were brought up to think of the body as merely matter, and thus as worthless or evil, 'that you are God's temple, and that God's Spirit dwells within you' (1 Co $3^{16}$). 'Do you not know,' he says again, 'that your body is the temple of the holy Spirit within you . . . then glorify God with your body' ($6^{19f.}$). The body is meant to be a sacrament of the spiritual. 'Let not sin, therefore, reign over your mortal bodies' (Ro $6^{12}$). 'He who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap eternal life from the Spirit' (Gal $6^{8}$). No wonder Paul closes his great argument on the resurrection-body in 1 Co 15 with this practical appeal: 'Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that in the Lord your labour is never thrown away' (v.$^{58}$, Moffatt's trans.).

# Literature.

## *THE DECLINE OF THE WEST.*

MANY will welcome the appearance of the second volume of the authorized English translation of Oswald Spengler's remarkable work, *The Decline of the West* (Allen & Unwin; 21s. net). Mr. Charles Francis Atkinson maintains the excellent quality of his translation and provides, as in the first volume, many useful annotations. The complete work, which was first published in 1918, has had an enormous sale in Germany, and around it a whole literature has already gathered.

As explained in our review of the first volume of the translation, the work is a philosophy of history, and its fundamental positions may be thus stated: The great Cultures which have appeared upon the earth fulfil their various epochs and cycles by a certain inward necessity. It is when their history ceases that they become Civilizations. Moreover, they all reveal one universal symbolism, and show among themselves analogous if independent lines of development. As Spengler says in this volume: 'We have to emancipate ourselves from the surfaces of history—and, especially, to thrust aside the artificial fences in which the methodology of Western sciences has paddocked it—before we can see that Pythagoras, Muhammad, and Cromwell embody one and the same movement in three Cultures.' Now *we* have been placed by a Destiny in the Western or 'Faustian' Culture, which arose in West Europe about A.D. 1000. Like the Cultures which have preceded it, it is bound to decline as the life of a tree or a plant declines. Indeed, it bears upon itself already—when compared with the Classical or Græco-Roman Culture in particular—the significant marks of decline; and a proper use of the principle of comparison and analogy should enable us to foresee when the end of our Western Culture shall come. At the present moment of its development democracy or money-economics is celebrating its last victories, and the Cæsarism that is to succeed approaches with quiet, firm step; but it will be many generations before our Western Culture shall vanish altogether.

It is by no means easy at times to grasp Spengler's meaning, especially when his language is unnecessarily turgid ('the pulse of the cosmic flowings that are occluded in the sequent generations of individual existences'), or his thought couched in his own peculiar terminology ('as the Logos of the John Gospel is a Magian fundamental in Classical shape, so the Basilica is a Magian room whose inner walls correspond to the outer surfaces of the old Classical temple, the cult-building introverted'). But his work has a fascination all its own, and one cannot but be attracted by the concrete and illustrative quality of its style, its amazing erudition, and the boldness and insistency of its generalizations. It should be observed, however, that Spengler is regarded in many quarters as not infallible as to his facts—to say nothing of his judgments; nor is this surprising, so numerous, and so intimate often, are his references to the various domains of history, and politics, religion and philosophy, science, art, and literature.

There is much in this second volume of special interest to the student of Christian origins and Christian history. Its initial discussions are of cities and peoples, and its concluding discussions of the State, but the central portion of the volume deals with Problems of the Arabian or 'Magian' Culture, within which Christianity originated and attained a certain development. Here are some extracts illustrative of Spengler's views on Christianity which are nothing if not up to date. 'The incomparable thing which lifted the infant

Christianity out above all religions in this rich Springtime is the figure of Jesus. Tame and empty all the legends and holy adventures of Mithras, Attis, and Osiris must have seemed to any man reading or listening to the still recent story of Jesus' sufferings. Christianity is the one religion in all the history of the world in which the fate of a man of the immediate present has become the emblem and the central point of the whole creation.' '*One* historical figure of Mandæanism stands forth with startling distinctness, as tragic in his purpose and his downfall as Jesus Himself—John the Baptist. To him came Jesus and was his disciple. Thenceforth the apocalyptic, and in particular the Mandæan, thought-world filled his whole being.' 'Paul was a rabbi in intellect and an apocalyptic in feeling. And thus there came to be two Magian religions with the same Scriptures (namely, the Old Testament), but a double Halakha, the one setting toward the Talmud, and the other in the direction of the Gospel.' 'It is not the words of Jesus, but the doctrine of Jesus in the Pauline form, that constitutes the substance of Mark.'

With Luther, Spengler deals faithfully: 'What Luther lacked—and it is an eternal fatality for Germany—was the eye for facts and the power of practical organization. He did not bring his doctrines to a clear system, nor did he lead the great movement and choose its aim. The one and the other were the work of his great successor, Calvin. While the Lutheran movement advanced leaderless in Central Europe, he viewed his rule at Geneva as the starting-point of a systematic subjection of the world under a Protestantism unfalteringly thought out to its logical conclusion. Therefore he, and he alone, became a world-power.'

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## *THE MINOR PROPHETS.*

Sir George Adam Smith has speedily followed his revision of Isaiah by a new and revised edition of *The Book of the Twelve Prophets* (Hodder & Stoughton; 2 vols., 10s. 6d. net each). The task was a formidable and even a stupendous one. In the thirty-two years that have elapsed since the publication of the first volume of the original edition, criticism has made great strides and raised new problems of text, metre, and—in books like Hosea, Habakkuk, and Haggai, to mention no others—of interpretation. The range and amount of the critical work that has appeared in the intervening period may be roughly measured by the elaborate bibliographies which the Principal has appended, and to which he could easily have added, had it been his aim to be exhaustive; and the enormous amount of matter to be assimilated may be roughly measured by the simple circumstance that one single item—that of Bulmerincq on Malachi—represents a book of five hundred and twelve closely printed pages in German, which are probably not yet familiar even to the majority of English-speaking scholars.

A careful comparison of the two editions reveals the thorough and conscientious quality of the revision: at numerous points there are subtle changes and modifications, and whole paragraphs are rewritten or expanded in the light of recent discussion. The section, for example, dealing with Hosea's relation to Gomer reckons with the views of Professor J. M. P. Smith of Chicago, L. Waterman, and H. Schmidt, expressed within the last few years in magazine articles. Textual emendations receive even more consideration than one is entitled to expect in a book whose primary aim is expository, and the Principal makes his own contribution to the criticism of the text: Marti, for example, approves his suggestion, based on the LXX, of נודרו in Mal $1^{14}$. But, thorough as this work is, Sir George's deepest interest is in the interpretation and exposition of the prophetic messages themselves. Highly characteristic are the words with which he closes his introductory discussion of Hosea: 'We have now our material before us and may proceed to the more welcome task of tracing our prophet's life, and expounding his teaching.' This expository task he proceeds to execute, even where the material is not very promising, in his own inimitable way.

In the expository, as distinguished from the critical, part of these volumes the revised edition differs but little from the original. This is as it should be. The earlier exposition was already as perfect as that rare and perhaps unexampled combination of insight, imagination, eloquence, and scholarship could well make it. To most preachers the Minor Prophets were an unknown land till Principal Smith explored and described it for them, and the revision will, we are sure, continue to instruct and inspire the preachers of the next thirty years as the original edition has kindled the minds and hearts of the preachers of the last thirty.

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## *BUDDHISM.*

Of books on Buddhism there is no end. But here is one that ought not to be crowded out, *The Pilgrimage of Buddhism*, by Professor James Bissett Pratt, Ph.D. (Macmillan; 15s. net). It is a big work of seven hundred and fifty pages; and a full one, packed with information, knowledge, apt quotation; and with a very wide sweep indeed. Does it not start with Gotama, and pass from land to land, and age to age, and sect to sect, following the bewildering history of that protean faith? But, above all, the book is marked, not only by first-hand knowledge, but by what does not always accompany that, both sympathy and sanity—those indispensable requirements if one is to understand, and, so understanding, not to be swept off one's feet, not to lose balance and sense of proportion and perspective.

It is a wonderful story, and it is well told. Is there anything more striking in human thought than the fact that this faith which seemed to have small room for God has in some of its sects become a loving bhakti of a Trinity; that this flinging of the whole burden on one's own efforts has had to find a place for grace unsought and eagerly offered; that the august ideal of the soul, as we would say, bent on its own emancipation, losing all for that, and working for it with a passionate moral earnestness, has given place in these sects to one more moving still, whereby the soul, as we would say, refuses to accept its own reward, asks only to be sent back—life on life—into this needy earth, to give and toil and die for others until there is no creature left unsaved! Read Dr. Pratt, and he will lead you through the deeps of philosophy, and sometimes through aridities that seem waterless enough, though even there he holds one's interest. But the end of the Pilgrimage—with some sects—is something that that great missionary Dr. Timothy Richard called 'Just Pre-Nestorian Christianity,' due, he believed, to Christian influence, or at least to a cry of the heart quite strikingly familiar for what we know and have in Jesus Christ.

## *THE BIRTH OF JUDAISM.*

In *The Birth of Judaism* (Luzac; 5s. net), Dr. John A. Maynard has many interesting and some startling suggestions to offer. The book is a useful ***Study of Hebrew Religion during the Exile***, as the sub-title suggests, and it deals briefly but freshly with the political, ethical, and religious interests involved. The topics treated are the Names, Majesty, Spirit, Omnipresence and Omniscience of God, Communion with God, The Problem of Suffering, Organized Holiness, Worship and Expiation, Sacred Festivals and Fasts, Food Restrictions, Evil Spirits, Magic—these and many others. The complexity of the religious problem created by the Exile is forced upon us, and we are made to feel it all the more that Dr. Maynard rests his discussion in part on a critical basis which would not be accepted by the majority of Old Testament scholars. P, for example, is pre-exilic, and comes before D, which is exilic: Deutero-Isaiah does not write in Babylon, he is a Palestinian Jew. Sometimes he is needlessly provocative, as when he tells us that 'it is evident that Amos was not a theologian,' or that 'if the Lord had told Isaiah that a child would be born who would crush the Assyrian between his tiny hands, as one greater than Hercules, he would have believed it.' It is also rather astonishing to find him quote Ps $49^7$ as 'no man can redeem ***a brother*** from death,' when the emended text, '***surely*** no man can redeem ***himself***' (which the context demands), is almost universally accepted. It is also disconcerting to find Browning's famous lines quoted thus, 'Never doubted *that the* clouds would break. . . . Held we fall to rise, ***and*** baffled to fight better.' Indeed, these are but samples of slips which do not altogether strengthen one's confidence in the discussion, and are illustrated by a bewildering series of irritating misprints, like the following: p. 7, po*v*er (for *w*); p. 9, Nehemi*s*h; p. 13, unknow (for unknow*n*); p. 23, King of *the* Samaria; p. 24, independ*a*nce; Sulzgerger (for *b*); p. 25, *s*ith (for *w*); p. 38, w*ih*ch; p. 39, wi*r*th (for with); p. 49, ***in*** Jewish history (***in*** omitted); p. 55, *b*eans (for *m*); p. 59, *e*zra (for *E*); p. 60, one *of* the aspects (*of* omitted); p. 64, Te (for The); p. 68, S*a*lomon; p. 75, for*t* (for for); p. 78, *'almah* (for *'almah*); p. 92, transcendalism; p. 112, I*n* hate (for I hate); p. 118, eth*e*ical; p. 120, has (for has*t*); p. 123, T*h*orah. The punctuation is sometimes equally provoking: for example, 'The court prophets, were loyalists' (p. 23); or take this amazing sentence, 'As a child, or as a lad, Judaism, had a wonderful ideal' (p. 141). Really an Oriental scholar might reasonably be expected to write better English than that. And where in the Book of Isaiah are we to look for 'Is 41, 27029'? This leaves even Ps 119 immeasurably behind. It is a pity that so many avoidable and unpardonable errors should disfigure a book which really has something to say and drops not a few fruitful suggestions by the way, as that 'it has often been said but never proved that Mazdeism influenced the growth of angelology in Israel.'

## *RELIGIOUS PSYCHOLOGY.*

An exceedingly interesting and useful book on this subject, or one branch of it, has recently been written by the Rev. A. R. Uren, Ph.D., *Recent Religious Psychology: A Study in the Psychology of Religion* (T. & T. Clark; 10s. 6d. net). Strictly speaking, it is a critical exposition of the methods and results of representative investigators of the psychological phenomena of religion. But there is a valuable chapter at the close in which the writer gives us his own conclusions. The writers chosen for exposition are Starbuck, Coe, William James, Pratt, Ames, Stratton, and Leuba. We are given a full account of the views expressed by each of these authorities in his most important work, and in each case the exposition is followed by a critical estimate. These chapters are well done. And those who are not able to read the originals will gain here an intelligent apprehension of the contribution which these distinguished men have made to the subject.

The most interesting and important part of the book, however, is Part III., in which Dr. Uren sums up. He has not a very favourable view of the result of all the psychologizing that has been done. The most that can be claimed is that the field has been surveyed and some loose generalizations made that are more or less suspect. Outside the field of exceptional and bizarre religious phenomena the harvest has been meagre. Further, the author gives additional emphasis to the familiar criticism that psychologists frequently trespass on a province which does not belong to them. They suggest that because psychology cannot prove the truth of religion, belief in the supernatural is a delusion. Having explained religious phenomena in terms of law the psychologist often assumes that he has explained it away. This '*colossal petitio principii*' is subjected to severe and annihilating criticism by Dr. Uren. He points out that many psychologists know nothing of religion from the inside, and that their judgment on it is as valid as that of a man who passes an opinion on a cathedral window from the outside of the building.

This is a satisfactory type of book. It combines clear exposition with a criticism which is well founded and enlightening. It will afford to the uninitiated and the inquiring a very good introduction to its subject.

### *THE INTERNATIONAL MISSIONARY COUNCIL.*

Last year a really notable gathering assembled in Jerusalem. If ever a conference could effect something this was surely it. The subject was so vital—*The Christian Life and Message in Relation to Non-Christian Systems of Hope and Thought* (Milford; 5s. net). The personnel was so impressive. For this was the International Missionary Council, and it was drawn together from a wide and catholic field. Not the least valuable contributions, for example, came from the representatives of the new Eastern Churches—surely the happiest of omens. The preliminary work was admirable. Witness, as a case in point, the remarkable synopsis of opinions on Confucianism (here printed) as impressive as it is informing. The papers were read by picked men—Dr. Macnicol on Hinduism, Dr. Leighton Stuart and Dr. Willard Lyon on Confucianism, Professor Saunders and Professor Reischauer on Buddhism, the late Canon Gairdner on Islam, Professor Rufus Jones on Secularism, regarded as the real rival of the faith to-day—and in every case they were worthy, while some of them —like Dr. Macnicol's on Christianity and Hinduism —were statesmanlike and masterly. The one cited appears to have been criticised by some for dwelling in the main on the higher aspects of the Indian faith—overmuch these critics felt. The discussion was in the hands of experts, and, as reported here, was full and varied. There were additional papers called for in light of the trend of opinion that disclosed itself, and there is a summing up—'the statement of the Council'—all of which is here given. And yet, while it was intended that each of the sectional meetings should present findings to the full Council, only two of them, those dealing with Buddhism and with Islam, did so. The findings, achieved through so much labour, seem obvious to any one who has given thought to such matters at all. In spite of the fineness of its spirit and the beauty of its thought and language, the same applies to the Council's statement. It is a noble document. But it simply restates the axioms that cry aloud of themselves in every intelligent Christian's mind. Yet the Conference was not in vain. Those who participated at Jerusalem no doubt went each his several way with a thrilled sense of the bigness of Christ's Church, and of the wonder of the Master. And something of that they make shift to share with others. This is the first of eight volumes, and in it are published the addresses, the discussions, and the like. They make a full and fascinating book worth studying.

### *THE MONKS OF ḲÛBLÂI KHÂN.*

Readers interested in the history of the Nestorian Church in Asia will find delight in *The Monks of*

*Kûblâi Khân, Emperor of China* (R.T.S.; 12s. 6d. net), by Sir E. A. Wallis Budge, M.A., Litt.D., who is so well known for his works on Egyptian and Babylonian research. In a volume of over three hundred pages, beautifully illustrated both in the text and with numerous plates, Sir Wallis gives the fascinating history of the life and travels of Rabban Sawma, an envoy and plenipotentiary of the Mongol Khans to the kings of Europe, together with the story of Marcos, who became patriarch of the Nestorian Church in Asia. The two Chinese monks set out to go to Jerusalem to pray at the tomb of Jesus, where they hoped to gain the remission of their sins and to obtain peace in their souls. They never reached Jerusalem, and the history relates what became of them. Sir Wallis has carefully translated the whole from a Syriac document. There is a mass of information not only about Nestorianism, but about the Il-Khans of Persia and their dealings with the Mongol Christians, which is found nowhere else. In a scholarly introduction (118 pages) he discusses the heresy of Nestorius, the conversion of Turkestan, the downfall of the Nestorian Church in China, the travels of the Chinese monks, the relation of the Mongols to Christianity, and other interesting chapters in Oriental history. The book contains an excellent bibliography of over sixty works on the subject, a complete index, and a list of the Scripture passages quoted. All interested in Church history, and especially in the doctrine of the Person of Christ, will welcome the translation of this remarkable Syriac text, and the collection of so many essential facts, both historical and archæological, in the introduction.

## *A GALLANT RELIGION.*

Every reader of THE EXPOSITORY TIMES knows how well Professor Gossip can speak to children: his recent volume *The Hero in thy Soul* (T. & T. Clark; 7s. net), like the two in the same series which preceded it, reveals the same mastery in the art of commending Christian truth to mature men and women. The particular truth insisted on throughout most of the volume is the duty of a heroic attitude to life. It is indeed a gallant book on Christian gallantry by a gallant soul. No words occur in it so often as 'gallant' and 'whimper': on 'whimpering' Professor Gossip has no mercy, while 'gallantry of action' is to him one of the most precious fruits of the truly Christian temper. Christ Himself was 'the gallantest of hearts,' 'the gallantest figure in human history.' All authentic religious literature, he tells us, is autobiographical. This book, with its simple spontaneity which never aims at literary effect, is assuredly authentic religious literature, and just as assuredly is it autobiographical, as is obvious not only in its warm and frequent references to children and in its many telling allusions to the writer's experience at the Front, but on every page it is evident that he is speaking out of the depths of a rich experience of life and of Christ, and of the power of Christ to keep men calm and high-hearted amid life's conflicts and sorrows. His deft, yet always unobtrusive, allusions to literature reveal the catholicity of his sympathy and the breadth of his culture: Anatole France and Samuel Rutherford, Bernard Shaw and Richard Baxter, Confucius and Tagore, Goethe and Bourget, Chaucer and Epictetus, and a score of others—what a motley crowd they are! But Professor Gossip knows how to bend them all to his service, and he possesses in abundant measure the gift of imagination, without which preaching can never touch the highest levels. Nor is he afraid of unconventional words: sometimes he gets home to the heart by the use of the Doric, as in 'daft' and 'trachled,' and sometimes by words of his own coinage, like 'unfidgety,' 'hominess,' 'hot-housey.'

The sermons, while not in the strict sense expository, have a way of piercing to the heart of the text, and of the experience it expresses; and we should not wonder if the vivid words on the conduct of Edom on pp. 172 f. will send many a preacher back to the much neglected book of Obadiah. In this volume the preacher will find stimulus everywhere, not only in Professor Gossip's exposition of his texts—that is inimitable—but in numberless incidental touches, of which here is one—a quotation from Croce—from a striking sermon dealing with the passing and the permanent. 'It is not only with souls that are dear to us, but with institutions that we love, that we must be prepared to say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."' One of the sermons was preached on Easter Day. It appears—in shortened form—in 'The Christian Year.'

## *THE SUMERIANS.*

The time was when all the arts were traced to Greece. Later it was found that they drew their genius from older nations, such as the Egyptians, Phœnicians, Cretans, and others. Now research is showing that the roots go still farther back and that behind all these lies Sumer or ancient Babylonia. In *The Sumerians* (Clarendon Press; 6s. net), Mr. C. Leonard Woolley, whose discoveries at Ur during recent years have aroused such widespread interest, has written a graphic account of the Sumerian civilization for the non-specialist reader, and gives many reasons for this ancient civilization being regarded as the forerunner of all those in the Old World, not excepting that of Egypt. The interest of the volume to the Biblical scholar lies in the fact that the Sumerians contributed a large stock of ideas to the Hebrew people. The Sumerian stories of the Creation and the Flood were adopted ready-made by the latter; the laws of Moses were largely based on Sumerian codes which Hammurabi had utilized in the making of his own; and during the period of the Kings and the Captivity the Jewish religion owed much to the Babylonian worship which had been taken over from Sumer. It is evident, therefore, as Mr. Woolley endeavours to show, that one of the first causes lighting up the Hebrew world lies in this advanced civilization of six thousand years ago. The chapter on Sumerian society is particularly interesting. The laws affecting mistresses and slaves are illustrated in the domestic position of Sarah and Hagar, for in every detail Abraham seems to have been putting in practice the old Sumerian law in which he had been brought up. Mr. Woolley points out, too, that it was the custom that, even though silver and gold could be handled in recognizable form such as ingots and rings, the value of these had to be verified by scales; and hence it was that, when Abraham bought the cave at Macpelah, he '*weighed* . . . four hundred shekels of silver, current money with the merchant' (Gn $23^{16}$). A few generations ago the existence of the Sumerians was unknown. It is largely due to Mr. Woolley and other excavators that their history can now be written and illustrated so fully, to the great advantage of the Bible. It deserves to be said that the book is beautifully printed, and has a map and twenty-nine illustrations.

## *BRINGING UP THE CHILD.*

Parents, nurses, and those who have to do with the training of children certainly need wise guidance, and this is offered from many quarters, by theorists and practical persons, and not seldom to-day by psychological experts. A bulky volume, *Difficulties in Child Development*, by Mary Chadwick, S.R.N., F.B.C.N. (Allen & Unwin; 15s. net), is the latest effort of this kind. The fact that the author is a member of the College of Nursing, of the British Psychological Society, and an associate member of the International Psycho-Analytical Society, will inspire confidence in many breasts as securing both theory and practice in the adviser. But it will give also a gentle hint to discerning persons as to where the author stands. And this hint is soon confirmed—in the preface, where we are prepared to find Freud the inspiring guide, and later by the contents of the book itself. Miss (or Mrs. ?) Chadwick is an ardent disciple of Freud, and we find traces of his influence everywhere. Indeed, the book is an example of the kind of thing that is going to happen when Freud invades our homes and welfare centres.

There are many statements in the book which would be challenged by common sense. A very simple instance is the following: 'Our next step is to inquire why childhood should be an unhappy time, if we agree that this may be inferred from the fact that it is so generally forgotten.' Most of us would say that the fact that it is forgotten is a proof that it was happy, for it is the unpleasant things in our childhood, and these almost alone, that we remember. This is an innocent example of the kind of theorizing that often goes astray. The Freudian determinism leads the writer in many cases to exaggerated interpretations of phenomena of childhood, as, for example, that a too early weaning of a baby makes him a pessimist in later years!

At the same time there is a great deal of sound investigation behind these pages, and in many places a good deal of sense. There are chapters on the Development of the Senses, the Dangers of Suggestion, the Dawn of Personality and its Growth, Children's Games, and other aspects of child life. The author has read much, and seen much, but her thoughtful book is deprived of a good deal of its possible value by the obsession that penetrates it.

Since the publication of 'The Life and Letters of Octavia Hill,' the notable social worker and reformer, her younger sister, Mrs. Emily Southwood Maurice, has come into possession of a large number of her letters written to Mary Harris, a member of the Society of Friends. They include unpublished letters of John Ruskin, under whose training Octavia Hill worked for ten years, together with letters of her own describing her experiences and conversations with that great master. These are now published under the title *Octavia Hill: Early Ideals* (Allen & Unwin; 7s. 6d. net). The remarkable letters of the girl of sixteen are a revelation of the enthusiastic but intensely practical and sagacious social reformer of mature years. One finds this sentence in one of the earliest: 'Oh, what a power for good any one has, who does go among people, as if he was one of them, entering into all their thoughts.' It is impossible to turn a page of this volume without coming across something suggestive of an extraordinary personality and of a mind filled with the ideal, that the purpose and reward of life are in doing good. One of her young pupils says: 'I am sure she thought nothing was too unimportant to be done well, if done at all. Her teaching was inspiring.' One of her heroes was the Rev. F. D. Maurice, who writes to her: 'On the whole the greatest comfort I can find, though I have learnt the art most imperfectly, is in St. Paul's words, that we may put off the old man every day and put on the new. That is to say, not a new man that we have worked out for ourselves from the material of our own selfishness, but the true Man, the Son of Man, in whom is no selfishness, who is Head of us all, who leads us to His Father and our Father. The simple trust in Him one comes back to as the deepest and most practical wisdom, and the sure, distinct words which express it as more comprehensive, as well as more appropriate to our personal difficulties than all others.'

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It is impossible to withhold admiration of the extraordinary amount of careful and laborious research which must have preceded the writing of *The Struggle for the Freedom of the Press*, 1819–1832, by Mr. William H. Wickwar, M.A. (Allen & Unwin; 16s. net), and the preparation of the elaborate footnotes of the authorities consulted with which it is accompanied. This intense and extraordinary struggle was waged not so much for the freedom of the newspaper press, a very limited organization in the first quarter of last century, but on behalf of books and pamphlets, handbill and poster. What a contemptible part, as it seems to-day, was played in this prolonged and relentless warfare by leading statesmen and especially by leading lawyers who were law-officers of the Crown, and by eminent judges! In our own day, just a century after the conflict for freedom had been won, the intervention of Parliament has been necessary to restrict the liberty of the newspaper press in the publication of the details of cases in the Divorce Courts because of its abuse.

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An apologetic of an unusual, but always welcome kind may be found in *The Quest Eternal*, by E. A. Wanderer (the Rev. W. A. Elliott), published by Messrs. Allenson (5s. net). The sub-title is 'How I wandered in the Wilderness of Life and How I found Religion.' In other words, it is a spiritual autobiography. The author was challenged by a friend who was without any belief to say how he came to be a believer, and the result was this story of his soul's progress from darkness to light. The book was well worth writing, for it blazes a clear path to a positive faith, by way of experience, through the jungles of doubt. Most of the difficulties that beset youth are frankly faced, and the religion that is set before us as the final achievement is a broad-minded and defensible creed with Christ as its centre. If any one is looking for a book that will help a youth in difficulties about his religious faith, here is what he wants.

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Mr. C. G. Challenger, M.A., has published the Hulsean Prize Essay for 1927. The title is *The Excellence of Revealed Religion* (Cambridge University Press; 5s. net). The book is well summarized as an attempt to trace the growth and decay of the religious outlook which regards Christianity as a revealed religion, the truth and excellence of which are capable of being demonstrated by proofs such as prophecies and miracles, to criticise this view, and to contrast with it the modern conception of revelation. While we approve of the essayist's standpoint, and congratulate him on the lucidity of his exposition (except in his references to mysticism) and the carefulness of his statements (except, perhaps, in the case of the doctrine of John Smith, the Cambridge Platonist), we found ourselves wondering as we read his pages what the Rev. John Hulse (a contemporary of William Paley) would have thought of them!

Mr. Challenger has consulted widely among recent books on his subject, and quotes freely in the critical and positive part of his Essay from such writers as von Hügel, Professor J. S. Huxley, Dean Inge, and Rudolf Otto. Chiefly under the guidance of the last-named, as it would appear, he presses towards his conclusion that revelation is the apprehension by specially endowed men of the Divine Reality behind appearances. Not altogether worthy of the rest of the Essay is the apologetic addendum, in which it is virtually affirmed that to have insisted on the objectivity of religious experience is to have 'established' the truth of revealed religion.

We had thought that the 'Christ-Myth' hypothesis was exploded a score of years ago, but here it is again in Mr. R. H. Crompton's *The Synoptic Problem and a New Solution* (T. & T. Clark; 8s. net). The author appears to combine radical scepticism as to the historical existence of Jesus, and, by consequence, as to the trustworthiness of the Gospels, with a sincere loyalty to the 'Christ-Idea'; which cannot be said of all who have hitherto stood for the thoroughgoing mythical interpretation of the Gospels.

His theory of a 'Pre-Synoptic Gospel' embedded in Luke, and originating in Alexandria in the dawn of Christianity, is his solution of the Synoptic Problem. Despite the pains he has taken in the exposition of the theory, he has not succeeded in making it leap to the eye of the reader; and it would be difficult to present it here in brief compass. We must be content to say that his 'Proto-Luke' was originally, as the Pre-Synoptic Gospel, a mystery consisting of a sevenfold parallelism of symbols and ideas, and that it was turned into a history of the Early Church by the Alexandrian section, being adapted by them to their own ends in their controversy with the Palestinian section. For example, the younger son in the Parable is an Alexandrian, the citizen of the far country a Jew, and the elder son a Judaizer. And we had thought that this kind of parabolic interpretation had been abandoned twoscore years ago!

Mr. Crompton makes a point against Canon Streeter's 'The Four Gospels' when he says that with each added source for the Gospels the probability of the theory is diminished in an almost geometrical progression. He will not take it amiss if we make a similar point against his theory and ask to be allowed to judge it by its results.

One of the most interesting and valuable volumes in 'The Living Church' Series, edited by Professor J. E. McFadyen, is *The Church and the Hymn Writers*, by the Rev. G. Currie Martin, M.A., B.D. (James Clarke; 6s. net). Mr. Martin's aim is to deal with the various periods of hymn production as illustrating the doctrinal development of the Christian Church. Happily he does not always keep to his text, and as a result we have a fascinating study of hymnology throughout the centuries. And in the course of this survey many interesting facts are disclosed and some interesting problems are discussed. Should hymns be altered, for example? A well-known instance is Dr. John Hunter's alteration of 'Rock of Ages.' Is that justifiable? Dr. Martineau points out that all adapters of the psalms in a Christian direction have put into David's mouth sentiments he could not have uttered. And he defends the practice of altering hymns on the ground that this is simply to translate the religious dialect of one age into that of another. Readers will find both sides of the question stated in Mr. Martin's pages.

There are four purposes which hymns serve—for public worship, for solos, for private devotion, and to illustrate the growth of Christian doctrine. The author discusses these, and he has many practical suggestions for the use of hymns both in public and private. But his book is chiefly of value for the light it throws on the development of belief. And as the reader follows his guide through the centuries he will find himself more and more absorbed in the interest of the tale.

*A Faith for the World*, by Mr. William Paton (Edinburgh House Press; 2s. 6d. net), is a book which owes its birth to the Jerusalem Meeting of the International Missionary Council. Its purpose is 'to set out the main elements of the case for the Christian world mission, and to show some of the principal tasks which are bound up with that mission.' It is a thoroughly well-informed and impressive survey of the world situation from the viewpoint of religion, and it presses home with weight and urgency the duty of the Christian Church to meet the situation by a more enlightened and vigorous evangelism. Preachers will find here a considerable amount of excellent material for missionary sermons.

The Rev. U. Z. Rule offers in *Baptism, Confirmation, and the Holy Eucharist* (Wells Gardner; 3s. 6d. net) a useful little manual designed for the use of Anglicans, but which might well appeal to evangelical Protestants without the fold of Anglicanism. Ministers would find it particularly useful in the preparation of catechumens. Yet it should be explained that the author's primary aim is not pædagogical but irenical. It is his hope that by his exposition of the Christian sacraments he may help to remove differences and to further the cause of Christian unity. On the other hand, he will have no traffic with Transubstantiation and the literalist interpretation of the words of the institution of the Eucharist. A feature of the book is the patristic learning it shows and its many instructive quotations from the Fathers.

The Rev. R. Pyke, President of the United Methodist Church for the year 1927–28, has published a selection of the sermons and addresses delivered by him during his year of office, under the title *Sundry Times* (Henry Hooks; 2s. 6d. net). Mr. Pyke has no need to be apologetic in thus challenging criticism. These sermons and addresses are the best proofs that he is sure of himself and of the potency of his message. The text of the first sermon in the little volume is from the words of Job, 'I know that my redeemer liveth.' He is a preacher and pastor of long experience, a pronounced evangelical, evidently a man of wide reading, with an intimate knowledge of human nature, more particularly, of course, of Methodist human nature, a touch of irony in his sense of humour, but with all a perfervid faith in the gospel he preaches with steadfast courage.

*Christianity and the Religious Drama*, by Mr. R. H. U. Bloor, B.A. (Lindsey Press; 1s. 6d. net), is the Essex Hall Lecture for 1928. It gives a brief but interesting sketch of the development of the mediæval mystery play and indicates its influence on Elizabethan drama. The writer laments the breach in the tradition made by Puritanism, and desiderates a return to the modern theatre of a drama that is religious.

The Tercentenary of Bunyan's birth has called forth a considerable number of readable accounts of the life of the great dreamer. The latest addition to the number, *John Bunyan in Relation to his Times*, by the Rev. E. A. Knox, D.D. (Longmans; 3s. 6d. net), fills a niche all its own. The writer has succeeded in giving a very clear and succinct account of religious parties and controversies in the England of the seventeenth century. He thus enables us to see Bunyan in the framework of his times and in the company of his contemporaries. He is brought on the stage along with Baxter and Fox, Milton and Cromwell, and needless to say he can stand comparison with the best of them.

Dr. Reinhold Niebuhr has a poor opinion of many things, but, above all, religion, as he sees it, is in a shockingly bad way. For it is in the awkward fix that it is called upon to fight on two separate fronts at the same time against attacks being pressed home with vigour both on its metaphysics and its ethics. So situated, it has chosen to fling its main energy into beating back the former danger—a natural choice, thinks Dr. Niebuhr, but an unwise one. For 'more men in our modern era are irreligious because religion has failed to make civilization ethical, than because it has failed to maintain its intellectual respectability.' In that view he has a striking mass of support these days. It is impressive to note how many feel the danger-point lies there. Is there not some talk in the air of swinging round the theological curriculum to face, no longer intellectual doubt so much, as the assault on Christian ethics. This book—*Does Civilization Need Religion?* (Macmillan; 8s. 6d. net)—is an attempt to rouse the Church to recapture and hold this Hougomont that is the key to the whole battle. It is a vigorous bit of work, in which the author lays about him with a sturdy truculent assurance, in many telling phrases all delivered very rapidly, in a loud, carrying, somewhat metallic voice that grows a little tiring. We walk a long way with immense energy, and see many interesting things. But the fact is, Dr. Niebuhr talks about religion with a curious aloofness. Those who read him had better follow on by glancing again at Harnack's 'Social Gospel,' or even Eucken's 'Present Day Ethics,' and so get back to the centre of things.

'The missionary among Moslems (to whom the Cross of Christ is a stumbling-block and the atonement foolishness) is driven daily to deeper meditation on this mystery of redemption and to a stronger conviction that here is the very heart of our message and our mission.' Mr. S. M. Zwemer, a missionary in Cairo, has given us in *The Glory of the Cross* (Marshall Brothers; 3s. 6d. net) a series of meditations on the Passion and Death of our Lord. They are at once scholarly and devout, and abound in apt illustrations drawn from Christian art and literature. The Passion scenes are conceived with vividness and the cumulative effect is deeply moving.

Christian scholars are sometimes accused, not unjustly, of their ignorance of Rabbinic Literature. Considering the range, complexity, and difficulty of that literature, this is perhaps a venial offence. So far, however, as the first century is concerned, President A. Büchler, Ph.D., has come to their rescue with an enlightening book which comprises five very elaborate *Studies in Sin and Atonement* (Milford; 12s. 6d. net). They deal successively with (1) Obedience to the Torah, its Source and Sanction; (2) The Service of God for the Love or the Fear of Him and the Right Attitude to Suffering; (3) The Defiling Source of Sin in the Bible; (4) The Defiling Source of Sin in Post-Biblical and Rabbinical Literature; and (5) Atonement of Sin by Sacrifice.

Probably the discussion which will most appeal to Christian readers is the second, on the right attitude to suffering. R. Akiba, it appears, distinguished four attitudes to suffering, the highest being that of David who prayed for more chastisements as purifying him from sins, the second that of Abraham's silent submission to the Divine command to sacrifice his son, the third that of Hezekiah who prayed for the removal of his sickness and referred to his merits, while the lowest is that of Job who 'kicked against his afflictions.' Typically curious and interesting is the Rabbinic debate on whether Job acted from the love or from the fear of God. In the light of modern criticism much of the Rabbinic chronology seems very futile and grotesque, as when, for example, Job is regarded as living before the Pharaoh of the Exodus, or as one of his servants, or when Elihu is identified with Isaac or Balaam. At other points, however—and they are many—we come upon more solid and fruitful things: for example, 'The love of God as the motive of serving Him is evinced in man's readiness to obey God in all circumstances, even to death, in his practice of His commandments without expecting a reward, and in his refraining without the fear of punishment from transgressing a prohibition, in his practical love of his fellow-man and in his right attitude to God in suffering.' An index would have enhanced the value of this learned book.

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The ingenuous confessions interspersed throughout Mr. W. A. Wordsworth's *Sawn Asunder* (Moring; 3s. 6d. net) scarcely enhance our confidence in his argument. The book is written in defence of the unity of the Book of Isaiah; the writer even believes that the prophecies were arranged by Isaiah himself in exact chronological order; and the 'one really creative idea' which he claims for his book is the identification of Immanuel with the Servant. That is a hard saying, and it is not made any the more credible by the author's modest but reiterated assurances that he knows little Hebrew and nothing of Hebrew metre, though this does not deter him from offering both textual and metrical suggestions. He believes that the difference in style between the two great sections of Isaiah is adequately accounted for by the change of subject. Immanuel, he suggests, was one of those carried away captive by Sennacherib.

The book, however, is by no means negligible It puts the case for the unity of Isaiah perhaps as strongly as it can be put, and some of Mr. Wordsworth's suggestions are certainly worth considering. In particular it is not a little interesting to find him independently reaching the conclusion recently reached by a scholar of very different calibre, Professor Torrey in his 'Second Isaiah,' namely, that the references to Cyrus are later interpolations whose removal is demanded alike by context and metre. A conclusion reached along two such different roads deserves, and will doubtless receive, the earnest consideration of scholars.

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The Report of the Church Congress held at Cheltenham in 1928 has been published under the title *The Anglican Communion, Past, Present and Future*, edited by the Rev. Canon H. A. Wilson (Murray; 7s. 6d. net). It makes extraordinarily interesting reading. What else could it be with essays in it by Canon Streeter on Modernism, Canon Quick on Anglican Belief, Dean Inge on Evolution and the Idea of God, Dr. N. P. Williams on the Atonement, Canon Rawlinson on the Bible, and Professor W. R. Matthews on Modern Philosophy? The Anglican Church is happy in possessing at present so many of the leading thinkers of our time. All those named above are men to whom multitudes look for guidance, and they are only a few of the distinguished company housed in this volume.

The Congress of 1928 was notable for two things. It was determined to face the facts, and therefore men of different schools were invited to state their views frankly. Both Dr. H. D. A. Major and Dr. N. P. Williams were therefore included, and these represent very different schools. The comforting result was that a large area of common belief was found to exist. And another result is that a great deal was said by these eminent men of differing camps to sustain and reinforce the big Christian affirmations.

The other feature of the Congress was the way in which the question of reunion was dealt with. The Congress took the bold step of inviting representatives of other Churches to state their position. And so we have here papers by a Greek Metropolitan, a German Lutheran (Dr. Deissmann), a Scottish Presbyterian (Lord Sands), a Congregationalist (Dr. Garvie), and a Wesleyan (Dr. Lofthouse). This was a most enlightened policy, and will do more to prepare the way for reunion than the ordinary conferences of men who all hold the same views.

The volume before us is of exceptional value. It makes excellent reading and offers from various angles a satisfying apologetic.

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The Adult School Lesson Handbook for 1929 bears the title *The Wide Horizon* (National Adult School Union; 1s. 6d. net). It is planned on the usual broad lines. There is a little science, a little biography, some Biblical studies, and both art and poetry are included. It is all meant to widen the horizon of the pupil, and it will succeed admirably in this aim. The lessons are carefully and intelligently prepared. They are lavishly illustrated from literature and biography, and they are based on suitable Scripture passages. These Adult School Handbooks can be cordially commended for use in classes and even for private study. Whoever 'W. A. V.' is, he knows how to teach, and he is not afraid to take his coat off to the work.

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A quaint and not uninforming book on the 'future of the pulpit' bears the title ***Eutychus***, and is written by Winifred Holtby (Kegan Paul; 2s. 6d. net). It belongs to a series of volumes each bearing a suggestive name as its title—'Daedalus; or, Science and the Future,' 'Hypatia; or, Woman and Knowledge,' 'Timotheus; or, The Future of the Theatre,' and so on through pages of titles. ***Eutychus*** takes the form of a dialogue (or is it trialogue?) in which Archbishop Fenelon, representing ecclesiastical tradition, Anthony, a young man of free 'modern' views, and Eutychus, standing for the plain man, toss the ball to one another. They discuss the Pulpit and the Churches, the Pulpit and the Platform, and the Pulpit and the Congregation. There is a good deal of humour and a good deal of sense and an occasional pinch of malice in the argument. The play is carried on with zest and with many a shrewd thrust, but on the whole with good humour and fairness. And we are left a little wiser in the end.

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*True Religion* (Murray; 3s. 6d. net) is a collection of thirteen sermons by the late Dean of Salisbury. It will be given immediate welcome by that public which Dr. Page-Roberts gained by his earlier volume, *Law and God*—now in its fifth edition. Dr. Page-Roberts was always slow to publish his sermons, and it was only a short time before his death that he consented to the publication of this—his last volume. Dr. Page-Roberts was severe with himself. He did not rest satisfied until he had made his thought as clear as possible, and he was fearless in following it out to its conclusion. No one can read the sermons without feeling the aroma of the Dean's own spirituality. We have given the first sermon—abbreviated—in 'The Christian Year.'

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The World Conference on Life and Work at Stockholm in 1925 set up a Continuation Committee to carry on its work. The Committee in turn appointed a Youth Commission which was deputed to estimate the present situation in the world of the relation of youth to the Church. The Commission has now drawn up its report, which is edited by Basil Mathews, M.A., Lucy Gardner, and Dr. Erich Stange. It deals with all the aspects of the youth question as bearing on the world-situation to-day. 'Currents in the Life of Youth,' 'The Work of the Church for Youth,' 'The Church and Industrial Youth,' 'The Church and Educated Youth,' 'Education for International Peace,' and 'The Presentation of Christianity to the New Generation' are the chief subjects dealt with by a variety of writers, British, American, and Continental. It is to be hoped that this book will circulate widely and that its message will reach those for whom it is intended. The writers are all experts in their own field, and a competent survey is made of the whole situation. The title of the book is *Youth and the Church* (Pilgrim Press; 2s. 6d. net).

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The Religious Tract Society has done good service in publishing the life-story of *John Pearce* (7s. 6d. net), a man described by Sir J. E. Kynaston Studd, the Lord Mayor of the City of London, as having always had his 'great esteem and respect for his integrity, courage, and perseverance,' and to whom temperance owes a great deal as a pioneer in the provision of cheap and wholesome catering for working people. It has been so graphically written by Miss Marguerite Williams that it can be said with confidence that few readers will lay it down until they have read it from cover to cover. Here is a man of fourscore years 'not out' who, though born in one of the poorest homes in one of the worst quarters of East London and subject to unspeakable hardships in his earliest struggles to earn a living honestly, nevertheless by his unfailing courage, ingenuity, and industry won his way to fortune and distinction. His affection for his widowed mother enabled him to face every hardship, and in his later life his religion taught him that honesty was the only policy. He began life with a coster-barrow, a coffee urn and six cups and saucers, as a caterer at a London street corner of a cup of coffee with a thick slice of bread and butter or marmalade for a penny. In his old age he has built a temperance hotel, controls many restaurants, and in the social and religious life of London has played a notable part. Two of the most adverse influences to-day, he says, are the dole and bad housing. 'If there had been a dole sixty years ago I should never have got on.'

A helpful little book of talks to girls and young women is issued by the Religious Tract Society under the title *To the Dwelling of Light*, by Miss Lily Watson (3s. 6d. net). The subjects are such as these: 'What Shall We Make of Life?' 'The Written Word' (an excellent piece of guidance for Bible-reading), 'Happiness and the Quest,' 'Home Environment,' and so on. There is a mingling of sense and idealism which should make an appeal to girls of the adolescent age and even to those who are older.

*The Philosophy of the Plan of Salvation*, by Mr. J. B. Walker (R.T.S.; 2s. 6d. net), is an earnest and in many respects able argument aiming to establish the conclusion 'that the religion of the Bible is from God, and divinely adapted to produce the greatest present and eternal spiritual good of the human family.' The reasoning will not appeal to every one, and perhaps the writer has too great a confidence in the power of logic to convince the unbelieving. But the book is fitted to confirm faith in the reality of a Divine revelation and the saving power of the gospel.

In *The Mysteries of Britain*, by Mr. Lewis Spence (Rider; 10s. 6d. net), an author already known for his writings on occultism and his detailed study of the problem of Atlantis, an effort is made to prove that Britain in ancient times was regarded by Continental nations as an *insula sacra* or special centre of mystical faith and psychic tradition. This British cult, it is contended, had no connexion with the East but reached our shores from north-west Africa. It is futile, the writer states, to appeal to Oriental occult sources when we have an ancient and prior tradition 'of our very own,' which can still be regained and utilized by British mystics. Not many readers will agree with the author's views of such matters, or his hope that the British people will yet embrace this native 'soul-philosophy' in preference to their present faith. His call for patriotic mystics to restore the secret rites and traditions of ancient Britain will fall, we imagine, on deaf ears, in these days of enlightenment. But as the book contains numerous data on Druidism (which he holds to be a cult of the dead), Celtic customs, Welsh Literature, and allied subjects, it may be useful to readers interested in British folklore and archæology.

It is not often that an author has the pleasure of issuing a new and revised edition after thirty years. This has been the experience of Mr. W. Fiddian Moulton with *The Old World and the New Faith* (Sharp; 4s. net). The book gives a concise and handy account of the historical framework of early Christianity, and especially of St. Paul's work. Originally published in 1896, 'before the name of Hastings had begun to mean anything to Bible students,' it has been brought up to date and may be thoroughly relied on for that careful and accurate scholarship with which the name of Moulton is synonymous.

*Christian Thought*, by the Rev. F. W. Butler (S.P.C.K.; 6s. net), is defined in its sub-title as 'A Grammar of Reinterpretation.' The writer, whose competence in the fields of philosophy and theology is widely known and acknowledged, sets forth an outline of how Christianity may be reinterpreted in terms of the thought of to-day. He has no sympathy with those who would separate religion and metaphysics. We must believe that the things we seek are to be found not only in our hearts but in the heart of the universe itself. 'The truth of religion consists in its being an answer to the ultimate problems.' It is impossible in a brief notice to indicate the course of his closely knit argument, but the following may give some idea both of the conclusion of the argument and of the writer's style. 'The finality which we affirm for Christianity is essentially finality in religion, and it attains a comprehensive and unified system of metaphysics on that religious base. Occupying this central position for the actual life and meaning of the soul it may well sow itself upon every wind of thought. In past ages it found means of self-expression through the thought of Greece and Rome investing temporary terminology with its own distinctive content. By the same warrant and carrying forward its heritage in the riches of the Gentiles it may find its way prepared before it in the rich fields of spiritual aspiration and thought of that East where now, as in a former day of mystery and vision, rises a star.'

Messrs. Arthur H. Stockwell Ltd. are steadily adding to their 'People's Pulpit' Series of halfcrown volumes of sermons by distinguished preachers, Anglicans and Nonconformists. Among the volumes just issued the most notable is *The Gospel for the Modern Mind*, by the Rev. R. C. Gillie, M.A., D.C.L., a sermon out of which will be found in an abridged form in 'The Christian Year.' There are others quite worthy to take their place with it; for example, *The Simplicities of Religion*, by the Rev. F. L. Riches Lowe, a title that happily describes its contents; *The Angel of the Presence*, by the Rev. W. J. Coates, B.D.; *Does God Care?* by the Rev. F. C. Spurr of Birmingham, that centre of effective preaching for generations; *The Gospel for To-day*, by the Rev. Thomas Hancocks, Ramsgate. The publishers do not appear to have yet tapped the riches to be found in the Scottish pulpits of our time.

*The Soul's Quest*, by the Rev. J. H. Ward, M.A., Preston (3s. 6d.), from the same publishers, is a series of suggestive and really helpful lectures to a group of workers in office, factory, or shop. They were intended to make plain to his hearers who had not thought very deeply on the subject some of the vital things in our religion. The minister dealing with his Bible class will find methods of treatment worthy of his study.

We could not imagine a more lucid initiation into the modern approach to the Bible than the truly admirable sketch which the Rev. W. J. Foxell, M.A., Ph.D., has given us in his *Outlines of Biblical Criticism* (Williams & Norgate; 2s. 6d. net). It is succinct, but as clear as a bell, and it touches everything of vital importance in both Testaments —law, prophecy, apocalyptic, the synoptic problem, the principles of textual and literary criticism. The discussion does not lose itself in generalities, but is illuminated at every point by concrete illustrations, which, even in textual and critical matters, are so divested of all complexity as to appeal to the layman innocent of criticism. Problems, as the writer pithily says, are 'not to be shelved, but to be solved,' and he convincingly shows how honest and capable scholars are trying to solve them.

In *The Annual of the American Schools of Oriental Research*, vol. viii. (1926–1927), just issued (Yale University Press), and edited for the trustees by Henry J. Cadbury, we have an excellent article of thirty-three pages by Dr. Ephraim A. Speiser of the Baghdad staff on Southern Kurdistan in the Annals of Ashurnasirpal; some notes by Raymond P. Dougherty of Yale University on 'A Few Miscellaneous Antiquities Secured from Arabs in the Neighbourhood of Warka in Southern Babylonia'; a valuable discussion by Professor Barton of the University of Pennsylvania on the 'So-called Sumero-Indian Seals'; and an interesting chapter by Professor Moulton of Bangor Theological Seminary describing the history of the Old American Palestine Exploration Society. There is not much in the volume, except perhaps the last-named chapter, which is of interest to Biblical scholars. The Society referred to had its beginning in New York in 1870, in a desire to aid the English one, but it ultimately failed, partly through the magnitude of the project it undertook, partly through the employment of military engineers who were without any particular knowledge of Bible learning or interest in such, and partly through a distressing financial situation at home. Fortunately, the first two of these difficulties have long since vanished. The American Schools have now leadership of superlative quality and are able for large undertakings, as the splendid accomplishments of recent years prove. The *Annual* has numerous illustrations and a large folding map to explain the Zamuan wars.

# Leaders of Theological Thought.

## George Tyrrell.

By Will Spens, C.B.E., M.A., Master of Corpus Christi College, Cambridge.

No Roman Catholic, at least no English Roman Catholic, who has any adequate sense of the problems involved in defending and presenting Roman Catholicism, in face of historical and other criticism, would hesitate to acknowledge his debt to Cardinal Newman. *An Essay on the Development of Christian Doctrine* introduced principles and points of view by means of which it was immensely easier to meet such criticisms and, carrying the war into the enemies' country, to maintain that Catholicism, as