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study of *Justification and Reconciliation* might do for our time what the study of Calvin's *Institutes* did for Reformed Protestantism in the days of its ancient glory. It would be necessary for theologians to supplement Ritschl by a study of Schleiermacher, just as the great Protestant divines of the seventeenth and eighteenth century had to go back for their philosophical presuppositions behind Calvin to Thomas Aquinas.

It may be said, Is not Ritschl out of date in these days when everything changes so rapidly? The answer is, 'As regards essentials, No.' His system certainly can only be for us a body of reference, as was Calvin's *Institutes* for our fathers; it is capable, however, of absorbing many new scientific and historical developments. In fundamentals, the situation a Christian theology has to meet has not changed in the last hundred and fifty years; all its problems were already present to the Deists and the men of the Illumination.

It may be said again, Ritschl's *Justification and Reconciliation* is a work of extraordinary difficulty: 'Tell me the story slowly, that I may take it in.' To understand the Christian gospel it cannot surely be necessary to master a book in three volumes—one historical, one Biblical, and one

constructive—in which the constructive volume alone extends, whether in the original German or in an English translation, to over six hundred pages. It is to be admitted that the system of Ritschl is difficult. That is because the way of new thought is encumbered by the débris of past systems, through which inevitably it has to make its way. The essential thought of Ritschl, as Herrmann has said, is amazingly simple, yet he has continuously to beat it out in opposition to older views which still control men's minds and must be dealt with in order that the new may win its way.

Finally, the study of all three volumes (of which the second is still untranslated into English) is not absolutely necessary, though it is of course advantageous: the constructive volume (excellently translated) can be read alone. The writer desires to recommend the intelligent and open-eyed study of Ritschl's system in the light of modern developments as fundamental for modern teachers and preachers of Christianity. It would give coherence and stability to our often loose and nebulous thinking, and would supply the necessary intellectual background without which the most passionate urgency is apt to fail in its appeal to educated men.

Literature.

THE INCARNATE LORD.

ONE of the most marked features of recent theological writing is the increasing attention given to the work of Professor A. N. Whitehead, and to the organic conception of Nature of which he is the distinguished exponent. In *The Incarnate Lord*, by Mr. L. S. Thornton, M.A. (Longmans; 21s. net), considerable space is given to a careful examination of Whitehead's terminology and thought, and generous acknowledgment is made of indebtedness. At the same time Mr. Thornton goes his own way, as one would expect in a thinker of his force and depth, and he has given us a work of rare quality on a great subject.

Mr. Thornton is not content with the talk of a reconciliation between religion and science which consists in both parties agreeing to keep to separate compartments. The religion of the Incarnation cannot tolerate such a position. Christ is of cosmic significance. 'The Lordship of Christ over

the universe and over history is the citadel of our faith. His Incarnation is for Christians the focus of all knowledge and of all experience. Allegiance to the Incarnate Lord is the necessary presupposition of our continuing belief in God, as Christians understand that word, and the predetermining factor for all lesser loyalties.' This is the high theme of the book.

It would be beyond the scope of this notice to give any full summary of the argument which is close knit throughout.

'*Organism and revelation* are two of the dominating conceptions of this book.' The universe is to be interpreted 'in terms of activity advancing through ascending concrete forms until concrete activity attains that degree of individuality which is manifested on the level of spirit. Through this ascending series of activities a progression of revelation is given to the human mind, and is mediated by selective principles of unity in the concrete series of embodied activities. This media-

tion ascends in adequacy from less to more, from the instrumentality of objects to the self-determining individuality of agents on the level of spirit. . . . This advancing progression of the organic universe, of the revelation which it conveys, and of the mediation through which that revelation is given, rises to a point where in all its aspects it is focused in and upon man. At that point the progression passes by transformation into an infinite order of which man has experience. . . . The Incarnation came as the climax of this ascending curve of movement, whereby the creative activity of God has been incorporated into time and history.' This position is developed with great insight in a series of chapters in which the writer discusses the person of Christ and His relation to God and man. The discussion, while in effect maintaining the catholic positions, has a remarkably modern flavour and freshness. Undoubtedly this is a book that will have to be reckoned with.

WOODBROOKE STUDIES.

The second volume of the *Woodbrooke Studies*, by Dr. Mingana, has now been issued (Heffer; 10s. 6d. net), containing further documents in Syriac and Garshūni (Arabic in Syriac characters), with a critical apparatus by him, and explanatory introductions by Dr. Rendel Harris. The documents contained in this second series, like those in the first, show that Dr. Mingana's collection of MSS, which was given in trust by Mr. Edward Cadbury to the Woodbrooke Settlement, Birmingham, is of a valuable nature. The volume contains (1) an official apology of Christianity by the celebrated Nestorian Patriarch of the East Syrian Church, Timothy I. (A.D. 780-823); (2) a document, 'The Lament of the Virgin,' dealing with the resurrection of Christ and the lamentations of His mother over His body at the crucifixion; (3) an apocryphal document entitled 'Martyrdom of Pilate,' in which this Roman judge's spiritual history is portrayed and he is made over into an accepted and glorified saint. Timothy's Apology, which is here published for the first time, is in the form of a private theological discussion, occupying two days, between him and Mahdi, the third 'Abbasid Caliph of Bagdad, and may be dated about A.D. 781 or 782, shortly before the prime of the romantic Haroun al Raschid (the Caliph's second son and successor). If we reflect that Timothy was the recognized head of all Eastern Christians, and the Caliph was the spiritual and temporal head of the Muhammadans, and, further,

that we have no earlier documentary evidence than this one of the relations between the so-called 'decadent' Christianity of those days and the rising power of Islam, we cannot fail to see that the discussion is of much importance in Church history. It goes to show that Christianity, at least in Mesopotamia, was not so feeble in those days as some writers assume. There is a marvellous virility in the discussion, and the two antagonists manifest a keen desire to appreciate each other's arguments. Although Timothy frequently uses the Kurān as a text-book in debate, even allowing the sword as a lawful instrument of propaganda in the suppression of idolatry, and in one reply deals a heavy blow at the Jacobite Syrians and the Greeks for their Patripassian theology, there is very little in his presentation of doctrine to offend orthodox Christianity. He and Mahdi naturally agree on the Virgin Birth and the sinlessness of Jesus, but differ on the Unity or Trinity of God, and on the question as to whether either God or Christ really died on the Cross.

The other two documents in the volume claim to be written by no less a person than the great Gamaliel, and it is Dr. Rendel Harris's opinion that they are substantially the lost Gamaliel book of which Revillout and others have brought forward fragments. They are written in the Garshūni character and bear internal evidence of an exclusively Egyptian (Coptic) origin. They are part of the popular Christian literature or folklore which was widely diffused from the Nile to Mesopotamia, and they no doubt contain some fragments of genuine early tradition. 'The Lament of the Virgin' is a discourse composed by Cyriacus, Bishop of Bahnasa (*i.e.* Oxyrhynchus), who lived in the beginning of the fifteenth century. It represents the sorrows of Jesus' mother ('her sweet wailing'), not at the Cross, but rather at the empty tomb, and she thus seems to have exchanged personalities with the Magdalene. In 'The Martyrdom of Pilate,' first written, according to Dr. Mingana, about the end of the sixteenth century, we have this ruler regarded as an Egyptian and canonized as a high-born kinsman of heaven. This is in accordance with Oriental history, which makes him and his wife saints in Egypt and the Levant, though evidently not in the Syrian or Latin Churches. Dr. Rendel Harris, in an illuminating introduction, discusses with great insight the question as to how the Jewish hatred for such a wicked and rapacious governor became changed into a pious memory on the part of Christians. The process commenced, he thinks, early in the second century by the

'whitewashing' of Pilate. The picture of Pilate dissociating himself from Herod and the Jews became stereotyped in Christian teaching and ultimately led to his being placed on the list of saints. The whole document is most interesting as showing how the writer, in his efforts to stage Pilate's conversion and make it historically incontrovertible, puts him through the same sufferings as Jesus endured. The introductions by Dr. Rendel Harris to the various documents are most able reviews and criticisms, written in his usual clear and inimitable style, and conveying all the necessary information for the general reader, while Dr. Mingana's Prefatory Notes and his Annotations are so well done that the reading of the documents becomes an easy and pleasant study. The originals are beautifully reproduced, in spite of the difficulties of the task, and great credit is due, as Dr. Mingana himself states, to the Aberdeen University Press and the Arabic and Syriac compositors.

THE WISDOM LITERATURE.

It is curious how at certain periods attention is concentrated on certain books of the Bible. A few years ago it was Jeremiah, now it is the turn of the Wisdom Literature. Recently no fewer than three volumes have appeared almost simultaneously, dealing with that literature either in whole or in part. The longest of the three books referred to is entitled *Meditations in Ecclesiasticus*, by the Rev. Arthur F. Taylor, M.A. (James Clarke; 6s. net), and a very charming book it is. Dean Bell, of Canterbury, who introduces it, justly says that the Wisdom Literature is far too little known and regarded even by regular readers of the Bible, whether for literature or devotion. Mr. Taylor, who points out that the new Lectionary of the Book of Common Prayer of the Church of England contains about fifty lessons from the Book of Ecclesiasticus, seeks to remedy this defect. He does so by selecting sixty-four typical utterances of the book and offering practical and devotional comments upon them. We could hardly imagine a better method of commending this wise and ancient book to modern readers. There is nothing sermonic or preachy about the meditations: they are mostly brief, often scarcely two pages long, but always suggestive, full of insight and mellow wisdom, and resting upon a wide and observant knowledge of life and literature, especially of Thomas à Kempis and the mystics. The whole book sounds like the choice talk of some wise and experienced friend; and if Mr. Taylor, like Ben

Sira, is 'professionally engaged in the moral instruction of the young,' there is certainly nothing professional in these meditations. We cordially commend them, not only as an introduction to the Apocrypha, or as an exposition of Ecclesiasticus, but on their own merits and for the ripe and genial wisdom which they embody.

The other two books deal with the Wisdom Literature as a whole. Professor W. Harvey-Jellie, M.A., B.D., D.Lit., in his *Where shall Wisdom be Found?* (James Clarke; 3s. net), laments, like Dean Bell, that that literature is far too little known; and the aim of his book, like the aim of Mr. Taylor's, is 'to make that literature popular and to open up its treasures of thought and devotion for the practical and thoughtful of the twentieth century.' Conceiving his task in a large way, he deals not only with the generally recognized Wisdom Books of the Old Testament, *i.e.* Proverbs, Job, and Ecclesiastes, but also with certain 'Wisdom' Psalms which relate to the same general problem, namely, Pss 19, 49, 73, 90, and, further, with Ecclesiasticus, the Wisdom of Solomon, the Fourth Book of the Maccabees, the Book of Baruch, and Philo, where the Hebrew Wisdom and the Greek Logos seem to meet. Dr. Harvey-Jellie also traces the influence of the Wisdom Literature on the New Testament and finds it almost everywhere—in Jesus, the Fourth Gospel, Paul, James, and the Epistle to the Hebrews. He makes the interesting suggestion that there may be some connexion between the Divine Wisdom in Pr 8 and the Timæus of Plato; and he happily defines Old Testament wisdom as 'efficiency,' a certain keen, practical ability which has its roots in experience and its energy in religious motive. The treatment of the various topics is brief, but pointed, and the book would form a good basis for a more intensive study of the Wisdom Literature such as might be presented in a series of addresses by a minister to his Bible class or to his congregation.

The distinctive feature of the volume on *The Wisdom Literature of the Old Testament*, by the Rev. W. S. Bruce, D.D., F.R.S.E. (James Clarke; 3s. 6d. net), is his inclusion in it of the Song of Songs and his elaborate defence of that song as at once a love poem and yet a poem whose depth can only be sounded by allegorical or mystical interpretation. Touching on the former aspect, the writer says: 'I only wish that to-day we had more of the fine venturesomeness of youth which our forefathers had, and which made them marry early and on small incomes and trust to love to lubricate the wheels and fill the home with a happy atmosphere

and a good family.' But Dr. Bruce is as much impressed by the mystical quality of the book as by its physical sanity, and he devotes more than one chapter to this aspect of it, quoting aptly from Samuel Rutherford and others. In dealing with Job, Proverbs, and Ecclesiastes, he concentrates on their religious and ethical teaching and their answers to the problems raised by human life. The book is a convenient conspectus of the Wisdom Literature of the Old Testament which does not lose itself in the discussion of problems dear to literary criticism, but deals with living issues.

THE ATONEMENT.

In *The Cross of Christ* (Hodder & Stoughton; 7s. 6d. net), the Rev. D. M. Ross, D.D., has given us a sound and eminently readable book on the Atonement. He deals especially with St. Paul's exposition of the doctrine, and he gives a large, some may think an undue, place to criticism of the so-called forensic theory. Dr. Ross takes up seriatim the great texts which have been quoted in support of that theory, and he gives his interpretation of each of them. One is left with the feeling that he has not wrestled with them as a whole, nor sufficiently allowed for their cumulative effect when taken together, and that there is more in them than he brings out. The whole book, however, is a most persuasive presentation of 'the personality of the Jesus of history as we are made aware of it through the story of the love for His fellows which devised great things for them, took upon itself the burden of their evil plight, and nerved Him to tread the way of the Cross for their sakes; through the story of the unveiling, in His life of love-inspired service and sacrifice and suffering, of the unwearied fatherly love of God for His weak and wayward children.' And all this is made the basis of a fervent appeal for a due response of Christian faith and love.

LAW IN THE APOCRYPHA.

Though much study has been devoted in recent years to the Apocryphal literature, it has not been adequately considered as a source of information on the legal aspect of Hellenistic Judaism. This defect Mr. Ralph Marcus has sought to remedy in his *Law in the Apocrypha* (Milford; 15s. net), which comes to us warmly commended by Professor Gottheil. It deals with its subject-matter under three categories—(1) God and Israel, (2) Law and Commandments, (3) Ceremonial Observances: the

first including such topics as God as Father, the Merit of the Fathers, Chastisement, Repentance, etc.; the second dealing with Torah, Tradition, the Study of the Law, etc.; and the third with the Sabbath, the Festivals, the Temple, Sacrifice, and Offerings. The general conclusion is that the ideas expressed in the Apocryphal literature are seen to be a natural development of the religious teaching recorded in the Old Testament. In view of the conflicting opinions of contemporary scholars on the question of the prophetic attitude to sacrifice, it is of particular interest to see the evidence for the later period furnished by the Apocrypha, as tabulated by Mr. Marcus.

One of the admirable features of this valuable book is that all the relevant passages are quoted in full in Greek and translated, and frequently textual notes, which chiefly take the Syriac into account, are added. Thus the scholar and the plain man alike may read the book with profit. A breathing has inadvertently been dropped from Greek words on pp. 30, 41, 55, 64, 67, 73, 87, and 94. On p. 60 'Ελληνικῶν, 79 Φιλίππῳ, 80 Νικάνωρ, and 92 νερόμνοι should be corrected to 'Ελληνικῶν, Φιλίππῳ, Νικάνωρ, and νερόμνοι respectively.

CITIZENSHIP.

The charge has been made that much modern writing on social problems is somewhat superficial, for whereas Plato or Aristotle would have begun by inquiring what is the function of the State, and what the nature of the good to be pursued, modern writers are apt to pass these over, as if they needed no investigation, and hasten on to treat of what seem more practical problems. No such charge can be brought against *Fundamental Problems of Life*, by Professor J. S. Mackenzie, Litt.D., LL.D. (Allen & Unwin; 12s. 6d. net). Perhaps the title might, with more fitness, have been 'Fundamental Problems of Social Life,' for the work is 'an essay on citizenship as pursuit of values.' 'It was begun as a short treatise on Citizenship, with special reference to the problem of World Citizenship, but it was soon found impossible to deal with the subject at all satisfactorily without some discussion of the values that are aimed at in human life.' Accordingly Professor Mackenzie has devoted Part I. to a careful discussion of 'the problem of value,' in which he treats of the value of truth, beauty, and goodness, of the place of religion, and of social values. The general conclusion reached 'may be summed up in the statement that intrinsic Value is found in the creation of Joy through the

apprehension of Truth by means of Power ; and the persistent effort to help in doing this is Goodness. In so far as this is in some degree achieved, it is Beauty. Whatever helps in realizing it has instrumental Value. Goodness has supreme Worth. Beauty has supreme Value. Goodness cannot be effectively realized without Power. Beauty yields Joy, which is its subjective aspect. Nothing has value which has not some degree of Reality. Reality, rightly apprehended, is Truth. These would seem to be the fundamental Values.'

In Part II., which constitutes the major part of the work, Professor Mackenzie deals with the problem of citizenship. After an historical survey of the theories of citizenship, he discusses the three aspects of life—the cultural, the economic, and the political. Finally, he has two suggestive chapters on the Problem of a World Commonwealth and the Upward Path. In regard to the last he is guardedly optimistic. 'What we have to recognize is that, at every point of our social and individual existence, there is an upward and a downward path, and to try always to choose the upward one. But it is seldom easy to be sure that we have found it. There are no signposts on the way. All that we can say is that it is the path that is seen to lead most directly to the gradual realization of all the supreme values of life.'

FATHERS OF THE CHURCH.

Fathers of the Church, by Professor F. A. Wright (Routledge ; 12s. 6d. net), contains selections from the writings of the early Latin Fathers. Professor Wright has done his work to admiration. In an interesting historical introduction he sketches the vast revolution in the fortunes of Rome which took place between the second and fourth centuries of the Christian era, when the pagan empire passed away and the Christian Church rose to world power. He argues that the Latin Fathers of that period have scarcely received their fair share of appreciation. 'Classical scholars in this country have usually been content to leave them severely alone, and in their case to translate the Latin proverb, *omne ignotum pro magnifico*, as "all that I don't know is not worth knowing." And yet three at least of our seven authors, Tertullian, Jerome, and Augustine, are of the first importance, alike for their thought, their matter, and their style ; and they would well repay the close attention that amongst us for so many years has been reserved for their pagan rivals.' Besides the three mentioned above, selections are given from the writings of Cyprian,

Arnobius, Lactantius, and Ambrose. The longest passages, however, are from Tertullian's 'Apology' and Augustine's 'City of God.' In each case there is prefixed to the selections a short biography. The translations themselves are in excellent English, and are refreshingly modern. Tertullian on 'Women's Dress' reads as if it had been written for the girls of A.D. 1928.

THE BIBLE.

The story of the English Bible has often been well told, but it has been told again with extraordinary fascination by the Rev. James Baikie, D.D., F.R.A.S., in *The English Bible and its Story* (Seeley, Service ; 10s. 6d. net). The aim of the book is more particularly to show how the growth of the People and the growth of the Book, in its English dress, are inextricably intertwined. Dr. Baikie wisely carries the story back to the very beginning, and not the least valuable chapters are those on How the Old Testament and the New Testament were written, chapters which lucidly present much interesting information on ancient manuscripts and scribal methods. Then, after dealing with the Vulgate, he plunges into the English story proper and traces it all the way from Cædmon's poetical paraphrases to the recent version of Dr. Moffatt.

Though the story is written without bias, it is easy to see that the writer's sympathies are, as he admits, 'frankly Protestant.' In the struggle for a People's Bible the Church often comes out anything but creditably. The reason why, though there was an English literature, there was no English Bible before Wycliffe's time was simply that the Church was committed to the policy of maintaining Roman supremacy at all costs. The exclusive possession of the Bible by the clergy—and that in a language which the common people did not understand—was 'one of the key positions in which they entrenched themselves for the great conflict of privilege against the levelling tendencies of the time.' A vernacular Bible was only too likely to undermine the dominion of the priesthood. It is this interweaving of the story of the Bible with the story of the people, the language, and the Church, that constitutes part of the charm of this excellently written book. That charm rests also in part on Dr. Baikie's power of skilful selection and on his gift for telling a story.

A number of volumes of talks on religious subjects have been published here during the last few years, and even more in America. It is a popular form of writing at present. And some are good and some are less good. *Concerning the Faith: Some Essays at Understanding*, falls into the first category (Abingdon Press; \$2.00). The author, Dr. Joseph M. M. Gray, says that the book is 'an attempt at understanding some of the current trends and their implications for faith, intelligence and duty.' It does not represent any body of organized conclusions. Dr. Gray makes very good use of what is of present interest, and out of a well-stocked mind he brings forth illustrations of his points. In his chapter on 'From Panic to Personality' he tells the story which he had read in Dr. Gilkey's Barrows Lectures of a young Chinese who had finished his studies in New York and was about to return to China to become superintendent of schools in one of the large Chinese cities, who said to Dr. Fosdick: 'I want Christ, and I want Christ because I want power that I may live a serviceable life for my people before I fall on sleep.' Dr. Gray's comment on this is: 'No Chinese, going back to China or already there, has yet been reported as saying that he wanted Mr. Bertrand Russell or Professor Dewey because he wanted power that he might live a serviceable life for his people.'

Take another quotation—this time on the adventure of faith. 'In a recently published interview an unusually well-informed and successful business man was asked to name the principal requirement for a man who wants to "get on" in business. He replied at once, "Courage to jump off the dock." He explained his answer by adding that the man who can muster enough faith in a business to jump off the dock and sink or swim with it, in other words, to risk his whole future on it, may drown, but if he wins, he wins in a large fashion. This was not simply a picturesque phrasing of opinion; it was an accurate reflection of everyday truth. All business begins in the adventure of faith.'

Under the somewhat mysterious title of *The Life of Space* (Allen & Unwin; 6s. net) are gathered five essays of Maurice Maeterlinck, translated by Bernard Miall. More than half the book is occupied with a discussion of the Fourth Dimension, which, of course, as the result of the work of Minkowski and Einstein, has to-day an altogether new importance. It is claimed that the essayist 'avoids mathematics; his book is for the general reader,'

but it may be doubted if the discussion will be of much interest to any save those who have some previous knowledge of the subject. Considerable space is given to the theories and speculations of C. H. Hinton, who, by his 'Episode of Flatland' and other writings, has perhaps come as near as any writer to making the Fourth Dimension imaginable. The other essays, on Dreams, the Isolation of Man, the Marvels of Space and Time, and God, are short. There runs through the whole a strange mixture of science and unrestrained imagination which is reminiscent of second century Gnosticism.

We note that Messrs. Allenson in their autumn announcements include a novel, 'The Masked Knight of Alons.' In asking a good reception for it they acknowledge that they are not a novel house. It may be that they will be known as this in future, but however that may be, they are at present a house for children's sermons. This month they publish *Chats with My Chums*, Twenty-four Sunday Morning Addresses to Boys and Girls, by the Rev. D. Melville Simpson (2s. 6d. net), and *The Lost Santa Claus*, by the Rev. J. Ernest Parsons (3s. 6d. net). The difference between these two volumes is that in the first real incidents are used, and in the second imaginary. Dream is a device which is happily used in a number of the parables in *The Lost Santa Claus*.

Principal Rainy in one of his last lectures urged his students to study the history and doctrines of the Church of Rome, because, he said, the day was coming when the great controversy would again be with the claims of Rome. Be that as it may, certain it is that if John Bunyan's pilgrim were to pass this way he would find that Giant Pope had lost none of his vigour. A very able and scholarly book has come to hand from Australia, *The Protestant Faith contrasted with the Roman Catholic Faith*, by the Rev. John Burgess, D.D. (Angus & Robertson). It is historical in character. There is none of the bitterness of the controversialist in it. Its aim is to present Protestantism as a positive faith, not as a mere rejection of Romanism. Points of agreement between the Protestant and Roman Churches are noted, and differences are stated temperately. The field covered embraces the whole domain of Christian doctrine, and the exposition is remarkably thorough. The method of contrasting the two types of doctrine proves to be a very effective way of exhibiting the system of Christian truth, and Dr. Burgess's book would serve as an excellent text-book on

systematic theology. While a highly creditable work of learning, it is written and arranged with such clearness that the ordinary layman may read it with pleasure and profit.

Dr. Percy Dearmer, of King's College, London, is the editor of a new series of little books with the general title 'Affirmations: God in the Modern World.' They are published by Ernest Benn at one shilling each. There is going to be quite a number of them, but the three we have received are representative. A really admirable treatment of *The Problem of Pain*, by Mr. Robert W. MacKenna, M.A., M.D., deals with its physical and moral sides, and also its religious implications. There is a fine essay on *The Religion We Need*, by Mr. S. Radhakrishnan, of Calcutta University. And, finally, there is a sensible booklet, *On Keeping Sunday*, by the Vicar of Barking, the Rev. Leslie S. Hunter. The series has no definite credal standpoint. Each writer is left to state his own conclusions in the faith that free discussion will help us to arrive at truth. It is a kind of 'open platform' series. If all the rest are as good as these three, the experiment will be interesting.

Sir James Marchant, K.B.E., LL.D., has prepared a volume which he hopes may be looked upon as a companion to 'The Anthology of Jesus.' For, if it gives the thought of Christian teachers on their Divine Master, this volume gives the acts of the heroes of the faith. 'Together the two volumes give word and deed; precept and example; the Alpha and Omega of the Christian Faith.' *Deeds Done for Christ* (Cassell; 7s. 6d. net) is divided into five chapters. The first contains ten short accounts of Martyrs of the Faith, the second chapter is on 'Homeland Heroes of the Faith'—Robert Raikes, Thomas Chalmers, Thomas Guthrie, Mrs. Josephine Butler, Father Dolling, and John Howard. Then follow 'Heroes in Fields Afar,' 'Heroines of the Mission Field,' and 'Triumphs of the Translators.' The sources of the extracts are acknowledged at the end of the book. Probably many readers will be encouraged to get the original biographies, and this is just what Sir James Marchant would like.

It is a bold thing to put words into the lips of Him who spake as never man spake, and when it is attempted the result is not always unto edification. Take this snatch of conversation between Jesus and John the Baptist. 'Cousin, what are you going to be when you are a man?' 'I'm not quite sure, John. What are you?' The

quotation is from *When He dwelt Among Us*, by the Rev. W. S. Brookes (James Clarke; 3s. net). Most of the book, however, rises above this level. It is a sincere attempt to make the gospel narrative more vivid. The writer has a considerable gift of imagination, and is animated by an earnest desire to make Jesus more real to his readers. He follows closely the text of Scripture, and his filling in of the background will no doubt give the story a freshness to many.

A little book of great excellence has been published under the title of *Worship, Witness and Work* (James Clarke; 3s. net). It contains notes of lectures on the work of the ministry by the late Rev. R. S. Simpson, D.D. These notes are very brief, but they are of pure gold. They will be treasured not only by those who knew and revered Dr. Simpson, but by many preachers who desire to equip themselves for their high office.

The Birth of Conscience, by Miss Constance L. Maynard (R.T.S.; 2s. net), would seem to be an essay in ethics. And so, in a sense, it is. But in reality it is a study of the narrative of the Fall in Genesis. The exposition is introduced by chapters on Conscience generally and its limitations, but the bulk of the book is devoted to the exposition of the incident of the Temptation and Fall of man in Eden. The treatment is not altogether modern, but the book will serve a useful purpose. It is written with earnestness.

The aim of Dr. Edward H. Sugden's Fernley Lecture on *Israel's Debt to Egypt* (Epworth Press; 5s. net) is to show that one of the most important formative influences upon the life and thought of Israel was that of Egypt. This was certainly worth emphasizing; for, in emphasizing the undoubted influence of Babylon, it has often been the fashion to ignore that of Egypt, which, as Dr. Sugden shows, must have been considerable, though perhaps he, in his turn, tends to exaggerate it, as when he finds it in the Hebrew agricultural festivals. But he argues with much cogency that that influence may be traced in circumcision, in the rite of anointing, in the ephod, in the ark, whose prototype may have been the Egyptian sacred bark, in the general structure of Solomon's temple, in the Wisdom Literature, in ideas of the future life, etc. He argues further that the first, second, and fourth commandments 'are so far indebted to Egypt as they are protests against Egyptian polytheism, Egyptian image-worship, and Egyptian unremitting labour.'

One specially valuable part of the book to those who have no access to any Egyptian literature will be the quotations from that literature which Dr. Sugden places alongside of their Hebrew parallels. Apart from the familiar Hymn to Aten, which so closely resembles Ps 104, some of these are very striking. Surely, for example, we can hardly fail to detect a connexion between Ps 30^b and these lines :

The Lord of Thebes passeth not a whole day wroth ;
His wrath is finished in a moment, and naught is left.

Dr. Sugden suggests that the phrase 'to go west' may have its origin in the Egyptian idea of the departed spirit crossing the Nile to the land of the setting sun. His whole argument tends to confirm the statement of Sayce which he quotes, that 'we are still under the influence of ideas whose first home was in Egypt.'

Archdeacon Paterson Smyth has followed his 'People's Life of Christ' with *A Boys' and Girls' Life of Christ* (Hodder & Stoughton ; 6s. net). It is a handsome volume, beautifully printed in large, clear type, and illustrated profusely by reproductions of famous paintings by Millais, Munkacsy, Rubens, and others. There are two maps, one a very fine one of the Sea of Galilee and its surroundings. The story is told in simple language on traditional lines, without much distinction but with sufficient clearness and detail to set the personality of Jesus before youthful eyes.

A handsome volume, in dark blue and gold and very pleasant to read and handle with its thick white paper and clear type, is *The Madonna: An Anthology*, selected and edited by Sir James Marchant, K.B.E. (Longmans ; 18s. net). A long introduction on the Madonna in Art has been contributed to it by Sir Charles Holmes, K.C.V.O., Director of the National Gallery. After that there follows the book proper, two hundred pages dealing with the Virgin Mary in prose and poetry. The extracts are so arranged as to form a complete life, and every second or third page there is a full page reproduction of a famous Madonna.

'We say much to-day about man's control over Nature and the limitless possibilities for the increase of that control. Is it not time to ask whether this power of man to control Nature has not some

metaphysical meaning, which is basic for the interpretation of his nature and his destiny?' This is the question discussed in the Ingersoll Lecture for 1928, now published under the title of *The Meaning of Selfhood and Faith in Immortality*, by Professor E. W. Lyman (Milford ; 4s. 6d. net). The writer's argument is that 'the self cannot really be understood in its creative activities, and in its profounder religious insights and experiences, except as we go on to conceive it as essentially psychical in its nature, as cause and not simply effect, as possessing metaphysical freedom, and by reason of these characteristics as enduring in time.'

The venerable Dr. F. B. Meyer has been occupying his well-earned leisure by garnering some golden sheaves from the rich harvest of his ministry. He writes 'amid the glow and warmth of love which has gathered round me on my eighty-first birthday.' Two volumes have come from his pen, and his name on the title-page will be a sufficient commendation to very many.

Under the somewhat infelicitous title *Five 'Musis' of the Christian Life* (Morgan & Scott ; 2s. 6d. net) he deals with the great topics of Regeneration, Sacrifice, Selflessness, Service, and Worship. In these, together with four other addresses on kindred subjects, he seeks to enumerate and explain those steps that lead the inquiring soul through darkness up to God, to the inner experience which culminates in Divine likeness.

The Call and Challenge of the Unseen (Morgan & Scott ; 3s. 6d. net) contains fifteen addresses on matters connected with personal religion. They are full of helpful exposition and homely counsel, and are illuminated by many apt illustrations drawn from the preacher's own wide experience.

The Bishop of Gloucester in the preface to his latest volume of sermons, *The Building of the Church of Christ* (Murray ; 7s. 6d. net), says : 'The sermons in this volume have perhaps this in common, that they represent the University type of sermon rather than the Parochial, and the academic rather than the popular side of Christian life. They have, I think, a common purpose, for underlying them there is always the idea of helping in some way in the building up of the Christian Church and of Christian life.' This is a volume not to be lightly passed over. The sermon, somewhat shortened in form, which we give for the Second Sunday in Advent is Dr. Headlam's, and in it will be seen the sustained thought, close reasoning, and

lucid style characteristic of all Dr. Headlam's work.

Jesus and Youth, by Mr. Basil Mathews, M.A. (The Pilgrim Press; 2s. 6d. net), has for its subtitle 'A World-Study of Jesus Christ.' This refers to the fact that an International Committee of the Y.M.C.A. has drawn up a three years' scheme of lessons in the life of Christ. This book contains the first year's course. What advantage will accrue from having a uniform scheme for all countries is not very apparent. Mr. Mathews, however, is an ideal writer for youth, and he succeeds in making these studies intensely interesting and picturesque. They carry the story of Jesus to the beginning of His ministry and the Sermon on the Mount, and they present Him as the inspired and inspiring leader of adventurous youth.

We have nothing but praise and a cordial welcome for *Peloubet's Bible Dictionary* (R.T.S.; 10s. 6d. net). It is based upon 'Smith's Bible Dictionary,' but has been thoroughly revised and brought up to date. Its purpose is 'to bring to the great body of our Sunday-school teachers, and intelligent Christian households, a Bible Dictionary fully abreast of the latest modern scholarship, giving them the things which will most aid them in their work, but omitting long discussions and theories, and questions which are still in the melting-pot, both for want of room, and because they can be discussed intelligently only by trained scholars.' The standpoint of the book is conservative, but it gives where appropriate a very fair, if brief, account of more critical views. As an illustration of its thoroughness it may be mentioned that it gives a complete chronology of the Acts according to six authorities, Hastings' *D.B.*, Ramsay, Harnack, Lightfoot, 'Encyclopædia Biblica,' and Lewin. It contains a wealth of illustrative pictures and plans, also nearly a score of excellent maps based on the work of Sir W. M. Ramsay and Sir George Adam Smith. To the Bible student who has no access to larger works it should prove of very considerable value.

The Universal Bible Commentary, edited by the Rev. C. H. Irwin, M.A., D.D. (R.T.S.; 7s. 6d. net), is really a marvel at the price. It contains an introduction to each book of the Bible, with brief notes on such texts as need elucidation. A short account is also given of the various books of the Apocrypha. Large use has been made of the notes of the 'Annotated Paragraph Bible,' but

there is evidence of independent study of the original Greek and Hebrew, while the most modern commentaries and translations have been drawn upon. It is a book which may be warmly commended to the general reader.

Lives and Legends of Apostles and Evangelists, by Miss Myrtle Strode-Jackson (R.T.S.; 6s. net), is a very excellent piece of work. The writer, aided financially by the Zion Research Foundation, has carried out a considerable amount of research work, and handles her material with easy mastery. While appreciative and warmly Christian in spirit, she is by no means an uncritical writer. Authorities are quoted, and the historical value of the various traditions and legends is appraised. The result is a very informing and readable book, containing a wealth of information not only about the Apostles, but also about the early Christian Church.

In these days when volumes of essays form popular gift-books it should not be forgotten that the Religious Tract Society has issued two uniform volumes of essays by Mr. Kennedy Williamson in a cheap edition. They are *The Uncarven Timbers* and *The Shining Traffic*. They are attractively bound in crimson and black, the paper is good and the type clear, and the price is only 3s. 6d. net each.

The minister of the Reformed Church at Huntingdon, Pennsylvania—Mr. Hobart D. M'Keehan, B.D., has published selections from a year's preaching, and Dr. Fort Newton writes an Introduction. The title of the volume is *The Patrimony of Life* (Revell). So interesting is Mr. M'Keehan's matter, and so easy his style, that the reader is carried on from sermon to sermon.

There are two Shepperds, one with an 'e' and the other with an 'a.' They are both 'parsons.' The one is impatient and the other patient. And so, in response to the Rev. Dick Sheppard's 'The Impatience of a Parson,' the Rev. W. Shepperd, M.A., has written *The Apology of a Patient Parson*, and the Lord Bishop of Blackburn aids and abets the apology with an introduction (Skeffingtons; 3s. 6d. net). It might be supposed that the rejoinder was suggested by the similarity of the names only. But obviously this was a subsidiary motive. For the Shepperd with an 'e' has convictions as deep and serious as the Sheppard with an 'a,' and he expresses them with as much earnestness and with not much less than the same ability. This is a really good book, sane, level-headed, and pungent.

He often gets his namesake under the fifth rib with shrewd thrusts. But his book is not merely a rejoinder. It is positive in its aim. The writer sees the defects of the Church, but he sees them in the right proportion. He has by no means lost his faith in the Church and its future, and gives good reasons for the faith that is in him. He has plenty of suggestions to make of a practical character. But his book (which ought to be read) will be useful chiefly in counteracting that exaggerated criticism which is so cheap and easy and which so often is unbalanced and therefore untrue.

Creative Personality (S.P.C.K.; 5s. net) by the Rev. Stewart A. McDowall, B.D., is a volume of sermons preached at very varying times and places. But there is close continuity in the thought. The one idea of *Creative Personality* lies behind all the sermons. One of these is given in abridged form in 'The Christian Year.' It carries out the conception of reciprocal relation which was worked out also in the preceding three.

I Dreamed Again, by Mr. W. Proctor (Stockwell), contains a series of studies in the *Pilgrim's Progress*, Part II., and is issued as a sequel to the author's earlier Pilgrim book, 'The Great Adventure.' The writer acknowledges his indebtedness to three great commentators on Bunyan—Kerr Bain, Alexander Whyte, and John Kelman—and this indebtedness is obvious on every page. Bunyan, however, provides a rich harvest, and there is room for many gleaners in the field. While making no claim to originality, the present work is thoroughly well done, and should prove a most useful guide to any one who seeks to expound the subject to a popular audience.

Uniform with the four volumes which have already appeared in 'The People's Pulpit,' and which were reviewed last month, is *The Grace of Jesus Christ*. It contains nine sermons by the Rev. Arthur Pringle (Stockwell; 2s. 6d. net). It is the first sermon which gives the title. 'The word "grace,"' Mr. Pringle says, 'means "graciousness," charm, of course in the best and truest sense. Is it not a happy inspiration that, practically at the end of every service, Christian people should hear these words?' When pleading the necessity of graciousness in the smaller things in life, he recalls the picture in *Punch* 'where the verger is explaining the features of the church and congregation to a visitor on a week-day. And he says, "The people who come to this church are very good Christians

until you put somebody else into their pews." And the worst of it is that, not merely as regards such things as inadvertently putting other people into their pews, Christian people are often so frightfully touchy.'

The Student Christian Movement has published a book which was much needed and which will be found helpful by those who have to conduct brief 'prayers' either at home or in school or college. *Two-Minute Bible Readings* is the title (3s. net). The divisions are 'The Gospel Story,' 'The Sayings of Jesus,' 'The Early Church' (Acts and Epistles), 'The Prophets, Psalms, and Proverbs,' and 'Old Testament Narrative.' Necessarily the book consists of selections. There are brief passages which are self-contained, but there are also examples of passages which we would like to read but for their length. The story of Stephen and the great Nature Psalm are examples. These are shortened with skill so as not to sacrifice the value of the passages, almost all of which can be read in two minutes or less.

Has Christ Failed? by Mr. Bernard M. Allep, M.A., LL.D. (Williams & Norgate; 5s. net), is a little book intended to give the assurance that Christ has still a message for the world, and that His essential teaching is in harmony with present-day science and philosophy. The scholarship and moral earnestness of the writer are not in question, but his analysis of the gospel narratives is confessedly built on the work of Schweitzer and Loisy, and gives us a purely human Jesus. There is nothing new in this, but if this be all, then it may assuredly be said that Christ has failed, utterly failed, to make Himself understood by the Christian Church of all ages.

As Above, So Below, by Mr. J. B. Tombleson, B.A., M.B., B.Ch. (Williams & Norgate; 5s. net), is a little book on Pantheism, making use as far as may be of Christian terminology. It is prefaced by some mysterious diagrams which resemble the fertilization of ova or the spread of some streptococcus through the blood cells, but which are intended to illustrate how spirit penetrates matter and, after purifying it, returns to rest in the infinite. The two main sections of the book deal with the unfolding of the theory and its practice.

As Christmas comes round Sunday-school prizes and possibly prizes for attendance at various Church organizations may have to be got. In

addition there are innumerable books to be given as gifts. And it is not always easy to be certain that one is choosing well. We can quite confidently recommend all the books for boys and girls published by the Religious Tract Society. And there are so many of them that the right thing for every age is here.

To begin with the Annuals and with the children. *The Nut Crackers at Home*, with large print and excellent coloured pictures, contains stirring verses by Mabel M. Stevenson (6s. net). For a year or two older comes *Little Dots* (2s. 6d. net), with pretty pictures and stories and verses. And to turn to a few which are for girls only—though we are not quite sure whether this rigid separation of girls' and boys' books is wise; for, as W. T. Stead once said of separate education, 'If the Lord had wanted them separate he would have had all the girls born on one side of the street and all the boys on the other.' But for all that both the boys' and girls' annuals are excellent in their illustrations as well as in the stories and articles. *The School Girls' Annual*, vol. 7, is edited by Flora Klickman. To say this is sufficient to ensure it a wide circulation (3s. 6d. net). Slightly larger is *The Empire Annual for Girls*, vol. 20. It is full of stories of school life and adventure, topical articles and sport, hints for the practical girl, and several plates in colour and tint (7s. 6d. net). Not dissimilar is the yearly volume of *Every Girl's Paper*. Its title is *Our Girls' Annual* (7s. 6d. net). And for distinctly older girls again comes *The Girls' Own Annual* (12s. 6d. net). This is a thick volume with enough reading in it for weeks. Uniform with it is *The Boys' Own Annual* (12s. 6d. net). *The Empire Annual* (7s. 6d. net) is also for boys—for boys several years younger, and for perhaps about the same age comes the slimmer volume, *The Schoolboys' Annual* (3s. 6d. net).

We have now a choice of fifteen books, each containing one complete story. Four are family tales, suitable perhaps for the nine to elevens. Amy Le Feuvre writes as delightfully as ever in *Cousins in Devon* (3s. 6d. net); *Jock with Mousie* is by Agnes Giberne (2s. 6d. net); *Only Just 'Billy,'* by Amy Whipple (2s. 6d. net), and *The Laughing Band*, by Theodora Wilson (2s. 6d. net). There are five girls' stories and about the same number of boys' all marked by the two characteristics of no pi talk but plenty of heroes and heroines who have started on the great adventure of life under their Leader. In *All about a Brownie* (2s. 6d. net), *Greenie and the Pink 'Un* (2s. 6d. net), *Paddy the Pride of the School* (3s. 6d. net), *Joy Meredith*

(3s. 6d. net), *Captain Peg* (2s. 6d. net), there will be found enjoyment for every girl between, say, ten and sixteen. We have arranged these girls' books in order from the youngest to the oldest. *The Explorer's Son* (3s. 6d. net) and *Boys of Gresham House* (2s. 6d. net) are full of excitement. *The Thrills of Tiny Tongaat* (2s. 6d. net) is an account for the younger ones of a little Zulu boy. To stir up interest in missions give *The Green Jade Image* (3s. 6d. net). *Twenty-six Stories of the Backwoods*, each by a popular author, may be had for 3s. 6d. net.

Another publishing firm which has provided excellent fare for boys and girls this Christmas season is The Pilgrim Press. It issues *Young England*, that old tried favourite, now in its forty-ninth year (6s. net), and containing any number of miscellaneous articles as well as long and short stories.

Every Girl's Annual has no articles, but twenty-five stories of adventure or of school life, and all of them good (5s. net).

Those who want almanacs and calendars for 1929 with daily mottoes should send to Messrs. Pickering & Inglis, who have an excellent choice. The prices vary from 1d. to 1s. 6d.

The following books have also been received. A notice here does not preclude a fuller one later :

ALLEN & UNWIN—

G. A. Dorsey, *The Evolution of Charles Darwin*.

E. Wales Hirst, *Ethical Love* (7/6 net).

V. M. Hillyer, *A Child's History of the World* (7/6 net).

A. J. W. Keppel, *The Theory of the Cost-Price System* (6/- net).

O. Jespersen, *An International Language* (4/6 net).

BASIL BLACKWELL—*Francis James Chavasse* (6d.).

'BRIGHT WORDS' OFFICE—A. B. Genese, *That's a Miracle* (1/6).

CHINA INLAND MISSION—Bessie Webster, *Not by Might nor by Power* (1/-).

HERBERT CLARKE, THE VENDOME PRESS—*England, America, and the Freedom of the Seas*.

JAMES CLARKE & Co.—

J. L. Sibley and D. Westermann, *Iberia—Old and New* (7/6 net).

Adam Philip, *Sunday Devotions for Busy Homes*. New and revised edition (3/6 net).

CONGREGATIONAL UNION OF ENGLAND AND WALES—

Mary Entwistle, *The Dreamer of Bedford Gaol* (6d.).

J. Dalley, *John Bunyan's Pilgrim's Progress* (1/- net).

DIOCESAN HOUSE—*The Church and the Jews*, July 1928 (1/6 per annum).

EPWORTH PRESS—

T. Ross, *The Curse and Cure of Christendom* (3/6 net).

J. E. Rattenbury, *Our Father and His Family* (1/- net).

M. G. Pearse, *He Must Reign* (2/6 net).

Frank Ballard, *Protestantism Justified* (1/- net).

FRASER, EDWARD & Co.—H. MacHuisdean, *The Great Law*, vol. ii. (5/-).

HEFFERS—*The Atonement*, Ed. C. Lattey (7/6 net).

HOMELAND ASSOCIATION LTD.—C. B. Cockett, *John Bunyan's England* (1/-).

HULBERT PUBLISHING CO. LTD.—Rev. W. G. Scroggie, *Why Are We Protestants?*

INDEPENDENT PRESS—*Thoughts from Dr. Jowett's Sermons*.

KINGSGATE PRESS—H. C. Mander, *Church Membership* (6d. net).

LONGMANS, GREEN & Co.—

Eustace Dudley, *The Challenge* (4/-).

Darwell Stone, *The Prayer Book Measure and the Deposited Book*. Second edition (1/- net).

Herbert Thurston, *The Eucharistic Fast* (1/-).

W. James, *The Varieties of Religious Experience*. Cheap edition (6/- net).

W. Carey, *Sin, Suffering and Sorrow* (1/- net).

MARSHALL BROS.—W. G. Barnes, *Women in the Bible* (2/-).

W. H. MILNES, LTD., Wakefield—W. J. Brown, *Notes on Islam* (1/-).

MOREHOUSE PUBLISHING Co.—O. R. Rowley, *The Anglican Episcopate of Canada and Newfoundland*.

MORGAN & SCOTT—D. M. McIntyre, *In His Likeness* (3/- net).

Does God Answer Prayer, by 'Torchbearer' (3/- net).

PICKERING & INGLIS—

Seeing the Way to Heaven, ed. Hy. Pickering (3/- net).

Mrs. K. Freeman, *From Dawn to Sundown* (1/6 net).

Robert Lee, *The Outlined Romans* (3/- net).

W. E. Blackstone, *Jesus is Coming* (3/- net).

George Goodman, *The Seventy Best Bible Stories* (3/- net).

C. F. Hogg, *The Sacraments* (6d. net).

Captain Carré, *The Sailor's Guide* (6d. net).

H. C. G. Moule, *Philippian Studies*. Second imp. (3/6 net).

D. J. Beattie, *Songs of the King's Highway* (2/6 net).

PILGRIM PRESS—Carey Bonner, *Bunyan, the Dreamer* (1/6 net).

PUBLICITY BUREAU FOR SOUTH CHINA, HONG KONG—*Hong Kong*. Third edition, revised.

RELIGIOUS TRACT SOCIETY—W. J. May, *John Bunyan*.

FLEMING H. REVELL Co.—W. M. Thornton, *How to Become a Christian*.

RIDER & Co.—Ethel Archer, *Concerning Dream Poetry and Imagination and Originality* (3d. each).

RIVINGTONS—K. Lake, *The Text of the New Testament*. Sixth edition, revised (2/6 net).

SIMPKIN, MARSHALL, LTD.—

F. von Reuter, *Psychical Experiences of a Musician* (7/6 net).

J. E. J. Fanshawe, *Education for Tolerance* (2/6 net).

O. Chambers, *My Utmost for His Highest* (3/6 net).

SKEFFINGTON & SON LTD.—

S. M. Statham, *Short Addresses for the Year* (6/- net).

Sermons for Matins, ed. J. H. Burn, vol. ii. (6/- net).

G. A. Catherwood, *The Faith of the Little Shepherd* (2/- net).

J. C. Murray, *The Things that Matter* (3/6 net).

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—N. P. Williams, *Anglo-Catholicism* (3d.).

STUDENT CHRISTIAN MOVEMENT—H. Balme, *The Contribution of Christian Thought to the Science and Practice of Medicine* (6d. net).

WARD, LOCK & Co. LTD.—Fay Inchfawn, *Silver Trumpets* (2/6 net).

WARDMAN—S. P. T. Prideaux, *Ad Clerum* (1/- net).

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tinuation Committees of *Life and Work* and of *Faith and Order*, and an ardent supporter of *International Friendship through the Churches*, as well as a member of the executive committee of the latter, he secures with rare success and undisputed