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distinguished between the negative principle of uniqueness and the positive principle of individuality in things. I felt that the results of this omission appeared particularly in the chapter on our Lord's life. In spite of all Canon Streeter's magnificent belief in the Incarnation and in all it means to Christian theory and practice, yet somehow, whenever he writes of the historic Jesus, the picture of a unique man, a hero and teacher immeasurably greater than any other, is all that his language succeeds in bringing before my eyes. Now, it seems to me to be a radical confusion to suppose that, by emphasizing our Lord's uniqueness as a man, or even by emphasizing His sheer uniqueness in any sense, we can make any progress at all towards thinking of Him as Incarnate God. By such emphasis we might indeed make Him appear as some angelic being or superman, but Godhead would be as far from Him as before. Godhead stands revealed, not in the uniqueness which makes Him different from all other men, but in the supreme individuality which in Him achieves the harmony of all the jarring elements of human nature, and even points the way to the final reconciliation of the awful strife between good and evil in the world. To you and me Jesus Christ is God, not just because He is different from us, but rather because in Him we dimly discern ourselves made new, as we might be; and so has every faithful Christian since He came to earth. His earthly life and teaching are the mirror which ever transfigures and yet truly reflects every man and his world. It is when men have seen themselves in Christ, that they can also forget themselves in Him. And the words, 'Come unto me all ye that labour and I will give you rest,' if they are true at all, are the clearest declaration of Christ's Deity which man can hear. So St. Paul was inspired to proclaim that Christ Himself is the individuality, the whole perfection, the controlling harmony, of the Church which is His Body. Father Thornton has lately been teaching those who can still read difficult theology that God Himself in Three Persons is the one absolute and perfect Individual.[1]

But if I have suggested that Canon Streeter's treatment of individuality is from a certain point of view defective, I would conclude by recording my debt to his two chapters on the Defeat of Evil and on Religion and New Psychology, where he has illuminated and helped me in a way which can only be achieved by theology which, at least to me, is great—and I think this is particularly true of the former chapter. I do not want to comment, or to spoil by summary. But I would ask all whose minds need help in religion to read and ponder. And after all it is by its treatment of the problem of evil that Christian theology must be mainly judged.

[1] See *The Incarnate Lord* (Longmans). The treatment of the idea of individuality is one of the most impressive features of the book.

Literature.

DR. BERNARD'S COMMENTARY ON THE FOURTH GOSPEL.

The most recent addition to the valuable series, 'The International Critical Commentary,' appears under the title *A Critical and Exegetical Commentary on the Gospel according to St. John*, 2 vols. (T. & T. Clark; 30s. net). The author of the Commentary is the Most Rev. and Right Hon. J. H. Bernard, D.D., who had fortunately completed the manuscript of both volumes before his death in August 1927; so that Dr. A. H. McNeile, who has edited the work, has been responsible only for seeing it through the Press.

It is a Commentary for which many have been eagerly waiting, and we make bold to say that it will fulfil expectations. For in Dr. Bernard, as it appears to us, we have not only a capable guide in all questions relating to the Fourth Gospel but a wise and cautious one as well. One thing that will appeal to readers of a conservative turn of mind is that he does not lightly abandon traditional standpoints in favour of novel theories. For example, while allowing that there was a Jewish mind behind the Fourth Gospel, and that an undertone of Semitic ways of thought and speech may be discerned in its language, he does not allow that, as Dr. Burney urged a few years ago, the Fourth Gospel is of Aramaic origin and its Greek only translation-Greek, betraying its Aramaic base at every point.

On the question of authorship Dr. Bernard is

also inclined to keep as near as possible to tradition. He cannot, it is true, attribute the authorship to the Apostle John, the son of Zebedee, whom he regards, however, as the Apocalyptist, being unable to accept Dr. Charles's view that John the seer is a personage distinct not only from John the Presbyter but also from John the Apostle. But he reaches the conclusion that the Fourth Gospel was written by John the Presbyter from the reminiscences and the teaching of John the Apostle. He would say, with Harnack, that the Fourth Gospel is to be considered as 'a Gospel of John the Presbyter, according to John the son of Zebedee.'

Dr. Bernard does not print a critical apparatus; he regards Tischendorf's as still the most useful. But he names some of the most important authorities for the Gospel, including some of the numerous papyrus fragments. The text printed in the volumes is similar to that followed by Westcott and Hort, and by B. Weiss, although not identical with either. A good case seems to be made out for printing πρωί instead of πρῶτον or πρῶτος in 1[41]; 'he finds *early in the morning* his own brother Simon.' Yet the reading has the support only of one or two Old Latin MSS.

As to the interpretation of the meaning of the Fourth Gospel, Dr. Bernard is insistent that the author was not an allegorist. It was the author's aim and intention that his readers might accept as facts, and not only as symbols, the incidents which he records.

What of the relation of the author of the Fourth Gospel to the Synoptists? Dr. Bernard's conclusions are (1) that he almost certainly uses Mark, (2) that most probably he uses Luke, or perhaps we should say Q, and (3) that there is no good evidence that he used Matthew at all, or was aware of the Matthæan tradition as distinct from that of Mark. Dr. Bernard even suggests that the 'Gospel according to St. Matthew' is in its present form the latest of the four canonical Gospels.

Of special value to the student of New Testament theology are the sections in the Introduction (which runs to one hundred and eighty-eight pages) on the Christology of the Fourth Gospel and its Doctrinal Teaching. An interesting point is made in the first of these sections when it is affirmed that the Gospel has been preached with a Jewish accent ever since the disciples of Jesus were first called 'Christians' at Antioch. For the title 'The Son of Man' was in Jesus' regard a greater and more far-reaching designation of Himself than 'the Christ.' He was not only the Deliverer of the Jewish people; He was the Deliverer of humanity at large. 'And it is an irony of history, that since the first century His most familiar designation by His disciples has been *Christ*, and the religion which He founded has been called *Christianity*, rather than the religion of *Humanity*, the religion of the Son of Man.'

SYNAGOGUE AND CHURCH.

A book of much value alike to Jews and to such Christians as are interested in the origins of the Church has just been published by the Macmillan Co. ($3.00). It is entitled *The Origins of the Synagogue and the Church*, written by the late Dr. Kaufmann Kohler, perhaps the foremost exponent of Reform Judaism, and revised for publication by H. G. Enelow, who prefaces the volume by a highly interesting account of the writer, who in a remarkable degree blended the interests of the scholar with the passion of the preacher. Dr. Kohler, a man of fine breadth of sympathy, worked for the reconciliation of Judaism and Christianity, and urged that Synagogue and Church, mother and daughter, must learn to work together.

The first part of the book offers an exhaustive examination of the origin of the Synagogue, from which it is clear how profoundly Dr. Kohler's sympathies are with the spiritual and anti-sacerdotal conception of religion which it embodies. He loves to show how through the Synagogue the laity finally wrested the Torah from the priesthood and created the religious democracy of Judaism; and how little the Psalter has been affected by the sacrificial cult. 'The real founders of the Synagogue were not the Pharisees as a body, but their leaders, the Hasidim,' or saints, and from them in course of time sprang the Essenes, who, in their turn, produced the first Christians. That is his thesis. The historical background of Jewish worship up to the time of the Maccabees is carefully traced, and the influence of Persia on Jewish practices, such as the wearing of the Tefillin, and on the Jewish Benedictions is duly noted. Throughout these learned chapters, brief as some of them are, such as that on Pharisaic Ethics, there is a wealth of suggestion.

To Christian scholars the second part of the book will be even more interesting. They may often disagree, but they will find the case which they oppose powerfully stated, and about many important statements there can be little or no disagreement, such as that the Early Church took over and adapted the Jewish liturgy. No Christian could speak in terms of higher admiration of Jesus and Paul. Dr. Kohler speaks of 'the

simplicity and incomparable humanity in which' Jesus, 'the man of the people, eclipsed the Pharisean schoolmen.' 'He was an idealist of the highest type,' 'a redeemer of men and an uplifter of womanhood without parallel in history'; while Paul, 'like one of the great prophets of Israel, exhibited a heroic spirit that places him among the greatest of men.' 'He was indeed an instrument in the hands of Divine Providence to win the heathen nations for Israel's God of righteousness.' This sympathetic appreciation of the Christian position, which, after all, is just the frank but none the less welcome recognition of historic fact, reconciles us to other utterances which will evoke a definite challenge, as when we are told that Jesus 'never encouraged, in fact rather discouraged, industry'—what of the Parable of the Talents?—or that 'what Paul calls The Mystery of the Cross is really a surrender of reason.' But no strictures which may be made in the detail can diminish our grateful appreciation of this book, which is a real contribution to historical research, marked by wide learning and noble generosity of spirit.

THREE MINOR PROPHETS.

A melancholy interest attaches to the latest addition to the 'Westminster Commentaries,' which is the volume on *The Books of the Prophets Zephaniah, Nahum, and Habakkuk* (Methuen; 15s. net). The commentary on the first two prophets was written by the late Mr. G. G. V. Stonehouse, B.D., who eighteen years ago gave us a scholarly book on Habakkuk, and who passed away at the early age of thirty-eight. Dr. G. W. Wade, who writes the commentary on Habakkuk, abridged and adapted Mr. Stonehouse's work to the plan of the Westminster series. How faithfully this task, which was no light one, has been discharged is suggested by a quite incidental remark in a footnote on p. 148, which shows that he does not share Mr. Stonehouse's view of the date of Nahum as 625 B.C.

The commentary proper is prefaced by introductions which deal at reasonable length with the historical background of the respective prophecies, with their message, their teaching, and their literary form, and concluded by translations which embody the results of the textual criticism of the books. Zephaniah, who is set about 626 B.C., and connected with the Scythian invasion, is regarded, while essentially a prophet of doom, as one who prepared the way for the reform of 621. The original prophecy was supplemented by 'at least three revisers, the first of whom lived towards the close of Josiah's reign, the second in the last decade or decade-and-a-half of the monarchy, and the third at the close of the exile.' Nahum is regarded as predicting the Fall of Nineveh in view of the attack on Assyria by the Medes under Cyaxares in 625. His prophecy also was subjected to three revisions, of which one of the latest is the fragment of an alphabetic psalm preserved in $1^{2-8.\ 10}$. The view that Nahum was a 'false' prophet, unethical and nationalistic, is vigorously repudiated. Of the very perplexing Book of Habakkuk, Dr. Wade summarizes the opinions of recent English and German scholars, and concludes by rejecting the growingly popular view of Duhm which places the book in the fourth century and connects it, by emending the crucial 'Chaldeans' in 1^{6} to 'Kittim,' with the conquests of Alexander and his Greeks. Duhm's argument, as developed by Sellin, is more formidable than Dr. Wade has been able to represent it in the space at his disposal, and his own view that 1^{5-11} is '*quoted* by Habakkuk from some earlier prophecy (delivered probably by himself)' will seem to many rather unsatisfactory. There is a fine appreciation of the literary power of Habakkuk, and especially of that of Nahum, and the emphasis on the religious message of all these prophets is very welcome.

All of them, and especially the two named, present desperate textual problems, and these are dealt with as adequately as is possible without the use of Hebrew script. Here are two illustrations. For יחריש in Zeph 3^{17} (*he will be silent* in his love) the writer suggests ירחש (*he will be stirred*; cf. Ps 45^{2}); while for the impossible היין (*wine*) in Hab 2^{5}, for which Sellin ingeniously conjectures היוני (*the Greek*), he proposes היונה (*the tyrant*).

Few of the minor prophets receive less attention from preachers than those dealt with in this volume. These interesting introductions and the careful and sympathetic exegesis are well fitted to show preachers how much they lose by the neglect of them.

FUNDAMENTALISM.

In *Essentials and Non-Essentials of the Christian Faith* (T. & T. Clark; 5s. net), Professor John Mackintosh Shaw, M.A., D.D., of Auburn Theological Seminary, New York, discusses the 'Five Points of Fundamentalism' from a modern conservative standpoint. The Five Points are the inerrancy of Scripture, the Virgin Birth of Jesus, His atonement by vicarious sacrifice, His physical

resurrection ('with the same body with which he suffered'), and the supernatural character of His miracles. Dr. Shaw does well to remind us that while these Five Points were drawn up in 1910, and reaffirmed in 1923, by the Assembly of the Presbyterian Church, U.S.A., they are not regarded as essential to Church membership, but are to be subscribed only by candidates for ordination. It is a valid distinction, such as a Church may rightly enforce, and the reminder may serve to remove prejudice in some quarters against the Fundamentalist position.

It is the burden, however, of Dr. Shaw's book, which is very clearly written, that in the alleged 'essential' doctrines of the Fundamentalists there is a serious confusion between properly religious or spiritual convictions which are of the essence of the Christian faith, and particular doctrinal or theological formulations of these convictions on which liberty of judgment may very well be allowed even within the Christian ministry. It is a timely thesis, and gathers together many ideas that have long been in the minds of Christian preachers and teachers who are at once loyal to Scripture and anxious to bring their theology into line with modern thought.

In our opinion the Modernist would find most satisfaction in the discussions of the Inspiration of the Scriptures and of Jesus and Miracle; the chapters on the Incarnation and Virgin Birth, the Atoning Work of Christ, and the Resurrection of Christ are not so likely to appeal to him. But we think that the whole book is well worthy of the consideration of the Fundamentalist. It seems a pity that at this time of day doctrinal requirements which may actually be non-essential to the Christian faith should be made even of the Christian minister.

RAMON LULL

Even in the crowded galleries of Church history few more romantic figures look down on us than that of Ramon Lull. Yet for a hundred and fifty years no full-length biography of him has appeared in any language. In English, at least, that yawning gap has at last been filled, and this most worthily. Professor E. Allison Peers, M.A., has made himself the authority among us in this whole region of things; and books, large and small, translations and original works, keep flowing from his pen. And it is this most competent scholar who gives us *Ramon Lull* (S.P.C.K.; 18s.), a fine biography of a most fascinating personality. Our author has ransacked the authorities and delved deep into little known sources for his materials. There is a bibliography of fourteen pages—two hundred and thirty-three volumes, mostly in Spanish—and the writer's heart is in his work. And well it might be. For what an arresting soul is this with which he deals—the young court gallant, petted, proud, light of love, fortune's spoiled favourite—with his passionate nature, and his haughty will! Did he not once ride into a church in pursuit of a lady who had taken shelter there? Yet one day, humming an amorous ditty to which he was fitting naughty enough words, he was suddenly confronted by the vision of Christ on the Cross; and, though he thrust it from him, it returned four separate times, till even his proud will was conquered; and, leaving all he had, vowing himself to our Lady of Valour, clothed only in sackcloth, he settled down among his former friends, determined to live only for Jesus Christ. His zeal ran out in two directions—disputations with Jews, whom he found immovable, and with Saracens, whom he declared to be much nearer Christianity than they themselves at all realized, and often singularly open-minded. Curious, is it not, that the list of people's difficulties that he gives from his own practical experience is word for word the self-same questions hecklers on the streets shoot at us still! But, in the main, he gave himself to writing, with that bewilderingly prolific output, characteristically Spanish. Some say he wrote five thousand volumes! Certainly, it seems, they mounted up to two hundred and fifty! In less than two years he threw out some forty tomes, some of them huge. 'The Tree of Science' has thirteen hundred and ten pages, 'The Book of Contemplation' three thousand! 'Some of them, as he says himself, 'are good, some of them better.' They are of every kind. Those on Natural Science were in their time hailed as a new kind of knowledge—with special Chairs for its study founded in various Universities—though by the time of Rabelais and Bacon they had already become a thing at which to jeer. There are poems too, and deep mystical masterpieces like 'The Lover and the Beloved,' and spiritual romances like 'Blanquerna,' and shrewd proverbs ('Disbelieve not all the things which thou canst not understand'; 'Faith is near to the will, and far from the understanding')—books upon books, of every kind, all for the greater glory of God.

But the passion of the man's life was to reach the non-Christian races. In the time of St. Louis' Crusade he was against crusades, and all for peaceful

argument and preaching. Later, he let himself be carried away by the currents of the time. But argument, he felt, alone could really win the world. He went to school and learnt Arabic and Oriental languages with striking thoroughness, although he had no natural aptitude for what seemed to him like 'the voices and languages of the beasts.' He instituted Miramar, a college to train missionaries in languages and in the necessary sympathy and understanding for the foreign field; and year in and year out he laboured to induce the Pope, or the Church somehow, to set up such colleges in numbers. For he believed passionately in Apologetics, and held that the faith is so unanswerable that, stated by skilled men, it must prevail. No man had greater reverence for faith. Yet again and again in his books he comes back to his point that the faith can and should be set forth so as to storm the understanding. The Saracens he felt were waiting for the gospel. It maddened him to think that for each Christian there were a hundred who had never heard of Christ. He felt the times were critical. Win the Saracens, and we win the world; or, later, when the Tartars loomed up ominously in men's minds, if we win them all is done. But if they take to Muhammadanism! Once he had a vision of Christ, who left His Cross in his hands, and so as an old man he himself went three times to the Muslims preaching, arguing, carrying out the principles for which he lived. Twice he escaped with stoning and imprisonment and shipwreck. But the third time, when eighty-three, he won a martyr's death. It was a full and crowded life, all aglow and glistering of romance. Yet, as he often says himself, people thought of him as 'a fantastic fool' who 'talked endlessly and did nothing.' That criticism still survives in certain quarters. Let Ramon Lull make his own answer from his autobiography. 'I have been married and had children. I have been well to do, lascivious and worldly. Anything that I had in the world I have left that I might honour God, procure the greater good of my neighbour and exalt our holy faith. I have learned Arabic, and laboured to convert the Moors. I have been bound, imprisoned and assaulted. For five and forty years I have laboured to move Christian princes and prelates that they may promote the common weal of the Church. Now I am old and poor, yet still I have the same purpose, and trust that, with the grace of God, I may persevere therein even unto death. Does such a life as this seem to you fantastic? Let your conscience judge, as God Himself will judge you.'

CHRISTIAN RE-UNION.

In our day the scandal and the danger of the Christian house divided against itself are pressing on many consciences, and visions of re-union are thrilling the imagination of many in all the denominations. Most timely, therefore, is the appearance of a book which gives a comprehensive survey of the history of division and union from the earliest times to our own, and we welcome such a volume as ***Christian Unity: Its History and Challenge***, by the Rev. Gaius Jackson Slosser, B.A., Ph.D., F.R.Hist.S. (Kegan Paul; 21s. net). The work covers a wide field, and requires the compression of many chapters of Church History. Apart from a few, probably typographical, errors —for example, 'Motanist' for 'Montanist' (p. 4), '1843' for '1834' (p. 158)—the narrative is accurate, although, of necessity, very concise.

The long story has a moral, and the moral, strongly and convincingly urged, is the beauty and necessity of unity in the Church of God. The way to union, in the author's view, is by a preliminary policy of close federation; and among other things, all Churches must learn to regard themselves as means, not ends, and, above all, develop the will to unity. 'When the communicants of the Churches have the will to seek and attain unto unity, God will enable them to overcome all otherwise insuperable barriers. All that is dross will be consumed, and all that is gold will yet remain.'

ARAMAIC.

For one person who can read the Aramaic of the Palestinian Talmud or the Old Testament, there are probably a thousand who can read the Hebrew. The prevalent ignorance of Aramaic, while intelligible, is scarcely creditable, and, since the publication of Professor W. B. Stevenson's Aramaic Grammar, is no longer altogether pardonable. There seems, however, to be a revival of interest in Aramaic studies, and two recently published books should help to stimulate that revival.

One is a ***Manual of the Aramaic Language of the Palestinian Talmud***, by the late Principal J. T. Marshall, M.A., D.D., edited from the author's MS. by the Rev. J. Barton Turner, with an introduction by Dr. Mingana (Brill, Leyden; 21s. net). It contains a grammar, a vocalized text of one hundred and sixteen selections, an unvocalized text of twenty-four more, representing in all seventy-nine large pages of Aramaic text, and a vocabulary. The Grammar is disposed of in thirty pages, which

to one who has some acquaintance with Hebrew, is sufficient for practical purposes. The beautifully printed text is filled with all kinds of sayings, and especially anecdotes, which give one a real glimpse into the nature and astonishing variety of the Talmud. The value of the vocabulary, which is very complete, is enhanced by the numbered references to the sections of the text in which the Aramaic words occur. But of quite inestimable value to the beginner will be the translations. All the texts are fully translated, with bracketed insertions of such words or phrases as are necessary to complete the sense. Writers of grammars too often forget that the self-taught sometimes struggle long and in vain, just for the lack of such help as this. It is with special pleasure that we commend this introduction to the study of 'the dialect most closely akin to that spoken by Jesus and His first disciples,' and of the language which Dr. Mingana describes as 'a beautiful language which deserves to be more widely studied.'

The other book is entitled *The Aramaic of the Old Testament: A Grammatical and Lexical Study of its Relation with other Early Aramaic Dialects*, by Mr. H. H. Rowley (Milford; 10s. 6d. net). This profoundly judicial and scholarly discussion is essentially a reply to Professor R. D. Wilson's defence of the early and Babylonian origin of Daniel, which is supposed by many to be supported by the discovery of the Elephantine papyri. Mr. Rowley vigorously contends, on the other hand, that Biblical Aramaic stands somewhere between the Aramaic of these fifth-century papyri and the Aramaic of the Nabatæan and Palmyrene inscriptions, which range from the first century B.C. to the third century A.D. With great fulness and care he compares Biblical Aramaic with the Aramaic preserved to us in other sources—in regard, for example, to accidence, syntax, verbal forms, consonantal mutations, etc.—and proves conclusively that very frequently Biblical Aramaic differs from that of the papyri, while it is in definite agreement with that of the Targums. The Greek words in Daniel are subjected to a particularly interesting examination: three of them are names of musical instruments, one of which is definitely associated by Polybius with Antiochus Epiphanes, so that these words 'mark that book as being almost certainly not of Babylonian origin in the sixth century B.C., but with peculiar likelihood of Palestinian origin and of the second century B.C.' The Aramaic of Daniel is later in type than that of Ezra, but 'the interval between them could not have been very considerable, and may have been very slight.' This valuable discussion, which is conducted with great learning and acumen, shows very convincingly how intimately linguistic problems may bear upon problems of introduction.

CHRISTIANITY IN THE MAKING.

Readers who know Professor E. F. Scott's 'First Age of Christianity' will find in his Kerr Lectures a development and expansion of views with which he has already made them familiar. The lectures are published under the title *The Gospel and its Tributaries* (T. & T. Clark; 10s. net). Professor Scott is a recognized authority on Early Church history. His literary style is lucid and interesting. Those two considerations will, we hope, secure for the book the large circle of readers which it so well deserves. It is all the more fitted to appeal to the general reader in that the author touches only such topics as admit of full illustration from the New Testament.

After an introductory discussion of 'Old and New in the Gospel,' the volume deals with the Jewish inheritance, the message of Jesus, the Hellenistic influence, the contribution of Paul, the conflict with heresy, the rise of the Catholic Church, and a final discussion of 'the gospel as borrowed and creative.' The main object is to show that while Christianity borrowed much, it is not a mere amalgam. From the first it had something distinctive of its own, and in light of that it transformed all it borrowed. Such a view needs to be emphasized in our time, and we recommend most cordially this masterly treatment of so important a subject.

FROM CURATE TO PRIMATE.

In *Archbishop Davidson and the English Church*, by Mr. Sidney Dark (Philip Allan & Co.; 8s. 6d. net), we have not so much an intimate biography of Lord Davidson—for the writer has had no access to any private papers—as a study of his career as a Churchman, dictated by a vastly different conception of the character of the Church from that which the ex-Archbishop held; that is to say, the conception of those who now like to be known as 'Anglo-Catholics' rather than as 'High Churchmen.' It is nevertheless not unsympathetic. The writer recognizes that 'a very great figure has passed from the centre of the ecclesiastical stage—a strong man, sincere, steadfast, perhaps limited in sympathy . . . but never failing in his eagerness to serve the nation and the Church.'

Lord Davidson's career may be regarded as that of the typical Scotsman who goes to London to make his way and finds himself at the end of three years as a curate in the Church of England entering Lambeth Palace as Chaplain-Secretary to the Archbishop, another Scotsman. All the rest seems to follow the order of romance. Within a year his Chaplain-Secretary had become Archbishop Tait's son-in-law, later he had won the favourable notice of Queen Victoria, who at the first opportunity made him Dean of Windsor; and after two brief experiences—four years as Bishop of Rochester and seven years as Bishop of Winchester—Randall Davidson was appointed by the then Prime Minister, Mr. Balfour, Archbishop of Canterbury in February 1902.

Thus the young and inexperienced curate who first entered Lambeth Palace in 1877 as Chaplain-Secretary to the Archbishop found himself after twenty-five years again in residence there as Primate of the Church of England! Alike as Archbishop's secretary, as Bishop, and as Archbishop the High Church party was his 'thorn in the flesh.' Queen Victoria did not conceal the fact that she had 'the greatest abhorrence' for 'that party that has done so much to undermine the Church, and to poison the minds of the young and of the higher classes,' and rejoiced to think that Dizzy's Public Worship Regulation Act would keep them in order. It only made martyrs of the most extreme Ritualists. Those members of the Church, however, who were not ashamed but proud to call themselves Protestants were no more content a quarter of a century ago than they are to-day with the temporizing policy of the episcopate. In less than a fortnight after Dr. Davidson's enthronement at Canterbury—by the way, with none of the elaborate ritual that marked the recent enthronement of his successor—a deputation of a hundred Protestant M.P.'s waited upon him at Lambeth Palace to make an emphatic protest against 'the popish practices of disobedient priests' and to demand their prosecution. The Archbishop deprecated prosecutions, but he spoke of 'certain notorious cases,' and declared that 'the sands had run out,' adding, 'I desire and intend that we shall now act, and act sternly.'

What actually happened—the appointment of a Royal Commission to consider the whole subject—was due, not to the Archbishop but to the Balfour Government. This Commission made a unanimous Report in 1906 in which they recommended that certain specified ritualist practices should be 'promptly made to cease by the exercise of the authority belonging to the bishops and if necessary by proceedings in the Ecclesiastical Courts.' It also recommended that the two Convocations should frame, with a view to their enactment by Parliament, 'such modifications in the existing law relating to the conduct of Divine Service and to the ornaments and fittings of churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand.'

WHAT IS GOD?

Christianity has come to terms with its former alleged foes—astronomy, geology, and biology. The conflict with psychology, however, remains, and it is vital for religion in a sense in which the older were not. For if, as some psychologists will have it, God is only a 'rationalization' or 'projection,' then all real meaning has departed from religion, and the continued vigorous existence of religion is scarcely conceivable. This is realized by Dr. Cyril H. Valentine in his book *What do we mean by God?* (S.P.C.K.; 7s. 6d. net). He sees also that the most important question of our day is just, Does God really exist? That can be answered only after an inquiry as to the validity of our religious experience. This is one of the best and most useful books on the subject that we know. Dr. Valentine's wide reading is attested on every page. His philosophic grasp of the problems that emerge is masterly. And it is all put down with such ease, clarity, and literary grace as makes the solid and sustained argument a sheer pleasure to read.

The problems that arise are many. They include the relations of religion to science, art, philosophy, and morality; the nature of religious experience; the personality of God; the nature and place of faith. We can do no more than thus indicate the richness of the contents of a work which will serve as a guide both as to what is the most serious conflict religion has ever had to wage, and as to how it may be faced with assurance and confidence.

We are grateful to author and publishers for putting such a valuable, scholarly, and competent work within the reach of the general reading public at so low a price.

The Halley Stewart Trust has already given us two remarkable books, Sir Oliver Lodge's 'Science and Human Progress,' and Dr. Gore's 'Christ and

Society,' both appreciatively reviewed in these columns. The latest addition to the series is *The Ordeal of this Generation: The War, The League, and The Future*, by Professor Gilbert Murray, LL.D., D.Litt., F.B.A., and in its own way it is as remarkable as its predecessors. The sub-title explains Dr. Murray's idea. The 'ordeal' of this generation is the task before civilized man of adapting himself to meet the profound changes, political, social, economic, and intellectual, which have taken place during the last fifty years. This adaptation means the abolition of war, and Dr. Murray has no hesitation in viewing this as practical politics. But there is nothing of the fanatic about him. He recognizes the inevitable place of strife and conflict in human nature. He does not ask the impossible. Indeed, his plea is strongly reinforced by his sane reasonableness. And it would be difficult for any person as reasonable as Dr. Murray to resist either his arguments or his conclusions. Any one who wishes to know what the League stands for, how it works, what its claims to support are, what the 'Covenant' is and the 'Pact,' and where we ourselves stand as a nation, could not get the information from a better quarter. Many of us have felt that the weakness of the League is its powerlessness to interest people or to awaken enthusiasm. But few will continue to feel this after reading Dr. Murray's persuasive pages. As a piece of propaganda this book will make many converts, because it is full of information, of sense, of sound thinking, and of restrained devotion to an ideal that is not in the air but supremely practical and practicable. The publishers are Allen & Unwin, and the price is 4s. 6d. net, but it may be hoped that very soon a cheap edition will be published which will put the book within reach of 'the man in the street.'

Canon Sell, one of the greatest living authorities on Islam, has increased our debt to him by his recent volume on *Islam in Spain* (Church Missionary Society; 3s.). In it he gives an account —which, though succinct, is packed full of material —of the seven hundred and forty-nine years of the Muslim empire in Europe. While maintaining that it was fortunate for Europe that Arab rule did not succeed in establishing itself permanently there, he frankly admits that the expulsion of the Moors deprived Spain of skilful craftsmen, agriculturists, and merchants, though the decay of that country, as he points out, was also largely due to the Inquisition and to the folly of expelling the Jews. The chapter of greatest interest is that on 'Arabian Philosophy.' The Canon contends that there is really no 'Arab' philosophy, only one of the famous philosophers, Al-Kindi, being an Arab. What we commonly call Arabian philosophy is really Greek philosophy in an Arabic dress. Islam as a religion has contributed nothing to science or philosophy: it could assimilate, elucidate, and transmit the thoughts of others, and it is only in this very modified sense that the Renaissance can be said to be in any way due to Islamic civilization, a civilization to which the Jews made a highly important contribution. This chapter is an effective answer to the extravagant claims of some modern Muslims.

Another aspect of Canon Sell's many-sided activity is illustrated by his booklet on *The Kingdom of God* (Church Missionary Society; 9d.). Here he traces the idea of the Kingdom through the Old and New Testaments, discussing the pre-exilic and the post-exilic view, and the conception underlying the teaching of the Gospels and the Epistles. He argues that 'to our Lord the Kingdom had not merely an eschatological significance, but was a very present reality to be fully glorified in a world to come.' It will be convenient not only to Indian pastors, for whom the book was primarily written, but to general readers to have this lucid and succinct account of an idea which has played so dominant a part alike in the Jewish and the Christian religions.

The 'Studies in Theology' series of volumes has been familiar to us for a considerable time, and many famous books have been included in it. There are few ministers' libraries that have not one or two volumes of the series on their shelves. And they will be able to add another in *Christianity and Some Living Religions of the East*, by Dr. Sydney Cave, the President of Cheshunt College, Cambridge (Duckworth; 5s. net). Dr. Cave had already contributed to the same series an 'Introduction to the Study of Some Living Religions of the East.' In the new volume he goes on to compare their dominant conceptions with those of Christianity. He reviews the answers given by those religions to the great problems of God's nature and manifestation, and of man's redemption, duty, and destiny. And his conclusion is that the Christian gospel is the solution of our deepest questions and the true answer to the quest of the saints and seers, not of Christendom only, but of the non-Christian world. This conclusion is all the more acceptable that the inquiry has been made by a competent expert

and conducted with fairness and with an appreciation of the truth in non-Christian religions which are characteristic of the broader outlook of our day. Incidentally, it may be said that this appreciative attitude is assumed by none more readily and widely than by present-day missionaries. Dr. Cave adds to this the judgment that if we present Christianity to the East as the religion of the West we shall offer it in vain. Our Western interpretation is not exhaustive, and if the Christian gospel is to win the East it must go in an Eastern guise. This was affirmed long ago by so eminent a missionary as Dr. Miller of Madras, and it is interesting to have it repeated and reinforced by an eminent scholar. Dr. Cave's book is as interesting as it is authoritative.

In 1608, Milton's birth year, there were born two boys in India who were destined through their poetry and character to win almost as great a place in the life and literature of their own people as he holds with us;—Tukārām, with his enormous influence on the North, and he who chose to call himself Rāmdās, for long one of the real religious powers in Western India.

Dr. Wilbur S. Deming tells us the story of the latter in a competent addition to that useful series 'The Religious Life of India'—*Rāmdās and the Rāmdāsīs* (Milford; 6s. net). It is that of a queer mixture of a man. At times, for instance, he shammed madness—to preserve himself from the intrusions of unnecessary visitors, thinks Dr. Deming. Would that keep our own working hours immune from that sore discipline? And in his mind there was the oddest jumble of conflicting doctrines living in peaceful amity. For was he not a firm believer in the dim remote Unknowable of the Vedanta, and yet a passionate Bhakta; or, again, at once an idolater, and a pure theist in some moods, always indeed, it would appear.

However that may be, his life and saintliness and poetry, and above all his immense influence on the famous founder of the great Maratha State, made him a mighty personality till that power fell. Now the movement that he started has shrunk to the merest trickle, or at least has faded to a shadow of itself. So much so that the last chapter here, entitled Rāmdās and Jesus, with its elaborate weighing of the Teachings, one against the other, seems lacking in sense of proportion. Still, this is a useful book.

Much careful study lies behind Mr. F. H. Wales's *Revised Translation of the Psalms*, Book I. (Milford; 1s. net). The translation hits the happy medium between slavish literalness and free paraphrase. The work is so unobtrusively done that only scholars will be able to detect its full excellence, or the acquaintance with the textual criticism of the Psalter which it presupposes. Here are a few of the changes made on the more familiar English versions: in Ps 2^{12} 'Kiss the Son' disappears; in 11^{6} 'snares, fire' becomes 'coals of fire'; in 18^{35} 'gentleness' becomes 'help'; in 23^{6} 'for ever' appears as 'for length of days'; in 29^{9} for 'maketh the hinds to calve' we have 'whirleth the oak trees'; the enigmatic introduction to 36^{1} is replaced by 'Pleasant is transgression to the wicked in his heart'; in 37^{36} '*he* passed away' becomes '*I* passed by,' etc. At numberless such points the text is quietly corrected and the meaning improved, though we could have wished that in 8^{5} the writer had retained A.V.'s 'angels' as much nearer the truth than R.V.'s 'God,' which is as good as impossible in an address to God. The printing is so arranged as to bring out the metrical structure of the psalms, so that, alike by the presentation of the literary form and by the removal of errors, Mr. Wales has made it possible for readers who know no Hebrew to enter into the very spirit of the Psalter. We hope that the writer will in due time give us the whole Book of Psalms.

At a time when there seems to be a flagging interest in the romance of foreign missions, Messrs. Pickering & Inglis are doing a real service in publishing a cheap edition of such a wonderful story as the life of *Robert Morrison: Pioneer of Missions to China* at the price of 2s. net. During the civil war that has devastated that huge empire and driven missionaries from the most of the territories they had so hardly won, there could be no more inspiring incentive to fresh courage for the task that now confronts the Christian Churches of Great Britain and America. Here was the son of a humble and pious workman in Newcastle-on-Tyne, who had the inspiration that the opening of China to the Christian evangelist was to be his life's work. Beset with remonstrances from home and with the difficulty ahead of them of China shut and sealed against the intrusion of the Protestant missionary, yet he never wavered but followed the gleam with the amazingly successful results so well described in this narrative, written by Mr. W. J. Townsend. Morrison landed in Canton, where the East India Company had a trading station, to whose agents he had letters of introduction. Just when the way seemed blocked by

insuperable difficulties he was offered and accepted the position of official translator of Chinese to the East India Company at a salary of £500 a year. This was the man who became the first translator of the New Testament into Chinese, to which he was able later to add the Old Testament. No wonder that missionary societies here and in America were amazed at the work of the humble pioneer and his equally humble coadjutor, a Mr. Milne from that fine training-ground of missionary pioneers—Aberdeenshire.

The same publishers have also issued in their two shilling series the story of Bishop *James Hannington*, the English merchant's son who was martyred in Central Africa. The all too brief and promising career of the young and popular clergyman in a Sussex rural parish where he had spent his youth and early manhood, and who gave up everything in his desire to extend the Christian evangel in Central Africa right up to the shores of Lake Victoria Nyanza, has been rewritten by Mr. Charles D. Michael. More than forty years have passed since Bishop Hannington landed in East Africa for his second and fatal journey into the interior; and it is easy now to question whether he was prudent in undertaking the expedition of which he was the sole European leader. He did not wish, we are told, to expose any of his friends to the risks it involved. To himself he made light of them. If only he could have got into touch with that notable pioneer Mackay of Uganda, already on the scene, there must have been a very different story to tell than that of the cruel butchery that closed his career ere his work had been begun.

Another book in Messrs. Pickering & Inglis's two shilling series is *Women who have Worked and Won*. It contains brief biographies of Mrs. Spurgeon, Mrs. Booth-Tucker, the second daughter of the first General and Mrs. Booth, and known throughout the United States as 'The Consul,' Miss Frances Ridley Havergal, and Pandita Ramabai. They have been written by Jennie Chappell with notable skill, so that the necessary compression has not in any instance interfered with the writer's purpose of emphasizing their belief in and remarkable experience of the power of prayer. Their methods differed as widely as their characters and their careers, but all alike were ardent followers of Jesus Christ.

The third and final volume of Miller's *Short Papers on Church History* is now in our hands (Pickering & Inglis; 7s. 6d. net). The whole work consists of a re-issue of 'Papers on Church History' published by Mr. Andrew Miller over forty years ago, with an additional chapter by Mr. W. Hoste, B.A.

The latest additions to the already extensive 'Things Seen' series of travel guides published by Messrs. Seeley, Service & Co. (3s. 6d. net) include beautifully illustrated little volumes dealing with *Things Seen in the Channel Islands*, by Mr. Clive Holland; *Things Seen in Provence*, by Captain Leslie Richardson; *Things Seen in Morocco*, by Mr. L. E. Bickerstaffe, M.A., B.Sc.; and *Things Seen in Sicily*, by Miss Isabel Emerson, who exhausts her vocabulary of superlatives in describing its manifold beauties from the rising of the sun till the going down of the same. The tourist will not only profit from reading these guides before he sets out on his travels, but still more by comparing his impressions with the descriptions and illustrations he will find here.

In *English Ecclesiastical Studies* (S.P.C.K.; 15s. net) Miss Rose Graham has collected together sixteen essays in research in mediæval history which were written and printed in reviews and publications of learned societies between 1903 and 1926. Six of the essays relate to Cluny and the English Cluniac monasteries, a subject on which the author intends to write a separate book. But the influence of Cluny was not confined to English monasticism: though the monks of Paisley came immediately from Wenlock, which was itself an offshoot from the Priory of La Charité-sur-Loire, it was to the Abbey of Cluny that they looked as their head. There are also four studies from the register of Robert Winchelsey, Archbishop of Canterbury; and among the essays of more general interest may be mentioned one on the Intellectual Influence of English Monasticism, and another—'only attached to mediæval ecclesiastical history by the slender thread of the election of women churchwardens in the fifteenth and sixteenth centuries'—on the Civic Position of Women at Common Law before 1800. The essays are learned, scholarly, rich in detail, and most carefully documented; there are many excellent illustrations; and there is an index which, in Dr. Johnson's phrase, is no 'mere beating the track of the alphabet,' but in its combination of spaciousness with conciseness and precision reflects the best traditions of indexing.

We have received volume v. of *Ante-Nicene Exegesis of the Gospels*, by the Rev. Harold Smith, D.D. (S.P.C.K.; 7s. 6d. net). It is a work of

laborious research and accurate translation. The method followed is to arrange under New Testament texts whatever the Fathers said by way of comment or exposition.

Our main criticism of *The Coming of the Church*, by Mr. J. R. Coates, M.A., of Selly Oak Colleges (S.C.M. ; 3s. net), is that it is much too compressed. It reads rather like notes for a book than the book itself. The space occupied by quoting *in extenso* long Scriptural passages might have been utilized for expansion and explanation of the theme. Mr. Coates has an interesting theory that the Old Testament describes an ideal Israel under such categories as Covenant-people, Light of the World, Son of Man, Son of God, Suffering Servant and Messiah ; that Christ came to call that true Israel into organized being ; and that the New Testament writings exhibit in turn the main ways in which the Church is designed to stand forth in the world as the true Israel. It is often arresting and thought-provoking, but the treatment is far too slight.

Dr. Samuel Daiches delivered a lecture on *The Bible as Literature*, which has been published by Williams, Lea & Co., Worship Street, London, E.C. 2. The treatment is very unconventional. The lecturer 'sketches a few pictures' to illustrate his theme. He traces the life of a human being from early childhood through adolescence and manhood up to old age, and shows that, in all the experiences through which he passes and to all the questions he can ask, the Old Testament has some wise, gracious, and solemn words to say. The treatment, though suggestive, is very slight, and we hope that Dr. Daiches will elaborate it some day, as, with his wide knowledge and his vein of poetry, he is well qualified to do.

The Book of Job and the Problem of Suffering.

By Marjory S. West, B.A., B.D., University Extension Lecturer, London and Oxford.

In a powerful article on 'The God of the Old Testament,' reproduced in translation in *The Bible and Modern Thought*, Dr. Paul Volz criticises the modern anthropocentric attitude towards religion and shows that the attitude of both Old and New Testaments is a theocentric one throughout. The Bible, like the burning bush, is all on fire with God. It is the wonderful works of God which the Old Testament proclaims, the whole of Nature revealing His glory and the course of history showing His wonderful ways with man. It is God whose glory the heavens declare, it is God whose love and mercy human life shows forth, it is God who is everywhere first and foremost in the writer's thoughts. When we remember that to the Jew this God is the Absolute Righteousness, and that righteousness to Israel became progressively filled with the content of loving, omnipotent, fatherly care, till it culminated in the conception of God given by Christ Himself, we can see that the faith in which both Old and New Testaments are steeped is the sublime conviction of the moral order of the universe, an order, not abstract and impersonal, as to the Greeks, but the personal law of a Father's love. This great reality dominates all else. Before it man assumes his right place, as but one among created things, the chiefest, it may be, yet whose sole and highest reason for existence, whose greatest glory, is to be able to be the expression of the Divine righteousness. The Old Testament begins by proclaiming that man is made in the image of God. The New Testament shows that image as the measure of the fulness of the stature of Christ. The whole progressive and painful training of mankind is aimed at producing this stature, so as to reveal in man's own person moral perfection, which is the very glory of God.

Modern religious teaching too often inverts this position by making man the centre of the universe and by treating of God as there solely for the benefit of the human race. To this inversion is largely due its lamentable lack of appeal in the present day. If God's sole reason for existence is to serve and comfort man, to assist him in his efforts to attain happiness here and hereafter, if religion is merely a form of consolation or anæsthetic, a drug to be used to alleviate the pains incidental to human life, then it is obvious to any pleasure-loving, pain-fearing soul that religion is but a poor consolation at the best, that