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take place, but it does not provide, either in its conception of the nature of God or of the world, for a concrete and purposeful Incarnation such as we have in Jesus Christ. Yet in many respects Christianity seems to continue, and make available for all men—and not merely for the select few—the central teaching of the Indian Vedānta. The great and fundamental truth of the latter—*tat tvam asi*—'that art thou'—finds its counterpart and its completion in the message of the New Testament, symbolized in the name given to Him whom we believe to be at once Son of God and Son of Man. The suggestion of identity seems to be a vague query sent out into the immensity of the space enveloping us and God, and in the name *Immanuel* the answer comes back in concrete fullness. Is it too much to believe that in Christ India may find the goal of her searching, the satisfaction of the longing of her heart to realize the nearness of God, which, as a theoretical abstract conception, stimulating the affections to ecstasy of devotion but not sufficiently controlling practice, has been her age-long possession?

Literature.

THEOLOGICAL FIRST PRINCIPLES.

The Interpretation of Religion (T. & T. Clark; 14s. net), by Professor John Baillie, M.A., D.Litt., of Emmanuel College, Toronto, is intended as an introductory study, 'mainly for those who are minded to pursue the subject somewhat deeply,' of theological principles. As such we commend it very cordially to the notice of teachers and students of theology.

First comes a discussion of the method which should be employed in an inquiry into the nature of religion. The conclusion is reached that metaphysics, considered as such, can throw no new light on the nature or degree of the validity attaching to the religious experience; that while theology must take its standpoint within the Christian consciousness of God, there is no genuinely religious manifestation of the human spirit which is in principle beyond its scope; and that the modern historical and psychological studies of religion do not so much provide new methods of inquiry as supplement the older theology. Or in the author's own summary, 'When the traditional theology (following the lead given it by Schleiermacher and Ritschl) entirely gives up its speculative ways and turns itself into an attempt to understand religion from the inside, but at the same time (in departure from Schleiermacher and Ritschl) regards itself as having to do not merely with Protestant or with Christian religion, but with religion as such; and when, on the other hand, the psychological and historical studies of religion give up the effort to dispense with those standards of good judgment which are interior to religion itself, and, in consequence, come also to view religion as from within; then all the various lines of study will meet in a science of religion that may at last be worthy of the name.'

Turning from the question of method, Professor Baillie enters definitely upon the inquiry he has in view. In seeking to reach a true interpretation of religion, he first considers theories of religion with which he is out of sympathy. Such are, in particular, the rationalistic theory (as chiefly represented by Hegel), the romanticist theory (as chiefly represented by Schleiermacher), and the theory of theological intuitionism and the 'religious *a priori*' (as chiefly represented by Troeltsch and by Otto). As a result of his discussion of the above-named theories he is left, as he thinks, with 'the sole alternative of believing that the kind of intelligent or rational insight in which religion takes its rise is none other than *moral* insight, and that faith in God is thus in some sort an outgrowth of our consciousness of value.' Accordingly he finds himself in sympathy with the theory of religion as grounded in the consciousness of value—a theory to which may be attached the names of Kant and Lotze among philosophers, and of Ritschl and Herrmann (whom Professor Baillie calls his teacher in theology) among theologians.

This theory he seeks in the concluding section of his book to restate and defend. Defining religion as 'a moral trust in reality,' he holds it to be the authentic core of true religion that the Spiritual Power who controls our destiny is such

that we may safely entrust to His care the deepest interests of our being; as he discovers the foundation of all our spiritual experience in our discrimination of good from evil, so he discovers its cope-stone in our trust in the God and Father of the Lord Jesus Christ.

The whole book constitutes a notable piece of Christian apologetic on neo-Kantian lines. It shows wide reading in the history of thought, and a remarkable acquaintance with contemporary philosophical and theological writings. It moves with ease and precision in its chosen field, containing many an acute reflexion and many a shrewd thrust against its opponents. We trust it will gain the attention it deserves. While saying this, we are of opinion that Professor Baillie emphasizes the relative merits of the Kantian approach to religious knowledge too sharply. Nor do we forget that certain ethical thinkers do claim to have presented us with 'a consistent theory of morals which does full justice to the deepest things in our knowledge of good and evil without in any way relating them to a reality beyond ourselves.'

PROVERBS.

A better choice than that of Professor W. O. E. Oesterley for the volume on *Proverbs* (Methuen; 18s. net) in the 'Westminster' series of Commentaries it would be difficult to imagine. Dr. Oesterley knows more about Judaism than most Christian scholars, being an expert in post-Biblical as well as Biblical Literature; and his recent special study of the Teaching of Amen-em-ope in 'The Wisdom of Egypt and the Old Testament' testifies to his minute acquaintance with the Wisdom Literature of the Ancient East, so far as it has come down to us, in countries beyond the borders of Israel. Indeed, it is this feature that gives Dr. Oesterley's Commentary its special significance: he shows the international character of the Wisdom Literature, which demonstrably existed in Babylonia, Egypt, and Syria, and doubtless also in Arabia and Edom. One valuable chapter sets forth the parallels—over a hundred in number, and revealing frequently identity of expression as well as of thought—between the Hebrew 'Proverbs' and the extra-Israelite literature; while between Pr 22^{17}–23^{14} and the Teaching of Amen-em-ope, on which that section undoubtedly rests, comparison is facilitated by printing the corresponding proverbs in parallel columns. There are also useful discussions of the terms משל (proverb), and לב (heart) as the seat of the emotions as well as of the understanding, of 'Woman' in Proverbs, and of the five types of 'Fool' who there appear.

It is interesting to note that, on the basis of our wider knowledge of the Ancient East, Dr. Oesterley has been able to claim an earlier date for certain sections of Proverbs than that which has been generally accepted by recent scholars. While, for example, chapters 1–9 are assigned to the third century B.C., 'and quite possibly later still,' 22^{17}–24^{34} are set in the seventh century, and 10^{1}–22^{16} and 25–29 in the middle of the eighth century: indeed, some of the ultimate elements in this section, and especially in chapters 10–15, may go back to the time of Solomon. About the possibility of pre-exilic proverbs there can be no sort of doubt: tradition points that way, and also in that period there were certainly 'wise men' (חכמים) belonging to the circle of the 'scribes,' who in those days in Israel, as certainly in Egypt and Babylon, appear to have been State functionaries. The later sages dealt with the religious education of adolescents, and Dr. Oesterley reminds us that proverbs which seem secular acquire a religious quality from the religious setting in which they are placed; and, in any case, from the sages' point of view, worldly wisdom is piety. We hope that this Commentary will help to restore the Book of Proverbs to the homiletic arsenal of the preacher.

We are glad to notice in the bibliography the too little known book of W. A. L. Elmslie on 'Studies in Life from Jewish Proverbs.' To this might have been added C. F. Kent's 'Wise Men of Ancient Israel and their Proverbs'; and in the discussion of the text, some of Melville Scott's suggestions in 'Textual Discoveries in Proverbs, Psalms, and Isaiah' would have been worth considering.

THE PERSON OF CHRIST.

The sorrow which was felt at the untimely death of Professor H. T. Andrews, D.D., will be renewed by the perusal of his posthumous work, *The Christ of Apostolic Faith* (Nisbet; 5s. net). It contains what was designed to be the first section of a larger work on the Person of Christ, but fortunately it is complete in itself, and it forms a valuable contribution to Christology. Approaching his subject from the side of Christian experience, Professor Andrews proceeds to a careful study of the relation of Jesus to His contemporaries, especially the impression made on the minds of the Twelve. He then traces the inevitable development of this impression in the primitive Christian Church and

in the second and third Christian generations. There are extremely valuable chapters on New Testament theology. The writing is lucid, the exegesis careful and scholarly, and the reasoning closely articulated. Stage by stage we are shown how the first simple creed 'that Jesus is the Messiah' was carried forward to 'the Benediction in which Jesus is given rank with God and the Holy Spirit in the same formula,' and at last culminated in the Prologue to the Fourth Gospel. In regard to the origin of the Logos idea, the suggestion is made that 'the probability is that the Logos-theory was a common category of thought at the time, as common perhaps as the theory of Evolution is to-day, and that it is unnecessary for us to attempt to find a more specific origin of the idea as it occurs in the Prologue.' The conclusion reached is that, while we are not bound to the terms and formulæ of the first century, 'the condition which Christian experience imposed on the thinkers of the Apostolic age it imposes still upon us, and that condition is: "None but the highest terms and categories of thought are adequate for the true interpretation of Jesus Christ."'

THE INSTITUTION OF THE LORD'S SUPPER.

In *Eucharistic Origins* (James Clarke; 6s. net), Professor G. H. C. MacGregor, M.A., of Hartford Theological Seminary, offers a survey, exegetical rather than theological, of the material in the New Testament bearing upon the Lord's Supper. The volume comprises the Bruce Lectures for 1928. The author seeks in particular to throw light upon two widely canvassed problems, namely, (1) what is the place of sacramentalism (or the belief in spiritual gifts being really bestowed through the external forms) in the Christianity of the New Testament? and (2) whether the institution of the Christian Sacraments, and more especially the Eucharist, may be ascribed to Jesus or not.

A cardinal position of the author, who in this follows the theory elaborated by Oesterley, is that the Last Supper was not the formal Passover meal, but was a celebration of the *Kiddûsh* or Sanctification for the Passover. As Jesus pronounced the blessing over the cup and the bread, He would give to each a new meaning; thus instituting the Eucharist. It is claimed that the identification of the Last Supper with a Passover-*Kiddûsh* makes it more easy to understand why the Lord's Supper became a weekly commemoration, like the *Kiddûsh* itself, rather than an annual ceremony like the Passover: 'indeed, on the supposition that the Supper was a *Kiddûsh*, the injunction to repeat the Sacrament—"this do in remembrance of me"—becomes much more likely to be historical.'

But while it is 'quite probable,' in the light of what we know of Jesus' own mind, that He definitely instituted the Eucharist, the evidence for such an institution is 'quite uncertain.' Our observance of the Supper is not, however, on that account invalidated. Professor MacGregor would agree with Bishop Barnes that validity is in this case independent of origin: 'if the Lord's Supper has persisted for nineteen hundred years, it is because the reality of its dynamic quality has been vindicated by experience.'

It is not without significance, Mr. MacGregor continues, that in the *Didache* we do not find the ideas of an Institution by Jesus, a commemoration of His death, and a mystic relation between bread and wine and His body and blood. Yet, while in form still a simple 'breaking of bread,' in content the Supper of the *Didache* is becoming a true Eucharist, and can only be understood in the light of the ideas which were developed by Paul and John, for whom the rite of 'the breaking of bread' became a sacramental means of grace. John is, in fact, 'the New Testament sacramentalist *par excellence*.'

This work is not so much an independent investigation of the New Testament records as an essay in mediation, in full view of conflicting contemporary discussions, which are freely quoted. But it is an able and competent work, written in clear and logical style, and should enhance the author's growing reputation.

TEXTUAL CRITICISM.

Every one who knew the Rev. Dr. James Kennedy, or who had watched his modest contributions to theological magazines, was aware that in him the textual criticism of the Old Testament was an absorbing passion. For this he had two supreme qualifications—an intimate acquaintance with every word of the Massoretic Text, and a meticulously accurate knowledge of Hebrew Grammar; and the publication of his *Aid to the Textual Amendment of the Old Testament*, edited by the Rev. N. Levison, B.D. (T. & T. Clark; 10s. 6d. net), is an event of considerable interest to textual critics.

It is possible to carry textual emendation too far. Israel Eitan has recently taught us some measure of respect for the traditional text by

reminding us that some of the ἅπαξ λεγόμενα in the Old Testament can be satisfactorily explained on the basis of Arabic and Ethiopic analogies, and Dr. Kennedy was well aware that many of his own suggestions cannot claim to be more than 'tentative and provisional.' He knew the value of the ancient versions, but in his belief, 'the greatest practical aid is obtained through patient and careful study of the Massoretic Text itself.' His own particular contribution, as the editor points out, rests on 'the supposition that the faulty readings in the Massoretic Text are due to interchange of letters in cognate Semitic alphabets.' For example ב, מ, and ם, in the Palmyrene alphabet of certain periods, bear a very close resemblance to one another. This fact, besides lending reasonable justification to certain emendations, would also throw some light on the date of transcription. There are about twenty-four hundred suggested emendations in the book, most of them based on the fact that certain consonants once looked or sounded more or less alike. The method, once admitted, opens up wide possibilities for the keen textual critic, and even Dr. Kennedy's editor does not profess to approve of all his suggestions; but he is right in insisting that they are all worthy of careful consideration.

Here are one or two of the most interesting and ingenious. In Nu 25^{6} an Israelite brings a Midianitish woman *to his tent* (אהלו : MT אחיו, 'to his brethren'); in Gn 41^{51}, 'God hath made me forget all my toil and *all my pain*' (כאבי : MT בית אבי, 'and my father's house'); in 1 K 1^{25} 'Adonijah *has rebelled*' (מרד : MT ירד, 'has gone down'); in Ps 36^{9}, 'in thy light shall we see *a way*' (ארח : MT אור, 'light'). Some of the suggestions are already the commonplaces of textual criticism; for example, Ps 19^{5} קלם, 'their voice,' for MT קום, 'their line,' and Is 28^{18} חפר for כפר. Not all seem equally probable; for example, גְּוִיָּה 'body,' seems hardly an improvement on הָרִים (Am 4^{13}), nor יִקֹּם ('who would *take vengeance* on Jacob?') on יָקוּם (Am 7^{5}), nor כל מקלות הסוך, 'all the rough-rods of the booth' on 'the bells of the horses' (Zec 14^{22}). Sometimes, too, a delicacy seems to be lost by the emendation: for example, when 'the evening of my delight,' נשף השקי, becomes 'an evening of quiet' (השקט Is 21^{4}), or when 'though they *dig* יחתרו into Sheol' becomes the more commonplace *hide themselves*, יסתרו (which, however, is supported by LXX: Am 9^{2}). The more difficult reading is often the preferable.

Unfortunately the book is disfigured by numerous typographical blemishes, which affect more particularly Greek words: for example, χαρήσονται appears as χατήσονται (p. 15), ἐσώζετο as ἐδώξετο (p. 70), and—most curious of all—θεὸς ὁ σωτὴρ ἡμῶν as Θξος ὁ σῶεηρυμεν (p. 141). The editor was obviously handicapped by his distance from the place of printing, which was Palestine, as in the list of errata ὑιᾶ is 'corrected' to κιᾶ (instead of μιᾷ). But these things will not blind the discerning reader to the solid worth of the book, with its multitude of suggestions from the pen of an accurate and ingenious scholar, who has spent a lifetime in the study of the text.

THE BOOK OF BOOKS.

Scribner's Sons (7 Beak Street, London, W.1) have just published two books which, taken together, constitute an excellent introduction to the modern view of the Bible. One, by the Rev. Henry Kendall Booth (7s. 6d. net), on *The Background of the Bible*, deals, one might say, with the externals of the Bible; the other by Mr. Ernest R. Trattner, *Unravelling the Book of Books* (7s. 6d. net), deals rather with its inner quality and content and with the historical and religious forces within Israel which shaped it. Both volumes treat both Old Testament and New Testament, but neither is an Introduction in the ordinary sense of a detailed discussion of the individual books of the Bible. Both are fresh and unconventional in treatment, and both, as it happens, deal with the attitude of the Middle Ages and the Reformation to the Bible; together they enable us to look through long vistas of time from Ḥammurabi to the present day, and they reveal to us the Bible solidly embedded in the facts of ancient, mediæval, and modern history.

Mr. Booth's book is exactly what it claims to be, a study of the background of the Bible. The fact that it devotes only half a page to Isaiah, three pages to the Psalms, two pages to Romans and 1 and 2 Corinthians, shows that for a knowledge of the contents we must go elsewhere. At certain points, however, the treatment is fuller, fourteen pages being given to the Fourth Gospel and the Johannine Problem; and a chapter on 'The So-called Silent Centuries' reminds us of how much was done and written in the four hundred years before the coming of our Lord. The titles of the chapters indicate the pleasant variety of the book, which discusses, among other things, 'The Bible and the Spade,' 'The Bible before the Bible,' 'The Beginnings of the Bible,' 'The Land, the People, and the Book,' 'The Evolution of the Old Testament,' 'The Background of the New Testament,'

'The Romance of our English Bible.' On p. 89 there are two slips: Uzziah should be Uzzah, and Ex $12^{25.26}$ should be $12^{35.36}$. Unfortunately also on p. 11 Ḥammurabi's date, which on p. 45 is given as 1950 B.C., appears as 1250. Five good maps and illustrations increase the value of a thoroughly interesting and useful book.

Nearly a quarter of Mr. Trattner's book is taken up with the interesting story, which he tells well, of the rise of Biblical Criticism and its brave pioneers, Spinoza, Simon, Astruc, Eichhorn, Ilgen, Hupfeld, Geddes, and de Wette. This is followed by a discussion of 'Bibles within the Bible,' a section which could not fail to interest as well as to edify even the casual reader: it deals with the rise and growth of the constituent documents of the Pentateuch and breathes the breath of life into an exposition—which can so easily become arid—of the Jahwist and Elohist documents, Deuteronomy, and the Priestly Codex. The prophets are treated pretty summarily, but in a way which brings out the growth of accretions to their original messages. The copious variety of the too readily despised post-exilic age is well handled. In the New Testament section the writer takes occasion to show how the Renaissance and the Reformation helped to humanize the Bible by delivering it from the bondage of allegorical interpretation, and a brief sketch of Lord Herbert of Cherbury, Toland, and Woolston leads him to discuss the repudiation of miracle and what he calls 'The Collapse of Supernaturalism'—a phrase which certainly does not represent the last word on this matter.

This is a breezy, informing, and racy book. Indeed, it is too racy at times. There is a certain lack of dignity in the rather needless remark that Jegarsahadutha is 'an awfully hard name to pronounce,' or that 'the Czar's influence did the trick' in securing a welcome for Tischendorf at the monastery of St. Catherine, or that 'no one knows the name of that reverend gentleman who penned the Book of Daniel,' and in the description of Ezekiel as 'a rare individual who possessed that blessed nuisance—a theory and a vision,' or of 'poor' Job as 'the old fellow.' Split infinitives occur in lamentable abundance: Mr. Trattner needs to be reminded that it is not a literary crime to avoid this construction. But our chief criticism is the almost entire absence of Biblical references. The interesting chapters give the reader practically no guidance as to where the numerous allusions to the text are to be found. The person for whom such a book as this is written is hardly likely to know where in 'the Elohistic document' Abraham is described as 'a prophet,' or where in the 'Unknown' Isaiah the 'two allusions' to Cyrus appear. The book would have gained in value had it sent its readers more definitely to the Bible itself. The following misprints should be corrected: p. 262 Veritate, p. 265 iniquitious, p. 273 ingnominious, p. 59 Noldeke (ö), pp. 271 f. Wolfenbuttel (ü), p. 298 Tubingen (ü). There are eight good illustrations of scenery, papyri, inscriptions, and alphabets.

The latest volume (cxiv.) of *The Christian World Pulpit* for the six months from July to December 1928 (The Christian World Ltd.; 7s. 6d. net) contains sermons by one hundred and twenty-two notable preachers, including the Archbishop of York and the Bishops of Durham, Winchester, Ripon, and Birmingham, Dr. Glover, Dean Inge, in whose half-dozen addresses he is anything but 'the gloomy Dean,' many of the clergy of the Church of England, many prominent Nonconformists—Wesleyans, Baptists, Congregationalists—representatives of the Scottish Churches, like Principal Cairns, Professor Gossip, and others. Many are sermons on special occasions, but, in whatever category, all alike make this fact clear and beyond question, that the standard of the best modern preaching is maintained at a high level. With this volume of rich and suggestive contents before him, no preacher will lack inspiration, and no layman will say 'the hungry sheep look up and are not fed.'

The Postulates of the Moral Life, by Mr. J. Strain, M.A. (Heffer; 7s. 6d. net), is a careful and well-wrought-out study of the questions bearing on moral freedom and responsibility. The book gives evidence of wide reading, and if there is little boldness and originality in the thought, there is manifest throughout a keenly critical faculty and a sound judgment. Some of the topics treated are Consciousness and Experience, Causality and Moral Values, Personality and Responsibility. In treating these, the author shows himself a competent and trustworthy guide. His conclusion is that 'the essential condition of the moral life, the supreme purpose of moral education, the final goal of moral endeavour is personal autonomy,' and that 'this autonomy is manifested (1) through the control of mechanical forces, (2) in the direction of organic function, (3) in the quest of a personal end.'

A Pocket History of the Baptist Movement, by Mr. Gwilym O. Griffith (Kingsgate Press ; 2s. 6d. net), is an extremely readable book. It is designed primarily for use in study circles, and for this it is admirably adapted. But the general reader will find it in the highest degree informing and interesting. One may regret that only a very brief account is given of the last hundred years of Baptist history, but the writer has made excellent use of the space at his disposal, and has given us a wonderfully vivid and inspiring picture of the trials and struggles of a devoted Christian people.

Within recent years there has been a steadily growing interest in the recovery of the ancient history of mankind. In this connexion, perhaps no city is of greater importance than ancient Nineveh, which is now represented by the mound of Kouyunjik, half a mile long, quarter of a mile broad, and rising to a height of a hundred feet. In *A Century of Exploration at Nineveh* (Luzac ; 7s. 6d.), by Dr. Campbell Thompson, of Oxford, and Mr. R. W. Hutchinson, M.A., we have an interesting description of the explorations on this site, which may be said to have begun with Rich at the beginning of last century. After some attempts by Botta, these have been continued by Layard, Ross, Loftus, Rassam, George Smith, Budge, King, and the writers of this volume. In addition to the earlier excavations, those carried on in the 1927–28 season are here graphically described. Inscriptions have been found which come from the palace of Tiglath-Pileser (*c.* 1100 B.C.), Adad-Nirari II. (*c.* 911–891 B.C.), and Ashurnasirpal (*c.* 883–859 B.C.). The Iraq Government seems to have adopted a most far-seeing policy in allowing excavators a share of the objects discovered. The present Egyptian and Turkish administrations, on the other hand, take the *whole* of the 'finds' from the digger, and are thus killing the goose which lays the golden egg. It is not surprising that this year there are some six or seven exploring parties in Iraq, many of them very important. Dr. Campbell Thompson is already well known for his 'Epic of Gilgamish,' his 'Semitic Magic,' and other works on Ancient Assyria, and he and Mr. Hutchinson have succeeded in producing a most interesting account of the Kouyunjik excavations. The book contains numerous illustrations and plates, as well as several maps and plans, and has an excellent Index.

Those who are interested in the teaching of Jesus as applied to modern conditions will find a competent and suggestive guide in Dr. Shailer Mathews. His new book is called *Jesus on Social Institutions* (Macmillan ; 6s. 6d. net). It is a really able and helpful as well as an interesting volume. The essay was suggested to Dr. Mathews when he was preparing his work on the French Revolution ; and, indeed, the main thesis of this work is that, without leading revolt, Jesus lived and taught in the atmosphere of revolution, used the language of revolution, made the revolutionary spirit the instrument of His message, and organized a movement composed of men who awaited a divinely given new age.

The apocalyptic literature was a literature expressing the revolutionary spirit of its time, and Jesus transformed the revolutionary idea into a spiritual and moral ideal inspired by goodwill and love. This determined His attitude to wealth and war, and both these topics are admirably treated here. But Jesus was not a socialist, nor was He a monarchist or a democrat. If we are to follow Him truly it must be His ideal and His spirit we absorb. Such is a brief summary of this excellent book. It will provoke contradiction now and again, as, for example, where the writer says dogmatically, 'He did not contemplate founding a new religion.' But what is a book worth that does not rouse us to protest ? Perhaps Dr. Mathews has allowed 'revolution' to dominate all he thinks about Jesus too much, but at any rate he makes us think, and he has written an absorbing book.

The late Mr. F. W. Hasluck, M.A., spent some seventeen years in Greece and Turkey, working both as an archæologist and as an orientalist. He had planned several works on a large scale, and had gathered masses of knowledge for 'the first comprehensive study of Turkish folklore and its relations with Christianity.' But there came the War, and separation from many of his cherished manuscripts, and then ill-health, and a retreat to Switzerland, and a too early death. His wife has spent four strenuous years putting his notes into a state fit for publication. Yet *Christianity and Islam under the Sultans* (Milford ; 2 vols., 63s. net) remains, not a book, but the notes of a very diligent and earnest student out of which the book would have been ultimately made. The industry has been extraordinary. There is a bibliography of forty-four large pages. But there is little order or necessary sequence. Chapters on all kinds of subjects tumble after one another promiscuously

enough. Nor is there any art to make things grip the mind, rather a curious lack of sheen and sparkle. The Oxford University Press have thought the work worthy of their very best. But its appeal can be only to a limited circle.

Hardly a month passes without a new 'Life' of Christ. This is as inevitable as it is admirable, because there are so many men who feel constrained to come to terms with Christ and to publish to the world their discovery of Him. Each vision has something 'different.' To Mr. Middleton Murry, Jesus was the supreme Genius. To a new writer, Mr. Walter Russell Bowie, He is the supreme Poet. The book in which this view is developed is called *The Master: A Life of Jesus Christ* (Murray; 7s. 6d. net). We welcome this book though there is nothing very new in it. Dr. Henry Sloane Coffin and Dr. Foakes-Jackson have read it, and apparently approved of it, so it must have outstanding merit. It has certainly the merit of sincerity and earnestness, and the real merit of reverence and love for its august subject. Many readers will feel perplexed by the vagueness of the writer's attitude to Jesus, and this applies in particular to the chapter on the Resurrection. But the book as a whole is a sound piece of work.

Some German Thinkers on Christology.

By the Reverend W. J. Sparrow Simpson, D.D., Ilford, Essex.

There have recently appeared in Germany four large volumes on the religious learning of the present day in the form of autobiographies. Five-and-twenty eminent German theologians have given to the world an account of their studies and their writings, and more particularly of the process of their individual theological and religious development. This autobiographical element is of peculiar interest. In each case we have the record of a personal experience. We are allowed to see something of the process by which conviction was attained, and the school of thought to which each belongs. The first volume includes Professors Deissmann, Ihmels, Kittel, Schlatter, Reinhold Seeberg, and Theodore Zahn. Volume ii. includes Karl Beth, Girgensohn, Lietzmann, and Loofs. Volume iii. is confined to Catholic theologians, among whom are Bartmann, Grisar, Mausbach, and Peters. The last volume returns to Protestants, and includes Dalman, Dobschütz, Jülicher, and Kaftan. Each chapter is accompanied by a portrait of the author. So far as German Protestantism is concerned, the selection is of course far from exhaustive. We miss many well-known names. Neither Harnack, nor Otto, nor Heiler is represented. It is not clear on what principle the selection was made. But it is certainly representative of the critical outlook and of the chief theological theories in Germany at the present day.

That such a selection includes great variety of thought is obvious. The differences go down to the foundations of Christian belief. It is certainly instructive to compare what some among them are teaching on a subject so central to religion as the Person of Christ. The present paper proposes to describe their teaching on Christology. It is by no means merely gathered from these autobiographical sketches, but also, indeed chiefly, from a study of their separately published works.

One example is the late Professor Ihmels. Ludwig Ihmels, Professor at Leipzig, is an attractive writer, gifted with religious insight as well as with critical power. He is persuaded that the gospel can be understood only where the Law has first done its work. His record illustrates the ordinary way in which a German student passes from one university to another. In Leipzig he heard Luthardt, Kahnis, and Delitzsch; in Erlangen, Frank and Zahn; and in Göttingen, Reuter and Ritschl. Frank, author of the *System of the Christian Certainty*, was his teacher by preference, although not without much critical independence of judgment. The Erlangen School was too subjective to satisfy. Ihmel's chief works are his *Essay on our Lord's Resurrection*, his book on the *Central Questions of Dogma*, and his *Certainty of Christian Truth*. His assurance of objective reality is largely derived from the harmony between the religious need created by the moral law, and the