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comfort, planned a home for her; and if we haughtily pass by upon the other side, accounting social wrongs too trivial for our spiritual eyes to notice, may not the Christ who has told us that His followers are as dear to Him as mother or sister or brother, look at us sternly at the last, and say, 'It was Mine, yes, it was I Myself, that you passed by and left to manage as best I could alone. My brothers and my sisters, yes, Myself, you failed to help; I whom you pinned down to struggle in the mean streets, while you were praying to Me in your splendid churches; depart from Me, you who have shown you are no friends of Mine.'

Lastly, there is this to say that our Lord's mother had not made things easier for Him; had, indeed, hurt Him as no other ever did, not even the Baptist when he staggered, not even Peter when he failed, not even Judas when he fell. It was her hand that dealt Him that most cruel blow that busy day when there was a movement and a pushing out on the fringes of the crowd, and it was told Him that His mother and brethren had come for Him, were saying that there was no real harm in Him, that He must have gone off His head, but they would take Him home and keep Him safe, and He would never bother anybody any more. She loved Him, or she would not have been there upon Calvary: but she did not understand Him, at times thought that He was crazy. And He forgot all that, remembered only the old love, and the love that was breaking her heart now, and all the pain that He had had to bring into her life, and looked upon her very lovingly, and even in His agony thought out and found for her a home.

We too have failed Him shamelessly, have hurt Him far more than we know, have been just inexcusable; and He forgets all that, and treasures the poor broken bits of faith and of affection we have sometimes brought Him, chose to go to His Cross for us. I hated Him, says Paul, I persecuted Him, I gave my whole life to the rooting out of everything that He holds dear, and 'he loved me, and gave himself for me.' 'Ye have not chosen me, but I have chosen you,' He told that blundering little group who had so often hindered Him, and were upon the point of breaking altogether. I chose you, and I stand to it. And looking out at the Beyond, for Himself He asked only this, 'Father, I will that they whom thou hast given me be with me where I am,' knew He would miss them even there, had little wish for glory except that He might share it too with them.

And to us also He clings in that same unbelievably loyal way, loves on whatever we may do, will not be turned from that. And when at last we reach the other side, and stand there muddy and ashamed, and very conscious how unlike we are to all these clean and shining spirits round us, eagerly He will come to us, with outstretched hands and happy face, and let us see how much it means to Him that we are there. I know it, because I have proved it; because He has done that to me again, and yet again, and still again. And He is 'the same yesterday, and to-day, and for ever.'

Literature.

MERLE D'AUBIGNÉ.

SURELY it is an unhappy fact that it is only now, nearly sixty years after his death, that there appears the life of Merle D'Aubigné. Had it been published fifty years ago, there would have been an uncountable public eagerly waiting for it. For the famous History of the Reformation simply swept the world, and ran like wild-fire through the earth, and cities were called after him, and Merle became a favourite name for children of both sexes, and people watched for the next number of the book as they did for the Waverley Novels, or the green monthly Dickens. But the world keeps moving on, and something else is always happening to catch and hold the eyes, and one fears that the great time for this book is over.

It is well written, with the snap and sparkle and lucidity of the French mind, and not a little eloquence and skill. For Mme. Biéler, a daughter of the historian, has inherited a goodly portion of the family gifts. The title is, perhaps, unfortunate—*Une Famille du Refuge* (Marshall, Morgan & Scott; 5s. net). We are frankly informed that it was Galsworthy and his saga that suggested leading up to the main figure through the history of five generations of the family. It makes a stirring tale enough, swiftly put through; but there is only the

one striking personality. Notabilities appear and pass across the stage, Napoleon himself no less; and Neander, a dear, impulsive, generous soul in his welter of a study, who lived for his three affections—his God, his books, and his students—and if any one of these last were in financial trouble, would seize a book of value and hurry out and sell it upon his behalf; and Schleiermacher, and Erskine of Linlathen, and Chalmers, with the inevitable verdict once again repeated, the greatest of speakers, and better than he was great (though it is added, interestingly enough, that if the British are first on the platform they have no rivals to the French skill in the pulpit), and above all Robert Haldane, who, appearing in Geneva, exercised an odd and very striking influence over the theological students there, who flocked up to his rooms, all except one, who felt a little haughtily about this foreigner with his execrable French; and yet it was an interview with him that convinced D'Aubigné of the facts of sin, and his own sin, and his need of a Saviour. As in the case at Aberdeen of his friend Malan and old Rabbi Duncan in his student days it was one sudden quotation from the Scriptures that effected it. One wonders would it be so now: and also, do our ministers to-day know the Bible as completely and as aptly as their predecessors did?

An impressive ministry at Hamburg, and another at Brussels, where he was asked to undertake the religious education of the king's son and grandson, and then the Chair at Geneva, and the years of terrifying output—eight thousand pages in the history, and five other works of size, and more than fifty smaller ones, besides masses of lesser stuff—and a keen interest in men and in affairs. He had a real hand in the formation of the Red Cross Society, for instance. And always he had more than he could do. 'I used to count the hours, but now I count the seconds,' so he said, and yet, with all his hurrying, his work was left unfinished. At college his professors had some difficulty in restraining his exuberant eloquence. 'Very good,' said one, 'very good indeed: you have put into your work much excellent religious feeling,' and then added softly, 'almost too much of it, perhaps,' while the Practical Training man, seeking to restrain him, gave him only dry and difficult texts with which to work. But he could catch fire over anything, and did. 'Ah, Monsieur Merle,' remonstrated his baffled teacher, 'you are an eagle, and to prevent you flying I have put you in a cage. But you are off, cage and all!'

Amid the chorus of applause over his book, there were certain voices who dared to allege that his over-exuberance was never fully conquered. A charming, enthusiastic soul, he makes the reader feel, in comparison, uncomfortably cool and even cold. Yet always there is just a doubt whether he really felt more deeply than some of the rest of us who have less gift by far in the expression of our feelings.

THE FOURTH GOSPEL.

Dr. Hugo Odeberg, Lecturer in the University of Upsala, is an able and indefatigable worker in the field of sacred exegesis, and the work he does is that rare spade-work among the sources which places the ordinary exegete under an inestimable obligation. We had the pleasure recently of reviewing his '3 Enoch or the Hebrew Book of Enoch,' and now we would direct our readers' attention to his new volume, *The Fourth Gospel* (Almqvist & Wiksell, Uppsala och Stockholm; 10 kroner).

The volume is published in English, and there is little to indicate that English is not the author's native tongue. It purports to be an interpretation of the Fourth Gospel in its relation to contemporaneous religious currents in Palestine and the Hellenistic-Oriental world; and it makes the claim that the present trend of studies in the Fourth Gospel supports Canon Box's suggestion that early Christianity should be viewed in relation not only to Rabbinical theology, but also to the many different religious currents which flowed by the side of Rabbinism. A superficial reading of the utterances of the Fourth Gospel reveals a terminology all but identical with the Rabbinical; but a careful study of the import of the Johannine utterances often puts us in touch with a sphere of ideas wholly removed from the Rabbinical. The result is a transference of the comparative study of the Fourth Gospel from a Hellenistic to an Oriental environment.

The author seeks to support and illustrate these positions by an examination of selected (often lengthy) passages from the first twelve chapters of the Fourth Gospel; in time he hopes to publish (1) a study of John 13–20, (2) an investigation of the narrative portions of John and of the Prologue and Epilogue.

The commentary, which is preceded by an elaborate bibliography, is particularly rich in Mandæan parallels, which are first quoted in the original, and then followed by a translation. Such parallels invest with new significance a discourse like that on the living water or the bread of life,

nor do they detract from its spiritual value. On this last point Odeberg deprecates the attitude of Walter Bauer, who seems to associate Johannine ideas and ideas of the Mandæan literature with primitive cult-observances, and thus to reduce them to a low level of religion. There is an issue here which students of comparative religion are almost bound to face. Those who believe in a Divine providence will be inclined to value even the lowest religious beliefs and practices as containing the germ or potentiality of the higher; while those who do not believe in a Divine providence will be inclined to depreciate the higher as having originated in the lower.

While these learned pages contain much that the ordinary student of the Bible will find illuminating and suggestive, their appeal is primarily to those who engage in specialized studies; and they provide a veritable quarry of material for the most part not readily accessible.

ATONEMENT BY NON-RESISTANCE.

Tolstoy was so impressed with the centrality in the teaching of Jesus of the doctrine of non-resistance to evil that he called it 'the doctrine of Jesus.' In his new book, *The Problem of the Cross* (James Clarke; 10s. 6d. net), William E. Wilson, B.D., of the Selly Oak Colleges, Birmingham, finds in the doctrine of non-resistance to evil (not, however, interpreted with Tolstoyan literalism) a clue to the meaning of Christ's death. He rejects the penal and satisfaction theories of the Atonement as not only repugnant to the modern mind, but also as unscriptural. He regards the Cross not so much as a problem (as in the traditional theories of the Atonement) as a revelation—the revelation, namely, of God's love against the background of human sin and selfishness. And he would explain the connexion between the death of Christ and human salvation by affirming that in the process of winning men to God by exhibiting Him as Love, Christ had to carry His love to the extreme of non-resistance. 'For love faced by hatred ready to go to all extremes can conquer only by non-resistance.'

The theory of the Atonement here set forth belongs to the subjective rather than objective type of theories; its reference is manward rather than Godward. But it seeks to distinguish itself from the ordinary subjective or moral influence theories by arguing for the necessity (if only relative) of Christ's death. To show God to men fully, Christ, it is said, had to die on the Cross. And His non-resistance was not weakness, but the greatest spiritual strength. His death on the Cross is not merely a pictorial representation of the suffering love of God, but the decisive battle in God's age-long conflict with human sin.

In pursuit of his thesis, Mr. Wilson offers us a very readable and timely study of the New Testament teaching on the meaning of the Cross. There have been many studies of this subject in recent years on lines similar to those here followed, but this is an unusually full and detailed study. Further, it seeks to show that inflicted punishment is no part of the Divine economy; it is sin that destroys. In this also Mr. Wilson is in line with other recent expositions of Christian teaching, such as are found, for example, in books by Dr. Percy Dearmer and Mr. Brook. For a generation and more the teaching of the New Testament on the punishment of sin has been an offence; we are now being taught that its teaching has been largely misunderstood, and that in any case it is often inconsistent with the mind of Christ.

THE HEBREW UNION COLLEGE ANNUAL.

No one who is interested in Jewish studies can afford to neglect *The Hebrew Union College Annual* (Hebrew Union College, Cincinnati, Ohio). The essay which will appeal to the widest circle of readers is that by Abraham Cronbach on 'Divine Help as a Social Phenomenon,' which receives editorial notice in this number. The other essays are very erudite discussions of specifically Jewish topics. One, entitled מכתבי־יד, by Jacob Moses Toledano, of Tangier, Morocco, is in Hebrew. Four are in German: one on 'Das tannaitische Grenzverzeichniss Palästinas,' by Samuel Klein, of Czecho-Slovakia; one, containing earlier discussions, on 'Traces of the Matriarchate in Jewish Literature,' by Aptowitzer, of Vienna; one on 'Was Nachman Krochmal a Hegelian?' by Simon Rawidowicz, of Berlin; and one an exhaustive study, running to one hundred and twenty pages, of the Teolology of Maimonides, by Diesendruck, of Vienna. Three other essays are of more general interest. One is by Cecil Roth, of London, on 'The Memoirs of a Siennese Jew' (Joseph da Modena, 1625–1633), which is particularly interesting as giving a vivid glimpse into the life of the common people and constituting perhaps 'the first wholly *popular* document of Jewish history which has been as yet discovered.' The text of the memoirs is given in the original Italian and accompanied by an English translation. There is

also an essay by R. J. H. Gottheil, of New York, on 'An Unknown Hebrew Version of the Sayings of Æsop,' the very curious Italian text of which is followed by the Hebrew translation. The essay on 'The Jewish Catacombs and Inscriptions of Rome: An Account of their Discovery and Subsequent History,' by H. J. Leon, of the University of Texas, will be of special value to archæologists. From this discussion it appears that six Jewish catacombs, with a total of four hundred and ninety-four Jewish inscriptions, have been found at or near Rome.

Only two Biblical topics are handled. Paul F. Bloomhardt, of Springfield, Ohio, carefully discusses 'The Poems of Haggai,' furnishing in poetical form an English translation which separates later glosses from the text, and adding valuable explanatory and critical notes. The longest essay in the volume, which runs to one hundred and fifty-one pages—it would by itself constitute a fairly large book—is devoted to 'The Book of the Covenant.' In this very learned, acute, and able discussion, Julian Morgenstern argues that the original Book of the Covenant, which he does not regard as a literary unit, constituted the basis of the reformation of Elisha-Jehu-Jonadab in 842 B.C., and that that was in all probability the date of the composition of the 'words' of that book. But perhaps the most valuable part of this important essay is the long discussion of the Ark, in the history of which he distinguishes three periods, which in his own words may be thus summarized: (1) the early period before the composition of the Book of the Covenant, when 'the ark was conceived as leading Israel upon the march . . . and giving it victory over its enemies'; (2) the period when 'it came to be regarded generally as the depository of the record of the laws basic to Yahwe's covenant with Israel'; and (3) the period represented by the later strata of P, when the ark was 'regarded primarily as the throne of Yahwe, upon which, in the holy of holies, He sat permanently enthroned in the midst of Israel.' These three conceptions of the ark and its functions, he shows, go hand in hand with three different stages in the evolution of the conception of Yahwe in Israel.

PROCESS AND REALITY.

Professor Eddington has complained, and not without reason, that in higher mathematics symbols have been multiplied until it has become a serious task to keep them in mind. Professor A. N. Whitehead is a mathematician, and the same criticism might be passed on his *Process and Reality* (Cambridge University Press; 18s. net). Perhaps there is no philosophic writer of to-day whose work receives more serious attention, and it is unfortunate that it should be said of him, not without a degree of truth, that he is 'one of the worst living expositors of philosophy, though he could be one of the best.' He has largely invented his own terminology, and while it is obviously the expression of a profoundly accurate and logical mind, it becomes to the reader a real stumbling-block. The question suggests itself, will the world have patience to learn this terminology? Professor Whitehead would doubtless argue that a new philosophy demands a new terminology. But again the question arises, how can those who do learn it succeed in interpreting the ideas contained in it except through the language of the plain man?

In the present volume, which contains his Gifford Lectures at Edinburgh, 1927–28, Professor Whitehead offers the most complete account which he has yet given of his system of philosophy. It is 'the philosophy of organism,' a system necessitated by the doctrine of relativity and the revolution in physics. 'In the language of physical science, the change from materialism to "organic realism"—as the new outlook may be termed—is the displacement of the notion of static stuff by the notion of fluent energy.' This world is a 'buzzing' world, a world of events. Every entity 'prehends' every other, and the whole universe enters into each event and combines to make it what it is. Along this line, Professor Whitehead argues, the duality of universal and particular, of mind and body is overcome.

Not the least difficult part of his philosophy is his doctrine of God. The place of the Absolute is taken by 'Creativity,' and God is 'the principle of concretion.' 'The nature of God is dipolar.' 'Viewed as primordial, he is the unlimited conceptual realization of the absolute wealth of potentiality. In this aspect, he is not *before* all creation, but *with* all creation.' As primordial he is 'devoid of consciousness.' But 'the consequent nature of God is conscious; and it is the realization of the actual world in the unity of his nature, and through the transformation of his wisdom.' 'He does not create the world, He saves it; or, more accurately, He is the poet of the world, with tender patience leading it by His vision of truth, beauty, and goodness.' Finally, 'His relation to the world can only be expressed in terms of a group of antitheses, whose apparent self-contradiction depends on neglect of the diverse categories of existence.'

Six of these antitheses are given, of which the last two may be quoted. 'It is as true to say that God transcends the world, as that the world transcends God. It is as true to say that God creates the world, as that the world creates God. God and the world are the contrasted opposites in terms of which Creativity achieves its supreme task of transforming disjointed multiplicity, with its diversities in opposition, into concrescent unity, with its diversities in contrast.' It may be safely predicted that interpreters of Whitehead's doctrine of God will reach as diverse conclusions as did the interpreters of Hegel.

INDIAN PHILOSOPHY.

Anything that Professor Radhakrishnan writes has to be read by those with any interest in Indian thinking: and the best thing that he has given us as yet is the first volume of his *Indian Philosophy* (Allen & Unwin; 21s. net). It is a large and serious work, for serious students, though written, not with lucidity alone, but with real charm. And it is a happy symptom that apparently it has caught on. First published in November 1922, the portion on the 'Philosophy of the Upanishads' was reprinted separately in 1924, and now here comes the second edition of the book as a whole. Well, it is little wonder. For the subject is a fascinating one, and wide in range and curiously freshly treated—the Hymns, the Upanishads, the Jains, the Epics, the Bhagavadgita, and Buddhism; and the author has a double right to speak in the possession of a very full and accurate knowledge, and of a first-hand interesting mind. The work has been revised. And the most interesting section of it is the new appendix, in which he replies to the critics of his views on Buddha. Like not a few other modern scholars, he just won't have many things that have for long, and with assurance, been bruited about as axiomatic and the veriest commonplaces, but bluntly denies them out and out. For one thing, he is entirely sceptical of Buddha's atheism; and for another flatly disbelieves even in his agnosticism, holding that he really stood by the old Upanishad view concerning the Absolute, only more logically and consistently; knew that that could not be described in mere empirical terms, and would not try. Moreover, he was certain that his countrymen were losing their way in a thick mist of speculations that led nowhere, and that it is in living life that truth is really found. To the philosopher the Absolute is Truth, and for him the way to it is wisdom: to the religiously inclined it is Eternal Love, and is reached by such spirits through devotion: and to the ethically minded it is Righteousness, and won through service and self-sacrifice. Buddha was of these last, and chose that road; but, thinks our author, of that Absolute he was entirely sure.

Moreover, he challenges the alleged negation of the self; while certainly Nirvana is not mere extinction, and a headlong plunge into Not-Being, like Empedocles into Etna. That at least has surely grown quite clear. But if one wishes to have these and kindred matters worked out for him, not by a Westerner regarding them with an alien's eye, but by a modern Indian, who, to be sure, has broken with his countrymen's traditions upon many things, here is a book to read.

PROFESSOR C. LLOYD MORGAN ON PSYCHOLOGY.

There are various classes of readers that will welcome *Mind at the Crossways*, by the veteran psychologist, Professor C. Lloyd Morgan, D.Sc., LL.D., F.R.S. (Williams & Norgate; 10s. 6d. net). The expert psychologist will find here much to interest him, and particularly the elaborate exposition of the psychological theory of mind-body relationship known as Concomitance. Dr. Morgan comes near a definition of this theory on page 50. 'It implies that this special type of co-relation obtains only within the organism as body-mind; and is that which is symbolized by the hyphen. It means that there is one course of events within the organism; just one—though these events are always in twofold relatedness, physical and mental, diverse in kind yet inseparable, but none the less distinguishable under abstract analysis.' To make this plain is the main object of the book, and to distinguish it from J. B. Watson's view on the one hand, which puts efficient causality in stimulus, and Dr. McDougall's which puts it in mind.

The evolutionist also will read with interest a fresh presentation of the theory known as emergent evolution associated with Dr. Morgan's name and elaborated in his Gifford Lectures.

The philosopher will be interested in his two types of explanation, namely, the scientific and the dramatic, and in Dr. Morgan's justification of the dramatic method if we are to understand reality. Newton 'saw no discrepancy or contradiction in accepting a natural interpretation and accepting also an explanation of the solar system as due to the act of God as supreme agent.'

The theist especially will welcome the unequivocal

position of the author. 'If we comprise under the one word "evolution" the whole course of natural events, so too should we comprise in one word an answer to the question: Who does it? The answer to which I am led on philosophical grounds is no new one. It is this. God does it. The whole course of events subsumed under evolution is the expression of God's purpose'—and the volume ends thus: 'But in the language of symbolism God stands at all emergent crossways. All instances of emergent advance are, in dramatic regard, the expression of one Divine purpose.'

Some of those who may find difficulty in agreeing with the psychological arguments of the writer will welcome his unambiguous conclusions.

The Renaissance of Jesus, by Professor George Tolover Tolson (Abingdon Press; $2.00), is largely a polemic against historic Christianity. The writer sharply distinguishes between Christianity and the religion of Jesus. Briefly, his thesis is that from the days of Paul, the founder of Christianity, the Church has lost sight of Jesus, whose face has remained hidden until our time, when it has been rediscovered by the work of modern critics. He concedes, indeed, that 'former unscientific and uncritical generations, who were not ready for the greater revelation, found themselves able to live spiritually, to some degree, by the letter'; but through recent advances in science and the scientific study of the gospel records 'the modern enlightened man' is led 'forward to new levels of Christian living.' In the writer's rapid survey of the Gospels and of Christian history there is a deal of slapdash criticism, with perhaps a keener edge on it than is necessary. This latter feature is doubtless due to the activity in America of the Fundamentalists. What this renaissance of Jesus involves the writer does not precisely say, but one gathers that it consists in the adoption of the ideals of Jesus. The book closes on a characteristic note in which America is summoned 'to undertake her destined place of moral leadership of the world,' and secure the triumph of these ideals.

Is democracy on its trial? And is it justifying itself? Has it any defects? And (if so) are these remediable? There are those who point to the work of Signor Mussolini as a proof that there is a better way than democracy. He has vitalized Italy, and he has done what democratic leaders here apparently cannot do—achieved a workable and sensible solution of the industrial problem by his courts of arbitration. A very different answer is given, however, in *Democracy, its Defects and Advantages*, by Mr. C. Delisle Burns (Allen & Unwin; 8s. 6d. net). This is a thoroughgoing defence of the democratic ideal. Not, indeed, of the democratic reality, for Mr. Burns is not blind to the blots on the page. But he is convinced that the only tolerable and possible form of government is the democratic, and he is just as convinced that its present faults can, and will, be removed. The basis of his argument is the existence of abilities in the common man, and therein he stands on Christian ground. Moreover, he boldly contends that if the ideal is to be reached it must be by means of contributions of thought and action from every member of the community. The book is free from any kind of appeal to sentiment or popular clap-trap. It is soundly and carefully reasoned throughout. The leadership offered at present by both intellectual and spiritual guides of the nation is keenly scrutinized. In particular, the churches come in for severe castigation. But it is all in the interest of betterment, and may be accepted meekly, and with reservations. In any case, this is a book to be read and considered. It may reach the 'common man' through the public libraries, and it will do him nothing but good.

In *Divine Justice* (Blackwell; 3s. 6d. net), the Rev. V. J. K. Brook, M.A., offers a useful study in New Testament teaching, whose aim is to consider how far traditional ideas about Divine 'penalties and rewards' are rightly based upon that teaching. In pursuance of this aim, he examines the various books of the New Testament carefully from a modern critical standpoint, and his exposition of their teaching on the subject under consideration is clear and popular, frank and judicious. He finds that St. Paul's doctrine of the judgment is in essentials the doctrine of Christ Himself, and that practically throughout the Pauline writings, except in the legal sections, God appears, as in the teaching of Christ, as a God of love, not as a Judge. He believes that there will be a judgment, but that it will be the expression not of mere justice, but of the love of God and of Christ—of the Father who spared not His own Son, and of the Son who faced death 'for us men and for our salvation.' A particular point which he would make is that much which is repellent to modern minds in the New Testament teaching concerning the judgment, especially that contained

in St. Paul's earlier letters and in Revelation, is due to survival of Jewish ideas.

We have received a copy of the new Scottish Prayer Book, *The Scottish Book of Common Prayer*, as canonically sanctioned for use in the Episcopal Church in Scotland in 1929 (Cambridge University Press). The copy sent, nicely bound in cloth, and beautifully printed in bold clear type, costs 4s. net. It is without hymns, but copies can be had with hymns; and indeed the book is to be had at all prices, from one shilling up to forty-five shillings.

Along with this comes a volume, *The Scottish Prayer Book, its Value and History*, by Principal Perry, D.D., of the Edinburgh Theological College (Cambridge University Press; 4s. 6d. net). In this book Dr. Perry, writing for laymen, explains and justifies the revision which has issued in the publication above mentioned. It is in some senses a new book, but in reality it is simply the old Scottish liturgy, purged of certain defects, and supplied with certain deficiencies. The work has occupied twenty years of careful and devoted labour, and Dr. Perry explains both why a revision was needed and how far this revision has gone.

The chapters on 'The Need of a Scottish Prayer Book' and 'The Sources of the Scottish Prayer Book' are extremely valuable to all who are interested in the subject of Scottish Public Worship, and no one is more capable than Dr. Perry of dealing with this subject in an enlightening fashion. As he himself suggests, the real value of this revision can only be estimated by a prolonged use of the Prayer Book, and it may be sufficient here to note that it has appeared, and that Dr. Perry is a helpful guide to its purpose and contents.

It ought, perhaps, to be added that, in addition to general historical discussions, Dr. Perry gives a detailed exposition of each of the different services.

To commemorate the Tercentenary of A.V. Bible printing at Cambridge, the University Press has issued a charming little booklet, *Three Hundred Years of Printing the Authorized Version of the Holy Bible at Cambridge, 1629–1929*. Cambridge had begun to print the Bible (in the Geneva Version) as early as the year 1588, under the Charter granted to the University by Henry VIII. in 1534. This Charter was confirmed by Charles I. in 1628, and the first Authorized Version printed by the Cambridge University Press was issued in the following year. From that date till the present continuous progress was made, and the story of this is told anonymously in the pamphlet before us. It is quite a romance, and one that reflects great credit on the ancient university. No mention is made of 'The Children's Bible,' issued some years ago, doubtless because this was one of the University's 'Minor Operations,' and was only a partial edition. It deserved mention, however, as a piece of excellent pioneer work and characteristic of the enterprise of this excellent publishing house.

The World-Wide Prayer, by Canon Vernon F. Storr (C.M.S.; 2s. net), consists of 'studies in the missionary aspects of the Lord's Prayer.' It is a very admirable little book. The various petitions of the Prayer are treated in succession, but a specially full exposition is given of the second petition. The whole is introduced by a most helpful chapter on the nature and scope of prayer, while there is an appendix containing 'devotions based on the Lord's Prayer,' which will be found very suggestive.

In a reprint from 'The Jewish Quarterly Review,' Professor Solomon Zeitlin discusses *The Christ Passage in Josephus* (Dropsie College, Philadelphia), with special reference to the Slavonic Josephus. He argues that the so-called Christian passage was not written by Josephus, and indeed that Josephus had no knowledge of the existence of Jesus. He suggests that Eusebius, who first cites the passage, was its author, he being 'the only man who used the word *tribe* in connexion with Christians.' Zeitlin went to Russia to examine all the manuscripts of the Slavonic Josephus to be found there, and he concludes without hesitation that the passage in question is not authentic, as the whole of the Slavonic Josephus is full of Christian interpolations.

In *Phantom Walls* (Hodder & Stoughton; 5s. net), Sir Oliver Lodge has given a restatement of his views on the spirit world and the life to come. 'It is because a beneficent spiritual world has to me become the ultimate reality that I have composed this book.' He writes with his accustomed lucidity, so that the general reader is able to follow him without difficulty. It cannot be said that the book contains any close-knit argument. Rather it is a series of somewhat loosely connected chapters, each dealing with some aspect of the subject. There is much powerful criticism of the mechanistic view of the universe, and a convincing presentation of the invisible realities that underlie phenomena. He touches upon the usual spiritistic evidences of

survival, but speaks somewhat slightingly of the resurrection of Jesus. 'So much has been written about the resurrection of the Central Figure of Christianity that it has become almost tiresome.' Sir Oliver does not seem ever to perceive how vastly the unseen world of the medium differs from the bright world of Christian hope.

It will be good news to many that the autobiography of Sir Wilfred Thomason Grenfell—*A Labrador Doctor*—may now be had in a popular edition at the price of 7s. 6d. (Hodder & Stoughton). This is the tenth edition.

An amazingly interesting and helpful book is *How to Read the Bible*, by the Rev. Walter F. Adeney, D.D. (Independent Press; 2s. net). It was originally published thirty years ago, and it is a tribute to Dr. Adeney's sanity of judgment that it is now republished practically without alteration. The only changes are in the list of books for further reading, which naturally had to be brought up to date. The book is divided into two parts. One deals with 'Principles,' and these are sound and modern. The other takes each section of the Bible in turn and applies the principles in detail. It would be impossible to praise this little book too highly. Any one who wishes to understand the Bible, and realize its fascination, its vital force, its real message, could not find a better guide. It would be a blessing if this book, so packed with wisdom, were widely read, marked, and digested.

A plain statement of the ordinary churchman's belief is made in *The Faith of an English Churchman*, by Mr. Albert Mitchell (Longmans; 2s. 6d. net). Every Christian doctrine is dealt with, and the common sense, 'middle' position of the evangelical believer is laid down. There is not anything striking or original in these chapters. The only feature which is notable is that each statement is documented by references to Scripture passages placed in the margin. This does not mean that the writer is fundamentalist. His position is neither High Church nor modernist; nor is it obscurantist. It is that of a sensible, evangelical, open-minded faith, and the book will interest and edify readers of that persuasion.

Dr. Hector Macpherson is well known as a popular writer on astronomy, and he has all the qualities that fit him for the task. He is thoroughly abreast of the subject, he knows how to marshal his facts, and his style is lucid. In *Modern Cosmologies* (Milford; 7s. 6d. net), he gives an historical sketch of researches and theories concerning the structure of the universe. The book consists of eight lectures delivered in the Royal Technical College, Glasgow, during the winter of 1928–29. After a rapid survey of the development of the science from early times to the end of the nineteenth century Dr. Macpherson wisely devotes the major part of his volume to an account of the marvellous advances which have been made in the twentieth century. The book may be warmly commended to all who wish to know in brief outline the latest theories as to the physical structure of the universe.

Many will be glad to have *Christian Ideas in Political History*, by Canon C. E. Osborne, M.A., T.C.D. (Murray; 10s. 6d. net), not only for its own intrinsic excellence, but also as a memorial of Henry Scott Holland. It consists of lectures delivered at Manchester in 1925, under the Holland Memorial Trust.

The writer attempts to trace the influence of Christian ideas on the communal and social side of human existence from the first century down to the present time. Owing to the territory covered, there are errors of distribution and proportion, but of this the author himself is well aware.

We are sure, for example, that most readers, while glad to read what he says about the Policratus of John of Salisbury, will feel that it is treated with a fulness which is due to Canon Osborne's private and national predilection rather than to its historic importance; but in spite of such errors of judgment in the selection of the matter, this volume reads well and is worth reading. We hope it will have a large sale.

It is clear that the writer's chief authorities are Troeltsch and von Hügel—and their influence, with the author's own church point of view, are clear throughout his work and in his historical judgments. We would like a far fuller treatment of the influence of Wesleyanism in England than he gives. From this point of view Wesley was infinitely more important than John Henry, Cardinal Newman.

The section on Augustine is particularly good, and that on Calvin also. There are in the latter evidences of the prejudices against the great Genevan, which Anglicans find it so difficult to overcome—but with Troeltsch's help Canon Osborne has, to an unexpected extent, overcome them.

His summary of modern social movements

suffers from sketchiness—little is said of either Auguste Comte or Karl Marx—but, notwithstanding, this is a fine book, excellent in tone and temper, matter and manner. We hope it will do something to bring together what should never have been separated, the ardour of the social reformer and the regenerative power of the Christian faith.

The Rev. James Robson, M.A., who has been a missionary in Southern Arabia and is now lecturer in Arabic at Glasgow University, has turned his knowledge of Arabic to good account by issuing, in 'The Wisdom of the East' series, a highly interesting little volume on *Christ in Islam* (Murray; 3s. 6d. net). It consists chiefly of sayings attributed to Jesus and stories about Him which are found in the writings of various Muslim writers, beginning with the Ḳorân. Many of the sayings and stories have obviously a New Testament origin, which appears sometimes in a relatively accurate, but frequently in a distorted, form. The sobriety of the New Testament is in healthy contrast to the fantastic tales about speaking skulls, speaking hills, etc., and is especially evident in contrast to the frequent references, sometimes in grotesque connexions, to raisings from the dead. The reiterated emphasis on the importance of asceticism —'The world is a bridge, so pass over it and do not inhabit it'—has, as Mr. Robson aptly points out, stronger support in the words of Jesus than is commonly recognized. Once, on p. 56, he adduces New Testament parallels; similar Scripture references at appropriate points throughout the book would have enhanced its value. Occasional sayings reveal the Muhammadan hostility to the doctrines of the Incarnation and the Trinity. 'To Muhammad Jesus was no more than a prophet, even though He is accorded a dignity which is given to no other.' This quaint little book, with its store of information difficult of access, should find many readers.

We have received from the National Sunday School Union copies of their various publications containing teachers' notes in connexion with the different lesson courses for 1930. These are as follows (with their respective cost): *The Intermediate Concise Guide* (for the Intermediate Graded Course; 3s. 6d. net), *The Concise Guide* (for the Junior Graded, and the International Uniform Courses; 3s. 6d. net), and *The Primary Concise Guide* (for the Beginners' and Primary Lessons; 3s. 6d. net), all edited by the well-known expert, Mr. E. H. Hayes. In addition there are *Notes on the Scripture Lessons* (the British Uniform or 'International' Lessons, the Junior Course of the British Graded Lessons; 3s. 6d. net), edited by Mr. J. E. Feasey, and *Notes on the Morning Lessons* (2s. 6d. net), by the Rev. C. F. Hunter, B.A. It is hardly necessary to do more than chronicle the appearance of these books. They are well known for their admirable qualities. There are lesson-stories, Bible expositions, general talks, pictures, orders of service, and everything is carefully, intelligently, and suitably designed to give the maximum of necessary help to teachers. It would be difficult to be uninteresting with these books in one's hands.

In our May issue for 1924 we reviewed at some length the revised edition of Professor W. Ernest Hocking's *Human Nature and its Remaking*. This edition was not only revised, but contained considerable additions to the former one. We are glad to see that a second printing has now been necessary. The publishers are the Oxford University Press, and the price is 18s. net.

In lieu of the autobiography which Sir Hermann Gollancz was requested to write, he has conceived the novel idea of outlining his career in a volume called *Personalia* (printed for private circulation: Oxford University Press), which takes the form of a succession of certificates, testimonials, congratulatory messages, letters and addresses, reports and presentations, etc., covering his career from 1862, when he received a school prize for general proficiency, to 1928, when he was officially thanked by the Federation of Jewish Relief Organizations for the help he rendered that body in their humanitarian work for Eastern Europe. The epoch-making dates in his life, when testimonials or congratulations were most abundant, naturally receive most prominence, such as his appointment to the Professorship of Hebrew at University College, London, the occasion of his jubilee, and the conferment of his knighthood. The activities represented by this volume, many as they are and eloquently as they testify to Sir Hermann's versatility, do not by any means exhaustively represent his services to the community; and his friends, who will welcome this volume, may therefore still wish to see it supplemented by a further sketch. This is a unique record of a long and honourable life, crowded with eminent services to the causes of religion, learning, and humanity. The value of the volume is enhanced by some interesting illustrations and a full bibliography.

It is not often that one is permitted to read the testimony of Charles Darwin to the 'wonderful' and incredible success of the Christian missionary. This was forthcoming in a speech of the late Archbishop Benson at the annual meeting of the South American Missionary Society in April 1885. From his experience as a young man on board the *Beagle* engaged in scientific exploration, he held the opinion that 'it was utterly useless to send Missionaries to such a set of savages as the natives of Tierra del Fuego, probably the very lowest of the human race.' How this set of savages were actually won over to civilization and Christianity is the wonderful and almost incredible story told in *Bishop Stirling of the Falklands*, by Canon F. C. Macdonald, M.A., O.B.E. (Seeley, Service; 10s. 6d. net). It was in one of the natural harbours of the Falkland Islands off the extreme south of South America that the ships of our fleet awaited and, later, all but annihilated the German cruisers in the South Pacific. But that naval victory notable as it was in the early years of the Great War was as nothing compared with the victory for Christian missions achieved during the last three decades of the nineteenth century by Bishop Stirling, the first Anglican Bishop of South America, with these islands as his headquarters. It was justly said of him, 'If any man deserved the Victoria Cross it was Bishop Stirling, for he carried his life in his hand, and the chances were all against him ever returning to civilization.' He lived for seven months alone with savages. He had several narrow escapes from a violent death at their hands, but he is able to say, 'a dim touch of heaven surprised the heart with joy, and I forgot my loneliness in realizing the privilege of being allowed to stand here in Christ's name.' His earlier career is an extraordinary record of strange adventures and hairbreadth escapes both by sea and land. What an impracticable scheme it seems to build the cathedral church of this vast diocese on one of the Falkland Islands and thence carry on the supervision of mission work in the great provinces of Brazil, the Argentine, Chili, and Peru. But it was not so impracticable as making the Bishop of London the episcopal head of the diocese of South America.

It happens that following the publication of the story of Bishop Stirling, the first Anglican bishop of the huge diocese of South America, we also have a most interesting and indeed remarkable book from his successor, Bishop E. F. Every, D.D., entitled *Twenty-Five Years in South America* (S.P.C.K.; 7s. 6d. net). In this beautifully printed volume there are four most useful maps, in which Great Britain and Ireland are represented on the same scale as the republican States of South America. The contrast in area and in all the great natural features between these vast territories and the tiny British Isles is overwhelming, but in the matter of population and its distribution the contrast is all on our side. Bishop Every describes South America as 'the world's empty continent.' Except round the capital, near the seaboard, both on the Atlantic and the Pacific side, or along the lines of railway, not yet very numerous, or the great navigable rivers—vast waterways—the population is really very scanty, and there is room for enormous development. Brazil is dominated by the Portuguese, Argentine by the Spanish. Roman Catholicism in all its phases may be said to be the dominant religion, but there are Presbyterians, Methodists, Baptists, North American as well as British Episcopalians, and a great variety of other sects. 'Even the masses in the cities who are entirely alienated from the Church react strongly towards spiritualism and such-like cults.' Seven years after Bishop Every succeeded Bishop Stirling, the original diocese of the Falkland Islands—the only British territory in that region—embracing as it did almost the whole of the South American States, was subdivided, and he became the Bishop of Argentine and Eastern South America, with his Cathedral Church in Buenos Ayres, the capital of Argentine. He has given us a most vivid narrative of his twenty-five years' experience. He has travelled widely not only throughout the vast areas of the Eastern States, but also in the Pacific Coast States of Chili and Peru. He has been behind the scenes a good deal wherever he has journeyed, and this includes the far-flung region from the Amazon in the North to the Straits of Magellan in the South. There is not a superfluous chapter nor a dull page in the volume.

A book like *Magic and Grace*, by the Rev. Lindsay Dewar, B.D., Vicar of Witton (S.P.C.K.; 6s. net), is very difficult to estimate justly. The writer's declared object is to 'keep open the door for faith in the beliefs of the historic Church.' He has in mind specially, we imagine, those who have been captured by the 'new psychology,' and his aim is largely to state Christian beliefs in the terms of that interesting science. Thus, our Lord's temptations arose from a conflict of instincts, and in the three temptations we see the religious instinct sublimating one or other of the other instincts (hunger, self-assertion, fear). Again, what happened to the disciples at Pentecost was that they

received power through the integration of their personalities. The sudden breaking down of certain repressed instincts led to the speaking with tongues. This sort of thing will fatigue some readers, and perhaps infuriate others. But it will interest, and perhaps help, still others. In any case, this book is an able performance, and, even if the writer's conception of grace proves unacceptable, any one who pursues the argument sympathetically will find much in it that is suggestive. The book is well worth reading.

Perhaps the Lord Christ has no worthier representative in India than Dr. Nicol Macnicol. The man's own spirituality and intimacy with the Master, the fullness of his understanding of the Indian mind, and his quickness and depth of sympathy with it, make him an invaluable link between it and our Lord.

Something of all that is present in a little book, originally issued in India, and now reproduced here, *What Jesus means for Men* (S.C.M.; 3s. net), in which one by one he takes the names that have been given the Master—Jesus, the Christ, the Lord, the Son of Man, the Son, the Logos, the Redeemer, the Name that is above every name—and works out their implications, and the promise and the blessed facts that lie in them. It is a moving little book, scholarly, entirely simple, with not a few apt references to, or quotations from, the heart and brain of India, and very winsome because welling up out of a deep affection.

It should suggest a set of really helpful sermons.

The University of Chicago has sent out many books of a practical kind on religious education that are of great value. Indeed, the best work of the kind that reaches us from America comes from this enterprising and intelligently inspired press. The latest publication of the kind is of an unusual nature. Its general title is *The Christian Way*, a Teacher's Manual, and the writer is J. Marie Leberman. The Manual puts all sorts of questions of interest to children (questions that are designed to cover Christian conduct), such as, 'How shall we act at a Church Picnic?' Each question is the basis of a lesson on 'Project' lines. The teacher is carefully guided through the teaching process; suggestive questions are provided, pictures are given, note-book work indicated, dramatization and practice and other adjuncts described. But the Manual is not all. There is another book, this time for the pupil, *My Book on the Christian Way*. It is a beautiful book, of quarto size, with loose leaves. Many pages are blank, except for a heading, such as, 'What I should like to know,' or, 'Drawings and Pictures' (to be done by the child). Other pages have songs with music. Others, again, have 'A Story for the Christian Way.' The two books are meant to be used together. The cost is 5s. 9d. and 3s. 6d. net each, and they can be got from the Cambridge University Press in this country. They are altogether delightful, and any Primary Teacher will rejoice in them and find them a godsend.

The Walter Seton Memorial and the First Walter Seton Memorial Lecture (University of London Press; 2s. net) is the title of a pamphlet which will interest many besides the friends and admirers of the late Secretary of University College, London. The Memorial Lecture is from the pen of Mr. Harold E. Goad, O.B.E., M.A., director of the British Institute at Florence, and treats of 'The Fame of St. Francis of Assisi,' which Walter Seton by his scholarly books and patient researches did something to enhance. The two wings of Fame as she flies around the world are here described as Romance and Challenge, and under the guidance of these two ideas an eloquent and learned tribute is paid to St. Francis. A valuable part of the Lecture is its account of the revival in the last half-century of general interest in St. Francis's life and teaching.

Under the influence of Kant and Ritschl the old arguments for God seemed to have disappeared, and as fashion prevails in philosophy and in theology as well as in other departments, students were afraid of saying anything to the contrary lest they should be considered obscurantist.

The tide is turning, and *The Reality of the Idea of God*, by W. Tudor Jones, M.A., Ph.D. (Williams & Norgate; 6s. net), is an attempt to put the argument for God in modern form from the standpoint of a chastened idealism. While the author is basally at one with the Hegelian or idealistic view, he takes a wider sweep and gives place to the non-rational and the supra-rational nature of man as well as to mysticism. He finds God along all the avenues of our experience. The book makes difficult reading, but it well repays perusal, although we would welcome an illustration or two to relieve the cold sublimity of the author's thought.

There is a practical aim running through the volume, for Dr. Jones feels that the very fate of society depends on the right view of God. 'Nothing but the universal, unseen, spiritual realities of life can save the world.'

His references to Christianity are meagre and obscure. 'In the western world at least, the uniqueness of the personality and works of the Founder of Christianity can never be transformed into anything other than what it is in its original essence and as incarnated in the individual life of a particular person.'

That seems clear, but then he goes on: 'Views concerning any Founder of religion must not be allowed to prevail when they come into direct conflict with views of life and the universe which have proved themselves untrue.' This is too vague to be of any help, and this vagueness pervades the volume, so that we never feel sure what exactly the author himself has behind his general statements, nor can the reader easily put concreteness into his sentences. The book is interesting and comprehensive, but elusive.

The Mind of Christ on Moral Problems of To-day.

II.

The Moral Aspects of Gambling.

By the Reverend Peter Green, M.A., Canon of Manchester, Chaplain to H.M. the King.

The present Chancellor of the Exchequer has described gambling as 'the distinctive vice of our age,' and there can be little doubt that he is right. There are many causes at work to produce this result. The wide defusion of education, the extended hours of leisure, and the increased and daily increasing opportunities for amusement, all tend to produce in the minds of many people the belief that wealth, material wealth, is the supreme good. If we add to this the way in which the wealth of the more richly endowed classes is daily flaunted before the eyes of the workers, and daily described for their envy in the press, we need not wonder that the desire to grow rich, and the desire to grow rich quickly and without too much effort or delay, is the ruling passion of many minds. The late C. F. G. Masterman, a thoughtful and acute observer of national life and character, used to say that much of the popular unrest and discontent among the poorer classes was due to the motor-car which brought the manners, clothes, and lives of the idle rich prominently before the eyes of the workers. All this, working in combination with the lowered moral standards which the war has produced, has led to a really fearful growth of the gambling spirit in post-war England.

And this evil spirit in our people is industriously cultivated and exploited by a very large portion of the popular press. It is impossible to walk down a street in the poorer part of any big town to-day without seeing, outside every small newsagent's shop, ten or more placards, four out of five of which bear some such legend as 'Thousand Pounds must be won,' 'Local Reader wins £500 Prize,' 'We gave Rosy Dawn, 30 to 1.' The newspaper placards which refer to any topic in which it is possible for a man of sense to take any rational interest will be outnumbered by four to one by those which appeal only to the desire to get something for nothing.

Nor can it be denied that the effect of the action, on the part of the late Government, of licensing gambling was exactly what all the experts on the subject prophesied that it would be. When the bookmaker's coupon bore a Government stamp it was inevitable that young people of both sexes (and, for that matter, people no longer young as well) should come to regard gambling as a legitimate amusement which might reasonably find a place in every life. Nor did the sudden leap into popular favour of Dog Racing, even while it shocked the more thoughtful members of the community, fail to play its part in spreading the moral infection.

Now, if we desire to combat this growing vice, the first step is to establish the essential immorality of gambling in every form. For there are few commoner, and no sillier, phrases than the one which says that you cannot cure great social evils by pious talk, and that preaching is no use in the practical affairs of life. If by 'pious talk' and 'preaching' mere aimless invective is meant there may be some truth in the statements quoted. But if efforts to educate the public mind, and to create a healthy public opinion, are meant, we may safely say that great social evils are never cured, nor the