts, seem to have taken it. It was to them a miracle by which God proved that Jesus, though crucified, was Messiah. And all the gospel accounts emphasize the empty grave, which has no significance except for corporal resurrection, though, of course, this may reflect the mind of the generation that wrote the Gospels rather than that of the Apostles themselves. But if the Apostles looked on the Resurrection as a sign, it does not follow that they were right in doing so; for they frequently misunderstood Jesus. Nor may we argue that the results prove the correctness of their understanding on this point; for one of the most significant things in Christianity is Jesus' power to work through men who only partially understand Him.

Many therefore to-day believe that Jesus appeared after death not in 'the flesh' but in a glorified or heavenly body. And their claim is supported in part, at least, by our earliest and best witness, Paul, who in detailing the evidence (1 Co 15^{3-8}) does not mention the empty tomb. It is perhaps beside the point to ask whether the body in which Jesus died was transformed, or whether the body in which He appeared was normal to His