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among other duties acted as private court-chaplains? Solomon (1 K 8) at the dedication of the Temple himself offered the great prayer, blessed all the congregation, hallowed the altar-court, and offered sacrifice (see also 9²⁵). Later kings, such as Jeroboam in the northern kingdom (12^{32, 39}) and Ahaz in the southern (2 K 16^{12, 13}), personally offered sacrifices upon their temple-altars. And not only kings offered sacrifice. At the more impromptu altars, and perhaps at most high places, it would seem that the lay-offerer was himself the sacrificer [note the quotation from Curtiss in Article 4], as witness Gideon and many another.

Apart from the stories of two individual Levites in Jg 17-20, there are in Judges, Samuel, and Kings only three references to 'the Levites' (note the plural), and all three (1 S 6¹⁵, 2 S 15²⁴, 1 K 8⁴) bear clear marks of being editorial additions (as may be seen in any modern commentary). There is a long section of nearly ten chapters in Joshua (13¹⁵⁻²²) which refers twelve times to 'the Levites' as though they were a distinct order from the priests, but the many indisputable examples of a priestly writer's phraseology in these chapters clearly show that they are post-exilic. The earlier prophets—Amos, Hosea, Micah, and the Isaiah of history—make not one single reference to the Levites. On the other hand, both these prophets and the writers of Samuel and Kings make frequent reference to priests (ninety-five times of priests at Shiloh, Nob, or Jerusalem, and thirty-five times of priests of high places). We shall see in Article 4 what were the specific duties of the priests, as distinguished from the layman, in the earlier days.

To sum up, we find in this first period (1) many altars, (2) numerous sanctuaries, (3) sacrifices (burnt-offerings, peace-offerings, and occasionally gifts (*minḥah*)), and (4) laymen, as well as priests, freely ministering at the altars.

II. We come now to the period which centres in King Josiah's reformation.

When Samaria fell, and Israel went into captivity, Judah alone remained, and the field was left clear

for Jerusalem and its Temple. Isaiah pointed the moral. Jehovah had shown His predilection for Zion, and Isaiah's contemporaries naturally understood His words about the city as glorifying the Temple. Jeremiah's words in 7⁴⁻¹⁴ about the slogan 'The temple of Jehovah' seem to show this (cf. Mic 1⁵). Yet other sanctuaries still subsisted alongside the royal sanctuary. Hezekiah apparently tried to abolish them (2 K 18^{4, 22}), but with no permanent result, for a terrible reaction followed; and when Josiah came to the throne in 639 B.C. the high places were in full use, and the type of worship even in the Temple at Jerusalem was so low that immoralities seem to have been the customary concomitants of the ritual (2 K 23⁷). Jeremiah's early prophecies confirm this (2²⁸, as many gods as cities; 2²⁷ 3⁹, stocks and stones; 2²⁰ 3^{6, 13}, upon every high mountain and under every green tree). Looked at from the viewpoint of a later age the Baalim of Jer 2²⁸, Hos 2¹³, etc., seem to be purely heathenish, but, judging by Hos 2^{16, 17}, it is much more probable that the local images or Baals were popularly identified with Jehovah.

But in the eighteenth year of Josiah a great change came (2 K 22-23). 'A book of the law' is discovered. Kings, priests, and prophets under its influence make common cause. A radical reformation is set on foot (2 K 23¹⁻¹⁵; the extension to the cities of Samaria, and indeed vv. 16-20 may be due to a later hand). The keynote of this reformation was *centralization*—one altar at one central sanctuary served by Jerusalem priests only. The bulk at least of the priests of the high places had to content themselves with admission to a subordinate share in the services at the Temple (2 K 23⁹). (See period III. sect. 4.)

It would seem as though the effect of the reformation was short-lived. Ezekiel (6³⁻⁶) speaks of high places and altars, sun-images and idols, upon the mountains of Israel, and (8) describes the idolatrous practices in the Temple itself. But, as we shall see in dealing with the next period, the ideal of a central sanctuary was not lost.

Literature.

LOCALIZING THE DIVINE.

A BOOK of extraordinary interest and value from every point of view has been written by the Rev. A. C. Bouquet, D.D., *The Real Presence; or, The*

Localization in Cultus of the Divine Presence (Cambridge University Press; 4s. net). Why do men localize the Deity? Is it wrong? Is iconoclasm or idolatry the right attitude? Or is one as good as the other? Should the cultus of a localized

presence be tolerated? Are we to posit two equally permissible types of worshippers? These are some of the questions suggested by this most suggestive book. Dr. Bouquet points out that the Puritan attitude on the subject goes back to the prophets of the Old Testament. Muhammad got his iconoclastic attitude from them or at least from the Semitic desire for imageless worship. The most interesting part of the book, however, is the discussion of the psychological roots of the tendency to localize Divine realities. It is impossible to ignore the fact that, alike in East and West, this tendency is always creeping in. And perhaps the most valuable thing Dr. Bouquet has to say is his discussion of what is valid localization and what invalid. Roughly, his conclusion is this. So long as any material object is recognized as remaining in its natural substance, there can be no harm in using it as the vehicle of meaning. The harm only occurs when the acquisition of meaning is believed to alter the atomic structure or composition of the material object. The application of this to the Eucharist is obvious. Transubstantiation is an example of the invalid localization tendency. And this was due, Dr. Bouquet thinks, to two causes: (1) the primitive exegesis of the New Testament, and (2) pressure from without of Gentile beliefs concerning the nature of consecrated food.

Dr. Bouquet's own conclusion is that localized cultus of the kind that is illustrated in the doctrine of Transubstantiation lies completely outside the intention of our Lord and of the line of the prophets of which He is obviously the crown. Such practices as depend on the idea of a definitely restricted presence, which is so closely tied to a material thing as in some way to interfere with its physical nature, belong to the religious twilight of mankind. In other words, they are foreign to the religion of the New Testament. Whether one agrees with these conclusions or disagrees, this book is a very valuable contribution to the whole subject of the true nature of worship and its legitimate vehicles.

THREE SETS OF TEACHINGS.

The only quarrel we have with *Understanding the Apostles' Creed* (Macmillan), by Professor Donald McFayden, Ph.D., of Washington University, St. Louis, is that the title of the work might have been more happily chosen. For the work contains an examination from the historical standpoint of three sets of teachings: the teaching of Primitive Christianity, the teaching of the Old Roman Symbol in which in the second century the primitive

Christian gospel was formulated, and the additions to the Old Roman Symbol displayed in the Creed compiled some six centuries later and known as the Apostles' Creed. Moreover, there are chapters on 'The Creed and Science' and 'The Authority of Creeds.' The book certainly enables the reader to understand the Apostles' Creed, but the title hardly prepares him for the richness and variety of the contents.

The historical expert would doubtless be inclined to traverse many of Dr. McFayden's judgments and to call for his sources and authorities, but Dr. McFayden writes for the general reader, and the general reader receives from him, in our opinion, wise and clear guidance over some of the difficult places of the early history of our religion.

The chief point that Dr. McFayden would make is that while Christianity was the outgrowth of a life and character, Hellenistic religion was the outgrowth of a theory of human nature and of the world, and that the purpose of the Old Roman Symbol, which reduces the Apostolic teaching to a fixed formula, was in the first instance to safeguard the Church against a complete Hellenization.

A modern touch is given to the interpretation of the Old Roman Symbol by the remark, not intended as disparagement, that it is a Fundamentalist document, whose aim is to exclude Hellenistic ideas from the Church—Fundamentalism being well defined as 'the effort to perpetuate the Christian life of the past by resisting any change in the ideas by which the saints of the past were inspired.' Such a blind conservatism has its value in a time when the religious foundation of men's lives appears to be threatened, but it rests upon the fallacy that to show any part of the Church's teaching to be erroneous is necessarily to shake men's confidence in the whole.

JESUS AND THE PHARISEES.

Jesus and the Pharisees, by Donald W. Riddle (Cambridge University Press; 10s. net), is a painstaking and scholarly work. Whatever may be thought of the conclusions reached, it must be cordially admitted that here is a fresh and suggestive study of the social background of the Early Church. Briefly, the writer's thesis is that the Gospel record of the opposition between Jesus and the Pharisees is quite unhistorical. 'Modern scholarship has made it possible to know the Pharisees in their history immediately antedating Jesus, in their rise and flourishing, and in their accomplishments in the preservation of the spiritual

values of Judaism, as the Jewish people were harassed by an unfriendly political environment. They are shown in their essential character as pious, spiritually minded persons whose main purpose in life was to increase the degree to which God's teaching was practised in the lives of his people. . . . As, then, the Pharisees are known by modern scholarship, and as modern scholarship understands Jesus, the piety of the Pharisees and the Jewishness of Jesus are found to be friendly rather than antipathetic.' The Gospel picture of the Pharisees and of their antagonism is a creation of the Gentile Church, which was continually pressed by the necessity of vindicating its difference from Judaism and its superiority as a way of life. The writer seems with great *naïveté* to assume throughout that every individual Pharisee was a living exemplar of all that was noblest in the Jewish faith. On this hypothesis one feels that certain grave questions are left unanswered. Why was Jesus rejected by the Jews? Why was He crucified? And, indeed, if the Gospel narratives are so untrustworthy, do we know anything at all about the historic Jesus?

PAGANISM IN OUR CHRISTIANITY.

Mr. Arthur Weigall, who is known as a distinguished Egyptologist, has ventured into a new region in a book which has created a good deal of interest and discussion and is itself a portent of some significance. The book is entitled *The Paganism in our Christianity* (Hutchinson; 7s. 6d. net), and it is such a mixture of truth and error, of earnest religious intention and sublime self-confidence that it alternately arouses sympathy and irritation. The writer professes to speak for the modern educated layman and to express his distrust of much that passes for Christianity. And the main purpose of the book is to free the real Christian religion (which is to be found in the authentic deeds and words of Jesus) from the accretions which were added to it by the early Christian interpretations, and especially from the influence of the pagan environment in which Christianity grew up. The worship of ancient gods has never died out, and in places of Christian worship to-day we still unwittingly maintain it, and solemnly recite the myths of heathendom. And the only hope for the Church to-day is a whole-hearted movement back to the real Jesus, so that Christianity may be understood to lie in frank obedience to the historic Master.

This sounds a somewhat familiar strain. But it

is not, as one hastily surmises, simply a plea for a Unitarian Christianity. Mr. Weigall believes in his own way in the Divinity of Christ. He is at least 'mentally Divine.' The Divine mind of Jesus may well be regarded as 'a finite and earthly manifestation of the infinite and eternally potential dynamic of deity.'

This is quoted in justice to the writer. It is his nearest approach to 'theology,' which is generally taboo for him. He is not any more in love with Protestant than he is with Romanist. Roman practices and devotions are due to paganism of course, but so is Protestant theology. And the whole book is devoted to the demonstration of this thesis. The doctrine of the Atonement, for example, is identified with the popular bloody substitutionary theory which is traced to the reeking altars of heathendom. And much of the Apostolic interpretation of the work of Jesus goes the same way.

The faults of the book are obvious. One is its assumption of knowledge of critical results. St. Mark is dated 'from 70 A.D. to 100,' St. Luke 'about 100 A.D.,' St. Matthew 'from 100 to 110,' and Acts 'from A.D. 80 to 100.' And these dates are given as the conclusion of criticism. About the Gospel of St. Matthew, for instance, we read that 'it is generally agreed that it was compiled between A.D. 100 and 110.' Another natural error is the confusion of parallels with sources. Something that has been practised in heathendom may be only an expression of that deep-lying instinct which has been satisfied by something God has done for man. And, finally, in this book as in others which have seen the light in recent times there is a strong tendency to arbitrary judgments. The writer is perfectly honest and believes himself to be deciding on grounds of evidence, but, in some cases at least, he is really deciding on preconceived prejudices.

When all has been said, however, this book has a value of its own, and its plea for a simple Christianity will find an echo in many minds. Its bias may be forgotten if this positive aim is achieved.

THE ARMENIAN TRAGEDY.

It is more than thirty years since the Norwegian explorer Fridtjof Nansen first attracted the attention of the world by his well-nigh successful attempt to reach the North Pole. His remarkable narrative of his adventures in the bold attempt to reach the Pole had a world-wide circulation, and thousands crowded to see and hear the man who had been 'Farthest North' up to that time. As the official

representative of the League of Nations, Dr. Nansen was sent into the heart of Armenia as the head of a Commission appointed to see what could be done for the relief of the most cruelly persecuted race on the face of the earth. For the sake of a people who have displayed the most marvellous and tenacious vitality throughout the terrible vicissitudes of massacre and appalling savagery continued down to recent years, we could wish that Dr. Nansen's present volume, *Armenia and the Near East* (Allen & Unwin; 15s. net), had as wide a circulation as had his 'Farthest North.' His story ends, alas! on the note of tragedy: 'Woe to the Armenians, that they were ever drawn into European politics! It would have been better for them if the name of Armenia had never been uttered by any European diplomatist.' 'But,' he adds, 'the Armenian people have never abandoned hope; they have gone on bravely working, and waiting . . . waiting year after year. They are waiting still.' Dr. Nansen writes from a perfervid sympathy with this persecuted race. Moreover, he writes with a graphic and eloquent pen. His descriptions are always vivid of this most picturesque country over which the snow-clad peaks of Mount Ararat stand sentinels, with its fertile valleys that may have been 'the Garden of Eden,' its noble rivers, its arid wastes that need only irrigation and cultivation, its pestilential swamps that only need drainage to make them fit to be the dwelling-place of a far larger and prosperous population. But 'the nations of Europe and the statesmen of Europe are tired of the everlasting Armenian question.'

A Course of Study on the Church intended for young people of High School age has been prepared by Mr. John Leslie Lobingier. It is called *Our Church*, and is published in America by the University of Chicago Press, and here by the Cambridge University Press (3s. 6d. net). It is very well done, and should be found useful for Bible Classes and Study Circles. There are questions for discussion at the end of each chapter and a list of books worth reading.

The Grace of God and a World Religion, by Mr. Thomas Phillips, B.A. (Carey Press; 3s. 6d. net), is a book which from a somewhat dubious beginning runs a course of great excellence. 'To discover the religion we want,' says the writer, 'we must examine the religion and the religions we have. . . . So let all religions pool their experience in the hope

that out of groping and seeking together we may discover the vital core, the something which meets the needs of the world.' This seems clearly to point in the direction of a colourless eclecticism such as is popular in certain quarters, and has even infected some Christian missionaries in the East, leading them to the insane attempt to commend the gospel to the Buddhist and the Hindu by omission of the name of Christ. As we read on, however, we find that Mr. Phillips is far removed from this mind. He is wholly convinced that Christ is the desire of all nations and the fulfilment of all that is highest and best in the religious aspirations of mankind. He supports this thesis from a wide knowledge of the religions of the East, and his book is in reality a powerful Christian apologetic illustrated and confirmed from the realms of comparative religion.

It should be noted that *The Christian World Pulpit* is now published by The Christian World Ltd., Clock House, 7 Arundel Street, W.C. 2 (7s. 6d. net). But though there is a change in the publishers, there is no change in the high standard of the matter nor in the amount and variety of it. The new volume is the one hundred and thirteenth (January to June, 1928). The contributor who is most often represented is Dean Inge, with seven sermons. Then follow Dr. W. E. Orchard and Dr. Horton, with six each; Bishop Gore and Dr. Herbert A. Gray, with four each; and Sir Oliver Lodge and Dr. Richard Roberts, with three each. Under 'The Christian Year' you will find quoted in shortened form one of Dean Inge's sermons.

Long before Canon Sell had begun the series of popular commentaries on the Old Testament which have been noticed from time to time in these pages, he was well known as an authority on Islam. To this theme he has returned in his latest volume *Studies in Islam* (Church Missionary Society; 6s.). The topics here treated are Mysticism in Islam, The Shi'ahs, The Fatimid Khalifate, Babism, The Darwishes, The Qur'an. Two things strike one forcibly in these essays—an intimate acquaintance with the spirit of Islam in its various manifestations and developments, and a no less intimate acquaintance with its history. Through that tortuous labyrinth Canon Sell threads his way unerringly; and where the discussion demands it, he can bring the history right down to our own day. Indeed, the book owes part of its fascination to this vivid apprehension of the present as well as the historical place of Islam. The chapters on Mysticism and

Babiism will be of special interest to the student of religion, while that on the Qur'an has much to suggest to the student of literary criticism as well. It is reassuring to hear from Canon Sell, who even in such a book cannot lose sight of missionary interests, that the onward march of Islam has been arrested in Central Africa by the establishment of the great Christian kingdom of Uganda. On another page, however, he utters the ominous warning that 'the Muslim advance in Africa has been so constant and so rapid that the speedy evangelisation of the pagan races there is the most urgent work, which the Church is now invited to enter upon. If it is not done without delay, many tribes will be almost irretrievably lost, for the teeming millions of Africa will have entered into the fold of Islam.'

The story of the spread of Christianity eastward through Asia in the early centuries of our era is practically unknown in the West. Some account of it, of course, is given in the larger Church Histories, notably Neander, but these are not readily accessible to the general reader. Now, however, an admirable history of the whole movement has been published under the title of *Nestorian Missionary Enterprise*, by the Rev. John Stewart, M.A., Ph.D. (T. & T. Clark; 8s. net). It is an amazing record of a Church on fire with missionary zeal, which spread the gospel from the Tigris to China, and from Lake Baikal in the north to Cape Comorin in the south. The history of later centuries is a long-drawn tragedy of gradual spiritual decay and of barbarous persecutions, till the last remnants of a once great Church disappear in a sea of blood. Dr. Stewart has done his work with great care and thoroughness. For his information he has gone to the *fontes*, and his judgments will have to be reckoned with. Of special interest are his full and scholarly discussions of the Hsi-an-fu monument and of the Krishna myth.

The best kind of apologetic for any religion is its fruits. This is the general idea in *Christianity in Action*, by Professor W. F. Lofthouse, D.D. (Epworth Press; 2s. 6d. net). 'If the disciples of Christ cannot be recognized when sitting at home round the fire, or doing the marketing or the house work, or running a business, composing disputes, playing games and making a living, they will, by most people, never be recognized at all. The Christianity that will gain and hold adherents is Christianity in action. Hence these brief studies.' That is a fair statement of the purpose of the book

and also a summary of its contents. The writer follows the Christian into every sphere of life and shows what Christianity means in practice. The Home, the School, Adolescence, Friendship, the Workshop, the Office, the Labour Question, Games, Public Life, Racial Problems—in all these spheres we have the question posed and answered, 'What does Christianity *mean* in this matter, and what does its application involve?' It would be easy to be platitudinous on such subjects, but in this book there is some virile thinking, and on all the matters dealt with there is sound guidance given. The book might suggest an excellent course of sermons or of Bible Class addresses, and there is good material provided.

World Loyalty, by Mr. Maxwell Garnett, C.B.E., Sc.D. (Epworth Press; 2s. 6d. net), is the third annual lecture delivered under the auspices of the Beckly Social Service Lectureship, and it maintains the high standard set by the two previous lecturers. Dr. Garnett, as befits the secretary of the League of Nations Union, has chosen to treat of the sublimation of patriotism into a spirit of loyalty to a world-order. He proceeds in a closely knit argument to show the links which bind individuals together in ever-widening social circles, and he analyses the psychological qualities necessary to the firm consolidation of mankind in one universal brotherhood. It is a thoughtful and weighty contribution to a great subject.

The Rev. C. Lattey, S.J., M.A., New Testament Professor at Heythrop College, Chipping Norton, Oxon., is a diligent author and editor. His most recent work, *Readings in First Corinthians* (Herder Book Co.; 6s. net), consists of about a score of papers republished from the 'Farm Street Calendar.' In these he seeks to promote the quiet and thoughtful reading of this Epistle by providing guidance to its meaning and interpretation. The papers are simple, clear, and popular in style and should achieve their aim. That the author is a Roman Catholic we are not allowed to forget, but most Protestant readers will be undisturbed by his polemical zeal and will smile tolerantly when they find the Reformation described as the Great Desertion, Protestants as ecclesiastical Bolsheviks, the Real Presence in Protestantism as sometimes the Real Absence, and even when it is soberly affirmed that Protestantism has annihilated the religious life. On the question of the relation of woman to the Church, Father Lattey's bias is very evident. In one breath he tells us that Protestantism 'nearly

succeeded in putting woman out of action altogether so far as religious activity is concerned.' In the next, remembering that in certain branches of Protestantism women are being admitted to the ministry, he adds, 'At the present time, it is true, the Protestants are ready to admit her to well-nigh everything, but that is because they are losing belief in the ministry itself; their willingness is a result, not of principle, but of the absence of principle.'

Mr. Gwilym O. Griffith's *St. Paul's Life of Christ* is now included in Messrs. Hodder & Stoughton's 'People's Library.' And the price of this edition is only two shillings and sixpence.

For some considerable time the Rev. G. H. Lunn, M.A., has contributed to 'The Christian' a series of 'Letters to Learners' in which are given counsels on matters of faith and conduct. A number of these letters are now issued under the title *In the School of Christ* (Morgan & Scott; 3s. 6d. net). They are well worthy of being put together in this more permanent form. The writer, handling so wide a variety of topics as he does, will not expect his readers to agree with him on all points. He manifests a tendency to treat all parts of Scripture as of equal authority, and his counsels are characterized by a strong, perhaps one should say a healthy, bias towards the Puritan view of life. But he is always sincere, devout, scriptural, and well worth reading.

The Life of Victory, by the Rev. Louis C. Parkinson, M.A. (Morgan & Scott; 2s. 6d. net), contains a series of 'talks to young Christians,' dealing with the assurance of salvation and the culture of the inner life. They are written in a deeply earnest and evangelical spirit, are very simple and pointed in their teaching, and are brightened by a number of illustrations.

It is difficult to know what to make of the narratives (produced in such numbers) of communications with spirits in the 'other world.' They are very sincere and have complete conviction behind them. And there is no doubt that if such communications were received at their face value they would have a tremendous influence on the belief in a future state. Mr. F. W. H. Myers wrote on this point: 'I venture now upon a bold saying: for I predict that in consequence of the new evidence, all reasonable men a century hence will believe in the Resurrection of Christ, whereas, in default of

the new evidence no reasonable man, a century hence, would have believed it.' And so we naturally look with some sympathy on the efforts of those who are striving to prove communication as a scientific fact. The Rev. John Lamond, D.D., in *Miracles in Modern Life* (Simpkin, Marshall; 3s. 6d. net) has given his own experience, and it is certainly striking. Take these facts. His brother, speaking through a medium, called him by a name by which he was known as a boy, and which the medium certainly did not know. Another brother spoke to him in the dialect of Glen Clova and used an expression employed in a local game, which the medium could not have known. Little things like these are very evidential, and probably more convincing than dramatic appearances. Both kinds, however, are in this book, which will interest all who want to know what can be adduced in the form of personal testimony on this subject.

Some time ago the Rev. S. M. Statham, LL.D., published two volumes of sermon notes on the Black Letter Saints according to the Calendar of the Book of Common Prayer and the Calendar of the Diocesan Service Book authorized for use by the Diocese of Oxford. There now appears a companion volume of notes on *The Red Letter Days in the Calendar of the Book of Common Prayer*. It is published by Messrs. Skeffington & Son, Ltd., and the price is 7s. 6d. net. It may be noted that the price of the first two volumes was 5s. net.

From America has come *A Manual Grammar of the Greek New Testament* (S.P.C.K.; 12s. 6d. net), by H. E. Dana, Th.D., and Julius R. Mantey, Th.D., D.D., and we may freely allow that it supplies a need keenly felt by present-day teachers of the Greek New Testament, namely, for an accurate and comprehensive compendium of grammar designed to bring the best Greek New Testament scholarship within reach of the average student. The authors are duly appreciative of Winer's epoch-making work of a century ago, by which New Testament Greek was identified with the ordinary colloquial tongue of the day, of the recent confirmatory investigations of the Greek papyri made by Adolf Deissmann and the late J. H. Moulton, and of A. T. Robertson's labours as a grammarian. Indeed, their praise of the last-named scholar is somewhat overdrawn. But it may be recognized as a condoning circumstance that the scheme of their own book is largely based on A. T. Robertson's *Grammar*—'that stupendous work.'

In the statement of grammatical principles the

authors use intelligible and expressive terms, and the whole work is clearly arranged. Yet, while this is said, we could wish for simpler terms than constative and ingressive as designating uses of the aorist; nor is the culminative aorist an improvement upon A. T. Robertson's effective aorist. Which leads us to remark, that if this work has a fault it is in a tendency to over-elaboration. For example, it is not merely that it approaches the Cases from the viewpoint of function rather than of form, and accordingly operates with the eight-case hypothesis (adding the ablative, the locative, and the instrumental to the traditional five Cases); rather is it that within the adopted scheme there tends to be an unprofitable and therefore unnecessary multiplication of distinctions, as in the analysis of the uses of the ablative. None the less we are grateful to the authors and their coadjutors for having published so useful and scholarly a text-book, and we recommend it most heartily to those for whom it is intended. The section on Accent meets with our particular approval, and we agree with the authors as to the importance of mastery of the principles and practice of accenting.

The S.P.C.K. has published a little book (2s. 6d. net) on *The Russian Church since the Revolution*, by G. P. Fedotoff, formerly Professor of Mediæval History in the University of Petrograd, now an exile in Paris. It is temperately written and gives a vivid narrative of persecution and revival. The acute divisions and difficulties of the Russian Church are not minimized, but the writer makes clear that 'now, as formerly, the Church is the national sanctuary. . . . Our churches are filled, but not to overflowing. . . . The terrible years of 1917-1920 were a period of religious revival. Since then conversions have been less frequent. . . . The Orthodox Church has rallied to itself practically all the truly religious-minded among our intellectuals. One consolation is that we have no more "dead leaves." . . . Those who come pray here as perhaps they never before prayed.' There is a confident faith that the terrific onslaught of Bolshevistic atheism will be more than repelled.

The Swarthmore Lectures are designed to interpret to the members of the Society of Friends their message and mission, and also to bring before the

public the spirit, the aims, and the fundamental principles of the Friends. The latest Lecture is *The Light of Christ*, by John S. Hoyland, M.A. (Swarthmore Press; 2s. 6d. net). It is a very beautiful piece of Christian mysticism. The general idea is that the universal spirit is seen everywhere and in everything. Science is the discoverer of a truth which is God, because God is truth. Art is the discoverer of beauty which is God, because God is beauty. A true Platonism is of the essence of Christianity, and God is the Truth, Beauty, and Goodness that are to be met with everywhere. But, though God reveals Himself in all things, we need a complete revelation of Him, and also an authoritative norm, and this we have in Christ. Christlikeness is the last word, and 'the Cross is final.' This is the secret both of truth and of life. Such is the rendering of the Friends' Creed given in a singularly attractive book. It is not difficult to see how it works out both in worship and in action. But, apart altogether from its expository purpose, this book is worth reading and re-reading for its own sake.

Dr. Rudolf Otto, of the University of Marburg, has become so famous both in Europe and in America through his book, 'The Idea of the Holy,' that Messrs. Williams & Norgate have been encouraged to republish an early work of his—*Naturalism and Religion* (6s. net), which appeared in 1907 in an English translation by Professor J. Arthur Thomson, of the University of Aberdeen, and Mrs. Thomson. The aim of the work was to define the antithesis between the naturalistic and the religious interpretation of the world, and to vindicate in face of naturalism the validity and freedom of the religious outlook. It was a book which was welcomed, and rightly so, by theistic believers; and it is still of value, especially for its handling of Darwinism. But since it was written, there has arisen in our view a truer appreciation of the relation between science and philosophy in this context; and the dispute between mechanism and vitalism in biology may well be regarded as a dispute belonging wholly to the realm of scientific theory. For this reason, however, the value of the book does not greatly suffer from the lack of reference, for example, to the later work of Driesch or the contribution of Bergson.