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Literature.

CHRISTOLOGY AND CRITICISM.

THE third volume of the late Professor B. B. Warfield's contributions to theological thought is an important work entitled *Christology and Criticism* (Milford; 15s. net). It consists of a series of extended articles contributed to the American and British learned Press during the years 1906 to 1916. The book is a masterly summary of the critical discussions of the period, including the Messianic Hope, the Sinlessness of Jesus, P. W. Schmiedel's famous 'pillar-passages,' the doctrine of the Two Natures, A. Drews' 'The Christ Myth,' the place of the historical element in Christianity, and the Virgin Birth. All these essays are marked by the keen insight, wide knowledge, and pungent style, which characterized Dr. Warfield's writings during his long tenure of office as Professor of Didactic and Polemic Theology at Princeton, New Jersey. The point of view is definitely conservative, but the book is essentially one for the modern student to read. On the one hand, he will certainly be led to take off his hat to the learning and resource of the former giants of orthodoxy, and on the other hand, he will reap the priceless advantage of seeing what modern theories look like when they are seen through the eyes of a great conservative.

The opening essay on 'The Divine Messiah in the Old Testament' shows how closely Dr. Warfield had followed continental discussions regarding Ps 45^{6} ('Thy throne, O God'), Is 9^{6} ('Mighty God'), and Dn $7^{13f.}$ ('One like unto a son of man'). His claim is that 'it has again been made plain that the Messianic hope was aboriginal in Israel, and formed, indeed, in all ages the heart of Israelitish religion' (p. 38 f.). The article on 'Jesus' Alleged Confession of Sin' gives a remarkably full account of the opinions which have been held regarding the question, 'Why callest thou me good?' and a valuable long note is appended in repudiation of the contention of F. C. Conybeare that the original Markan reading was 'Call me not good.' Dr. Warfield's denial that the question implies a consciousness of sin is very forcibly argued, but this cannot be said of his explanation of the Matthæan variant. His claim is that the two Evangelists report 'different fragments of the conversation.' The seventy-five pages devoted to Schmiedel's pillar-passages' are trenchant to a degree, and culminate in the statement that 'if the supernatural Jesus is to be displaced from history, it is not on historical grounds that He can be displaced' (p. 255).

In the two articles on 'The "Two Natures" and Recent Christological Speculation,' Dr. Warfield attacks the attempts of J. Weiss and others to find a 'more primitive' view of the Person of Christ. He holds that there is no Christian literature in existence which does not base itself on the doctrine of the Two Natures, and that the only alternative is that of a Jesus who is either mythical or self-deceived. This issue is taken up again in a brilliant chapter on 'Christless Christianity' in which Dr. Warfield, with evident relish, describes the dismay with which the 'liberal' theologians confronted the publication of Arthur Drews' book, 'The Christ Myth,' in 1909. The article broadens out into a masterly treatment of the various attempts which have been made to depreciate the importance of the historical element in Christianity, and which so often draw their inspiration from the famous declaration of Lessing that 'accidental truths of history can never be the proof of necessary truths of reason.' Dr. Warfield traces the source of these views to a depreciation of the Person of Jesus. 'Whenever Jesus is reduced in His Person or work to the level of His "followers," His indispensableness is already in principle subverted, and the seeds of a Christless Christianity are planted' (p. 359).

The essay on 'The Essence of Christianity and the Cross of Christ' examines the critical views of Wrede, Loisy, and others of like mind. Here the argumentative thrusts are deadly. Thus, in speaking of the habit of describing Paul as 'the second founder' of Christianity, Dr. Warfield quietly remarks that one great difficulty 'arises from Paul's vigorous repudiation of the honour thrust upon him.' More merciless still is his reply to one scholar who confesses that he could not be a Christian if Christianity really were a religion of expiation. 'It is a sad confession, but by no means an unexampled one. Every Inquiry Room supplies its contingent of like instances.' But the argument is not merely a flashing of rapiers. Sound historical judgment is shown in the observation that 'Liberal Christianity' 'can live only as a kind of parasitical growth upon some sturdier stock,' while 'those who share the great experience of

reconciliation with God . . . know themselves to be instinct with a life peculiar to themselves and cannot help forming a community, distinguished from all others by this common great experience' (p. 444).

The book is a powerful piece of writing. Its defect is the reverse side of its strong qualities. The skilful manner in which one critic is played off against another adds a note of piquancy, but conceals many real difficulties with which the critics deal. It is clear that Dr. Warfield had little use for criticism; he even refuses to look upon Mark as 'the primitive Gospel'; but, both as a landmark, and a defence of historical Christianity, his book is of very great value, and the intention to publish his contributions by the Oxford University Press is heartily to be welcomed.

CHRISTIAN REUNION.

Judging by the production of books on the subject, the problems of Christian Reunion are occupying many minds. Two new books are before us dealing in very different ways with the problem.

In *Christian Reunion in Ecumenical Light* (S.P.C.K.; 3s. 6d. net) the Rev. Francis J. Hall, D.D., sets out in very courteous fashion what we may call the minimum required by Catholics in any possible scheme for the ecclesiastical reunion of Christendom. It can do nothing but good to have this point of view thus honestly and frankly set forth; but the impression left on our mind is that the ideal aimed at is not likely to be realized for some considerable time. One of the most interesting sections of the book is a postscript in which Canon Streeter's views of the primitive Church are criticised.

Quite different is *The Social Sources of Denominationalism*, by Mr. H. Richard Niebuhr, Ph.D. (Holt, New York; $2.50). This is a work which deserves wide publicity and careful consideration. The author's main thesis is that it is a total mistake to regard ecclesiastical divisions as due solely to theological or ritualistic differences of opinion. For the existence of denominations many factors—political, social, economic—have to be taken into account. Denominations, in fact, are largely due to the 'secularization' of the Church; the tragic feature of whose history has been that the very body designed to afford a meeting-place for every one, in which all social and other distinctions were to be overcome, has herself become divided, and a new source of divisions among men. This theme is illustrated in striking fashion by a review of Denominationalism at various periods and in various lands. The author's hope for the future lies in the possibility of the Churches going back to their primitive aim to be societies bound together by love, and radiating a spirit of love and brotherhood.

XAVIER.

Mrs. Robertson, of Aberdeen, has written with vivid and arresting power the story of *Francis Xavier, Knight Errant of the Cross* (S.C.M.; 5s. net). She traces his career from his birth in 1506 in the lordly Spanish home among the mountains, through his eleven years of university life in Paris, and on through his early experiences of ministering for Christ by word and deed in Italy: then she graphically describes the hardships of the voyage from Lisbon to India, and his multitudinous missionary labours first in India and later in Japan. But, fascinating as all this is—and not least the incidental description of medieval university life—Mrs. Robertson stirs our interest even more deeply by her portrayal of the spiritual influences which made Francis Xavier the man he came to be. Chief among these was the powerful—if in some ways also baleful—influence of Ignatius Loyola. The interaction of these two strong souls makes a fine psychological study. Figures of great historical importance in the history of the Church and of religion, such as Calvin, Erasmus, George Buchanan, flit across these pages. At one time Francis' sympathies, it seems, lay with the Lutherans, and Mrs. Robertson raises the interesting question of what course the career of Francis might have taken, had these sympathies been permitted to develop, as they probably would have done but for the influence of Loyola. With such a devoted disciple as Francis Xavier, the Jesuit Order certainly got a good start. Incidentally, Mrs. Robertson lets us see how readily legends grow round a commanding personality, and how easily miraculous traits emerge. Xavier was, doubtless, a fine linguist, but his own confessions are enough to disprove, if disproof were needed, the miraculous power with which he has been credited of speaking in the language of whatever person he happened to address.

By her graphic and graceful narrative, Mrs. Robertson easily holds our attention from the beginning to the end, and leaves upon our mind the clear impression that she has been telling the story not only of a great and devoted missionary, but of a truly great man.

THE THIRTY-NINE ARTICLES.

The late Dr. W. H. Griffith Thomas, formerly Professor of Systematic Theology, Wycliffe College, Toronto, and sometime Principal of Wycliffe Hall, Oxford, completed some ten or fifteen years ago a great work on the Anglican Articles. It has now been published just as it was prepared for the press by the learned and scholarly author, except for a few verbal alterations and a few additions to the Bibliography. The title is *The Principles of Theology* (Longmans; 12s. 6d. net), and the subtitle, 'An Introduction to the Thirty-Nine Articles.' The work takes its place in a not over-crowded field as one marked both by careful historical scholarship and by fidelity to the Articles as containing the essential Anglican Doctrine.

In certain quarters the Articles are in disfavour. That they are too Calvinistic is a common objection. And the Prayer Book is regarded as a truer source for the principles of Anglican Theology. But Dr. Griffith Thomas holds that there is no essential difference between the Prayer Book and the Articles, both of which came almost entirely from Cranmer. The only difference between them is that between a formulary of devotion and a standard of belief; so that whereas all that is required concerning the Prayer Book is a declaration of belief that there is nothing in it contrary to Scripture, in regard to the Articles a declaration is required that they are the standard of faith and the test of orthodoxy.

As for the objection to the Articles as too Calvinistic, it is allowed that the Lutheran Confessions, more especially those of Augsburg and Würtemberg, were of more importance for the Church of England than the 'Reformed' Confessions. On the other hand, there was an essential harmony of doctrine among the Reformers amid many details that varied. Expressions on a doctrine like Predestination differ, but 'the difference is one of degree rather than of kind.' Moreover, 'there is nothing more striking than the fact that while our Articles are often verbally identical with those of Augsburg, their doctrine of the Sacraments is, and always has been, of the "Reformed," not the Lutheran type.'

Dr. Griffith Thomas would, no doubt, have had more things to say on the doctrine of the Sacraments had he written in full view of the Prayer Book Controversy, but we may take it that nothing would have shaken his opinion on Pitt's often quoted words that the Church of England has a Popish Liturgy, an Arminian clergy, and Calvinistic Articles. He regarded the falsity of the statement as only matched by its cleverness.

A brief history and analysis of the Articles leads to their exposition in detail under the successive headings of the Substance of Faith (I.–V.), the Rule of Faith (VI.–VIII.), the Life of Faith (IX.–XVIII.), and the Household of Faith (XIX.–XXXIX.). The conclusion touches on such questions as the permanent value of the Articles and the ethics of subscription to Creeds and Articles; and here as in the historical discussions of the volume the author quotes freely from Professor Curtis's 'History of Creeds and Confessions of Faith,' a work to which he also pays a handsome tribute.

It may be that our age is not interested in dogmatic theology, especially of the Confessional type here represented, with its appeal to Scriptural authority. But Dr. Griffith Thomas was no reactionary theologian, and his pages testify that he did feel the movement of modern theology; and they will be welcomed by many Anglican Churchmen who believe with the writer of the Foreword to this volume that 'the Thirty-Nine Articles still stand, not only as a great monument of the victories of the Reformation, but as an ever-steadfast bulwark of the true principles of the Church of England.'

PROFESSOR MACKINNON'S 'LUTHER.'

The fourth and final volume of Professor James Mackinnon's work, *Luther and the Reformation* (Longmans; 16s. net), is now before us. We desire to congratulate the scholarly author on the accomplishment of his task. The preceding instalments have been noted as they appeared; and all we said of them applies to this, which covers the period from the Augsburg Confession to Luther's death. Professor Mackinnon has had before him, as he explains in the preface to this volume, a strictly limited purpose. He has written not a history of the Reformation, nor a life of all its leaders, but just —Luther and the Reformation. His work is one of which Scotland may well be proud. It is not a mere compilation drawn from the vast stores of recent studies of Luther. The author has himself gone to the sources and written down his own direct impressions of the great figure whom he has, through that patient, laborious study of his writings, come to know and esteem. We receive with gratitude this massive work, the fruit of untiring research and prolonged thought. The closing chapters give a well-balanced estimate of Luther

and his achievement. The former had his faults, and the latter its serious limitations; but both stand out by sheer merit and have had a permanent influence on human progress.

MYSTICISM.

Professor Rufus M. Jones renders a good service to students of Mysticism by his biographical and critical sketches of the careers of some of the mystics, ancient, mediæval, and modern, which form the chapters of his latest book, *Some Exponents of Mystical Religion* (Epworth Press; 6s. net). After an introductory discussion of the mystic's experience, he deals in succession with Plotinus, Meister Eckhart, Browning, and Walt Whitman, with a chapter on the Influence of the Mystics on Luther, and another on Mystical Life and Thought in America. Discussions of mysticism often lead the ordinary non-mystical reader nowhere, but Dr. Jones succeeds in making this aspect of religious experience as intelligible as perhaps it can be made. Plotinus he regards as 'the most worth knowing of the entire list of thinkers between Aristotle and Kant,' while Eckhart, in the fourteenth century, is 'the culmination of neoplatonized Christian mysticism.' He makes the point, also made by Miss Underhill in her book on 'The Church and the Mystics,' that the mystics were often eminently practical people: much of Eckhart's life, he points out, was spent in administration, and 'he was as strong in practical activity as in quiet contemplation.' Though Luther was neither temperamentally nor constitutionally a mystic, Dr. Jones suggests that his study of the mystics was the turning-point in his life. Browning, despite the critical quality of his mind, was yet 'in the truest and best sense of the word a mystic,' and many apt quotations from his poetry are offered to substantiate this view. Perhaps to most readers the chapter on Walt Whitman, which is also furnished with abundant and appropriate quotations, will make the freshest appeal. In one revealing page Dr. Jones lets us see his own conception of mysticism. 'Most,' he says, 'of what Herrmann'—who was no friend of mysticism—'means by the experience of communion is what I mean by mysticism.' To this intelligible sort of mysticism few readers will object. This pleasant book, with its appeal to modern poetry as well as to ancient philosophy, brings an abstruse subject within the comprehension of all students of religious experience.

A great many people in Britain as well as America will hail with pleasure a book on China which will tell them both the origin of the troubles in that distracted land, and the real situation of matters there at present. Such a book is here in *China's Revolution from the Inside*, by R. Y. Lo, Ph.D. (Abingdon Press; $2.00). Dr. Lo possesses the requisite knowledge; he is an ardent patriot, a leading Christian, and a convinced Nationalist. In a long introductory chapter he tells the complicated story of China's many internal conflicts since 1915. He is convinced that the present Nationalist régime holds the prospect of a lasting and just government. But there are endless conflicting currents, and in chapter after chapter he traces the source and influence of these. His last chapter on 'The Christian Movement' is most enlightening. He is optimistic about the prospects of the Christian Church, but he has very frank and searching words to say about the part Western powers have played in China's affairs. Decidedly this is a book to read.

'We do not think it possible to solve the problems of society unless a much greater number of people are trained to the practice of fellowship . . . the recovery of Christendom will come, not by the formation of a new party, but by the miracle of fellowship.' These two sentences are the pith of a remarkable book which is itself the fruit of much labour and thought on the part of various fellowships. It may be said to have begun in the Free Church Fellowship about 1926. The need for research and experiment brought in Copec, the Industrial Christian Fellowship, the Anglican Fellowship, and the Fellowship of Reconciliation, as well as a host of other little companies. Slowly, and through several recensions, the book, criticised and remoulded, cut down and enlarged, gradually took shape, until the present form was reached. While the sentences quoted above are the burden of it all, fellowship is expounded and commended on all its sides: its relation to the individual, to social progress, to the Church; its value for thought and faith and practice. Group life is set forth as the way to real results. Seeing that so many hands have been at work, the book is a wonderful performance, and especially manifests an amazing unity, which shows how deeply sympathetic the minds of its authors and abettors have been. It is a pleasure to say a word in praise of such sound work as this, and to urge its perusal by all who have at heart the applications of Christian truth to the problems of our distracted

time. The title of the volume is *Fellowship Principles and Practice*, by a Fellowship Group, edited by Malcolm Spencer and H. S. Hewish (Allen & Unwin ; 7s. 6d. net).

The Arthur Davis Memorial Lecture, which was founded in 1917, was last year delivered by Mr. C. G. Montefiore, D.D., D.Litt., who chose as his subject *IV. Ezra* (Allen & Unwin ; 2s. cloth, 1s. paper). He makes this apocalyptic book, however, little more than the starting-point for a long and interesting discussion of Universalism, a belief to which many influences contributed—the conquests of Assyria and later of Alexander the Great, Stoic philosophy, Roman Law, and certain aspects of Old Testament and New Testament thought. The sinister influence of Augustine is noted, with his ominous interpretation of 'Compel them to come in,' which bore such terrible fruit in the persecutions of the Middle Ages. Dr. Montefiore has an eminently just mind, and his comments on all themes, be they Jewish or Christian, are entirely devoid of bias. His conclusions may be summarily presented thus: 'that "the *sinners* of all creeds and nations" shall at last be purified and admitted to the eternal beatitudes is,' he thinks, 'winning its way to becoming an accepted doctrine of every shade and variety of Judaism,' while 'we may say that Universalism is tending to triumph' also 'all along the Christian line.' If there are Christians who might demur to this, there are none who would not be edified by this informing and impartial sketch of the historical development of the doctrine.

Eschatological students will be interested in *The Zoroastrian Doctrine of a Future Life* (vol. xi. of the Indo-Iranian Series, Columbia University Press; $3.00 net), by Dr. Jal Dastur Cursetji Pavry, sometime Lecturer in Indo-Iranian Languages at Columbia. The volume, which is the second edition, has been enriched with some new material in the footnotes. The author, who is already known for his recently published work on Zoroastrian Sacraments and Ceremonies, gives us a presentation and discussion of the statements contained in the Gāthās, the later Avesta, the Pahlavi writings, and the Parsi-Persian literature, with reference to the experience of the righteous and the wicked after death, the manifestation of Conscience, the Individual Judgment, and the crossing of the Chinvat Bridge. He has collected and co-ordinated all the material based on the most recent Iranian research, and has developed certain additional aspects in the light of modern Parsi beliefs, with which Western scholars may not be acquainted. It would have been interesting to have the views of such a capable Parsi scholar on the resemblances that exist between the eschatological ideas in Zoroastrianism and those of older faiths, notably Judaism and Christianity. The author, however, has thought it best not to deal with this subject, though he has pointed out certain parallels to be found in Manichæism. Nevertheless, the book is interesting and valuable as containing, in the latest form, the teachings of Zarathushtra on the future life, and Bible students may themselves compare these with the Biblical ideas. There is a widely held opinion that Zoroastrian beliefs profoundly affected the most important later developments of Judaism, especially in regard to Angelology, Demonology, and the doctrine of the Resurrection. Whether this be so or not, there can be little doubt that Zoroastrianism is much nearer to Judaism than any other religion can pretend to be, and that its influence must have been antecedently felt. On this account alone, Dr. Pavry's volume should prove of much use to Biblical students.

Of the small band of scholars competent to quarry in the Talmud, the band is smaller still that can bring to the investigation of Talmudic law minds trained in the general study of law. To this small band belongs Mr. Moses Jung, LL.B., Ph.D., who devotes a volume of one hundred and forty-five pages to *The Jewish Law of Theft*, with comparative references to Roman and English Law (Dropsie College, Philadelphia ; $2.00). Every aspect of this intricate subject is carefully dealt with—the guilty mind, the guilty act, what constitutes ownership, non-technical thefts, restitution, etc. Dr. Jung seems justified in believing that 'the place accorded to the Jewish law in the legal science of to-day will grow in importance, in proportion to the discovery of its historic uniqueness.' By the wide dispersion of the Jewish people, Jewish Law has been brought into contact with the laws of Babylonians, Hittites, Egyptians, Assyrians, Persians, and practically all modern civilized peoples, and in one way or another it has been affected by all these codes, and it has in its turn profoundly affected some of them. In its repudiation of the extreme form of the *lex talionis*, its refusal to expose deformed children, its repudiation of cruel punishments, and in numerous other ways, it has exhibited a rare and exemplary humanity ; and Israel's juristic experiences may justly be re-

garded as 'a part of universal history that has a value and meaning for the world.' This claim is amply borne out by the subtle discussions of this book, which will be welcomed by the student not only of law, but of human society.

The Rev. William E. Bromilow, D.D., is a native of Australia, a member of the Wesleyan Church in that Dominion, who received the honorary D.D. degree from Aberdeen University in recognition of his notable work as a missionary pioneer in the British part of Papua or New Guinea. He has now written the story of his extraordinary experiences and their wonderful results among a savage race of head-hunters and cannibals under the title *Twenty Years among Primitive Papuans* (Epworth Press; 5s. net). It was in 1891, three years after Papua had been annexed to the British Crown, that, in response to an appeal of Sir William Macgregor the first administrator, Dr. Bromilow, his wife and daughter and several other missionaries representing the Wesleyan Church, left Sydney for their allotted post on the small island of Dobu. This was chosen for the headquarters of the mission not only because of its central position, but also because the Dobuans by their fierce blood-thirstiness 'offered a test case for missionary work.' Sir William Macgregor described the Papuans as about the worst cannibals he knew in New Guinea, which next to Australia is the largest island continent in the world. But just six years after the landing of the mission when he again visited Dobu, he was amazed to be received by sixty native students. Moreover, the Governor was struck with the fact that the natives had quite a different expression on their faces. After sixteen years of self-denying labour among this primitive people, Dr. and Mrs. Bromilow because of impaired health had to return to Australia. But on the outbreak of the Great War, when the mission was threatened with collapse, they consented to return and continue their labours for another four years. In his retirement Dr. Bromilow completed a translation of the Scriptures into Dobuan. He is able also to rejoice in his successor's magnificent work—the great Training College at Salamo on Ferguson Island where scholastic, technical, medical, agricultural, domestic and other courses are provided. Thinking of the condition that confronted him and his colleagues in face of the cannibals of 1891, and reading of the girls' school and training college of 1926, Dr. Bromilow can say with the Psalmist 'we were like them that dream.'

Some twenty years ago lovers of Browning were interested in the appearance of a new expositor of the poet in the person of a Glasgow minister. His 'Guidance from Robert Browning in Matters of Faith' was, if we are not mistaken, the fruit of popular lectures to a week-day class. They obtained a considerable popularity in published form. The minister has since become known to a large public as the editor of 'The British Weekly,' and he has now issued a companion volume under the title *Further Guidance from Robert Browning in Matters of Faith* (Hodder & Stoughton; 3s. net). The new book will probably obtain at least as wide a circulation as the old. It has all the writer's familiar charm of thought and language, with his freshness of mind and engaging familiarity. The book is suitably an exposition of 'Ferishtah's Fancies,' and will reward readers of literary and theological proclivities alike.

The author of 'The Christ of the Indian Road,' and 'Christ at the Round Table,' is safe in counting on a cordial reception for anything he chooses to say about religion. In his latest book, *The Christ of Every Road* (Hodder & Stoughton; 5s. net), as the nineteen hundredth anniversary of Pentecost is drawing nigh, he has chosen to speak about Pentecost. All the chapters of this book are written round some aspect of that epoch-making experience. The modern world is perplexed, and the modern Church, Mr. Stanley Jones believes, is 'largely unready for this year'; she knows much, but she does not know how to live abundantly. What she needs is just such an experience of the Spirit as came at Pentecost, and the book shows what the effects of such a visitation would be and how it would cut across many of the conventions and practices of our personal and ecclesiastical life. One or two references to the Lausanne Conference (pp. 40, 119) suggest that Mr. Jones is not very confident that along that route lie the things that concern our peace: it is 'a Conference largely in the hands of the old and looking to precedent rather than progress.' The book, which is profusely illustrated with apt anecdote, is aglow with devotion to Christ. The Christ for whom he pleads is 'the Christ of Every Road, especially the Christ of those Inner Roads of Personal Life and Experience.'

Widely as Professor Leonard Hodgson and Mr. Stanley Jones would differ on many points, they would probably agree in this that, 'whatever may have been the exact form of the outward events of the first Whitsun Day, there can be little doubt of its inward meaning. Those two words, insight

and initiative, give the clue.' These words are taken from the chapter on 'Sacraments' in Dr. Hodgson's *Essays in Christian Philosophy* (Longmans; 9s. net). The charm of this book is its combination of the theoretical and the practical. Well aware of the close connexion between ethics and metaphysics, the writer in the earlier chapters discusses such subjects as 'The Self and "The Unconscious,"' and at very considerable length, the question of 'Freedom.' Then he embarks on problems of urgent practical importance, such as Authority, the Sacraments, the Reunion of Christendom, and he has even ventured to discuss the problem, which bulks so largely in popular and professional discussion to-day, of Birth Control.

The book is a thoughtful exposition of Christian principle in its practical application; it is inspired throughout by the faith that 'the one and only purpose of life in the flesh is the winning of goodness through the exercise of freedom.' This quest demands a helpful environment, and it is there that the sacraments of the Church come to our aid. But they do not operate magically. The sacramental life is enriched not by the study of sacramental doctrine but by the study of the character of Christ. A fine sanity and generosity characterize all the discussions. The author, who was born and bred in the traditions of the Oxford Movement, makes no attempt to conceal his ecclesiastical preferences, or his belief that the only kind of Church order reasonably likely to meet the requirements of inter-communion is the historic order of the threefold ministry; but he frankly admits that persons who differ in their views as to the mode of Christ's presence in the Eucharist may yet kneel side by side and hold communion with Him; for what matters is not how He comes, but who He is. If the discussions occasionally seem inconclusive to men of a dogmatic temper, it is because the writer wisely recognizes that discussion does not necessarily issue in 'the solution of our difficulties, but in the discovery of where the true difficulties lie.' The book makes much stiffer reading than Mr. Stanley Jones's, but there is in it the same glow of devotion to Christ, and the same ardent desire to see the mind of Christ operative in those who are called by His name.

In recent times there has been a considerable revival of interest in the great Scholastics. Those who are interested in the religious philosophy of Thomas Aquinas may be recommended to consult *The Desire of God in the Philosophy of St. Thomas Aquinas*, by Mr. James E. O'Mahony, O.S.F.C., M.A., Ph.D. (Longmans; 10s. 6d. net). It is as lucid as the very abstruse questions dealt with permit; and will convince the reader of the massive intellectual ability of the learned Saint.

Every year the Bishop of London commends a book for Lenten reading. The one this year is *Be of Good Cheer* (Longmans; 2s. 6d. net), and the author, the Reverend W. P. G. McCormick, Vicar of St. Martin-in-the-Fields. 'I am glad he has chosen the subject of "Joy,"' the Bishop says, 'as joy is the one note most wanted in our religion to-day.' The book is intended, not for the scholar, but for ordinary men and women, and it has a large prepared public in those who listen eagerly to the Rev. 'Pat' McCormick's talks on the wireless. The sermon given this month for the Third Sunday after Easter is taken from one of the chapters, and shows well the scope and sincerity of the book.

Mr. Duncan Macnaughton presents *A Scheme of Babylonian Chronology from the Flood to the Fall of Nineveh*, with notes thereon, including notes on Egyptian and Biblical Chronology (Luzac; 7s. 6d.). Obviously an enormous amount of investigation and a special study of ancient astronomy have gone to the making of this book, which traces in chronological detail the monarchs of Babylon and Egypt, and the leaders of Israel from Abraham to David. Here are a few of the more important conclusions: Naram Sin 2814–2777, Hammurabi 2406–2363, Akhenaten 1501–1489, Tutankhamen 1480–1468, Rameses II. 1417–1351, Abraham (who, it is argued, was not contemporary with Hammurabi) born 2275, the Exodus 1555, while 'the total period from the Exodus to the building of the Temple works out at 582 years,' not 480, as in 1 K 6^1. Mr. Macnaughton, who claims to 'have no established reputation as a chronologist to uphold,' deserves credit for having gone his own way. It is interesting to learn that the Flood began on 8th January (Julian) 3189 B.C. This is accuracy indeed.

Like every good student of great literature, Professor W. G. Jordan, D.D., of Kingston, Ontario, Canada, who, by his 'Prophetic Ideas and Ideals,' 'Religion in Song,' and many other volumes, has put lovers of the Old Testament in his debt, has felt the fascination of the Book of Job, and he has given a fresh and attractive treatment of it in *The Book of Job: Its Substance and Spirit* (Macmillan; $2.00). In successive sections he dis-

cusses the need of criticism, the nature of Hebrew poetry, the unsolved problems of the book and its interpretation, its place in Hebrew literature, the book as a work of art, its spiritual significance, Job's position as a sufferer, and the passages such as the Elihu speeches and the descriptions of behemoth and leviathan, which Dr. Jordan, in common with most scholars, regards as later additions to the book. Wisely refusing to be content merely to discuss the book, he presents it, or at least its more salient passages, in Professor Tayler Lewis's translation, which he has interspersed with valuable comments that reveal the consecution of the argument. Many suggestive thoughts are scattered up and down the discussion, *e.g.* the contrast between the reverent wonder at the contemplation of the universe and its processes in chs. 38 f. and the weariness reflected in Ec 1^{4-8}. He also rightly calls attention to the importance of Elihu, for whether his speeches be original to the book or not, 'he no doubt represented a real current of thought and feeling in his day.' Dr. Jordan is at his best in discussing the spiritual significance of the book. In the great speech of the Almighty (38 f.) we feel, as he finely says, 'the fresh breezes, and realize that out in the wider spaces of God's world there is something that rebukes our impatience and our pride.' This study helps us to feel afresh the depth and power of that immortal book.

Mr. Frank E. Gaebelein, A.M., has written a book entitled *Exploring the Bible* (Marshall, Morgan & Scott; 5s. net) with the laudable desire of commending the Bible more particularly to youth, 'those in the upper grades of high school or the first years of college.' We very much fear that the kind of approach suggested here is much more likely to deter than to attract modern youth to the study of Biblical literature. With very slight occasional concessions to the modern position, the book stands rooted in antiquated conceptions which are disowned by practically all competent Biblical scholarship to-day, such as that Moses wrote the Pentateuch and Solomon Ecclesiastes; the Trinity is suggested in Gn 1^{26}, David wrote Ps 22, Malachi's 'Sun' (capital S!) 'of righteousness' is a Messianic allusion to Jesus—and so on. Our course through the Bible is steered by guidance on the 'seven dispensations' and the 'eight major covenants,' and 'Biblical structure is at bottom mathematical.' It is really too late in the day to treat the Bible in this mechanical fashion. The inherent vitality of the Bible is shown by the fact that it has survived so many defences and expositions of this kind.

The idea governing *The Epic of the Old Testament*, by Mr. Arthur H. Wood, M.A., Oxon. (Milford; 6s. net), is a good one, and on the whole is well executed. Mr. Wood knows that the Old Testament 'contains some of the best stories, the best poetry, the best drama, and the profoundest thought of any work that the world has yet seen,' and he is anxious that the great host of people to whom the Old Testament is unfamiliar should also taste of this literary pleasure. He has therefore presented selections, to a small extent from the older English Versions but chiefly from the R.V., in chronological continuity, so that, as these selections are both appropriate and numerous, they practically embody the history of the Hebrew people from the patriarchs to the Maccabees. The prophets appear interspersed among the historical books, and their utterances are thus more readily intelligible. The selections are prefaced by brief but valuable introductory notes, and the leading dates are indicated.

Naturally the chapters are mentioned from which the excerpts are taken; but, if the purpose of the book is to encourage the reading of the Old Testament itself, the writer should have indicated the verses as well. This he has occasionally done, *e.g.* Jer 21^{1-10}, Ezk 37^{1-14}, but very frequently excerpts from two or three chapters are run together, *e.g.* Am 2, 5, 6, and 8, or Hos 4, 6, 8, 9, and 10, with no further indication of their place within these chapters. The combinations, too, are not always happy; it is particularly unfortunate, *e.g.*, that Is 53 and 49^{8-13} should be strung together—and in this order. Poetry is usually printed as poetry; but in that case Dt $33^{13ff.}$ should have received poetic form, and the poetic form of the Song of Deborah should have been more distinctly recognized. Mr. Wood knows that 'recent research gives the date of the fall of Nineveh' as 612 B.C. (p. 220); would it not have been well in that case to substitute this date for 607 on pp. xiv and 95? Again, the Song of Deborah, which is in the Book of *Judges*, can hardly belong to the *Hexateuch* (p. 217). Within two pages (97–99) Habakkuk is spelt twice correctly and twice wrongly (as Habbakuk). On p. 169 we are told that Antiochus IV. 'named himself Epiphanes, the Brilliant.' Driver, however (*Daniel*, p. xxxviii), remarks, 'This title does not mean "illustrious," but "manifest," and implies that the bearer of it claimed to be a visible god.' But these points do not detract from the

excellence of the book. The work as a whole, with its wisely chosen selections, is well fitted to encourage interest in the great and greatly neglected literature of the Old Testament.

Professor George A. Barton, of the University of Pennsylvania, has given us a most valuable book, begun twelve years ago, *The Royal Inscriptions of Sumer and Akkad* (Milford ; 28s. net), forming the first volume of the 'Library of Ancient Semitic Inscriptions.' The book contains a transliteration and translation of all the royal inscriptions that were written in Sumerian and Akkadian anterior to the First Dynasty of Babylon. It thus gives us the earliest historical records from ancient Babylonia, a country that contests with Egypt the earliest civilization in the world. With the exception of a few texts in ancient Elamitic, these records constitute our only source of information for the history of ancient Babylonia and contiguous countries, and are thus of the highest importance. If the volume be compared with Thureau-Dangin's 'Sumerischen und Akkadischen Königinschriften,' the large number of new texts discovered within the last twenty years will be apparent. As excavations have so far only been made at a few of the sites where monarchs reigned, the number of texts given by Professor Barton must still be only a small fraction of what may yet be recovered. Nevertheless, these give us an interesting picture, though necessarily incomplete, of the life of the country. As might be expected, they are saturated with religious ideas, and record many religious customs. Many of them deal with the building of temples and the presentation of votive offerings. In those from Urukagina we have an account of a great social and religious reform, while in the cylinder inscriptions of Gudea we are taken into the mysteries of inspired visions, the ways of the gods, and the mystic connexion between the gods and Nature. As a source of information regarding the Sumerian religion, these royal inscriptions are quite as important as the liturgies and hymns. Professor Barton provides the reader with an interesting introduction, and there are separate indexes of the Deities, Temples and Buildings, Places and Personal Names. He has done a real service to early Babylonian history in supplying us with these records, and no Old Testament student can afford to dispense with the volume.

Why Preach Christ? by the Rev. Professor G. A. Johnston Ross, D.D. (Milford ; 7s. net), is designated 'a plea for the holy ministry,' and a most powerful plea it is. Lectures on preaching have been multiplied till preachers are surfeited. Everything seems to have been said that can be said, and it is of little moment who is next chosen to say it over again. But here we have something different, something far more profound. Professor Johnston Ross has set himself to make clear what preaching Christ in its fullness means and what a glorious life-task it is. This theme he has treated with a fine ripeness of scholarship and a rare maturity of wisdom. The reader feels that here is a man who has pondered long and deeply, and now that he speaks every word is worth listening to. In five great chapters full of compressed and profoundly Christian thought he shows, first, the necessity of a Divine personality to whom man's faith may attach itself ; second, how Jesus functions in religion as a truly historic figure and bringer of God to men ; third, what are the distinctive qualities of the Christian life, a life based on a sense of infinite obligation to God and issuing in 'a holy moral anarchy, that transcends all statute and is love pouring itself forth in zealous and happy torrent' ; fourth, the indispensable place of the Church as performing certain essential functions for the Kingdom of God ; and finally, the duty of aiding in the world mission of Jesus. This last chapter in particular is one of the most impressive arguments we have read in support of missionary enterprise in the light of the world situation of to-day. The writer's aim throughout has been to leave in young and generous minds the impression that in the Christian ministry can be found a task fitted to exercise a man's fullest powers and worthy of the devotion of a lifetime.

In *The Psalms, Book III.* (Milford ; 1s. net), which covers Pss 73 to 89, the Rev. F. H. Wales, B.D., pursues his good work of retranslating the Psalms with the minimum of disturbance to the familiar English versions and the maximum of attention to the ultimate textual facts, so far as these can now be ascertained. That he has not gone out of his way to startle the average reader is shown by his conservative rendering of 73^{24b}, '(Thou wilt) afterwards to glory take me' (but why this relatively unmusical order of words ?). Important and practically certain corrections, sometimes resting on the LXX, are unostentatiously made : for example, 84^{7b}, 'they see the God of gods in Zion' ; 85^{8c}, 'to his saints, and *to them that turn their hearts to him.*' The translation combines dignity, accuracy, and approximation to our familiar versions in a remarkable degree.

For those who cannot afford that admirable classic, Sir George Adam Smith's 'Historical Geography of the Holy Land,' a more than tolerable substitute will be found in Mgr. Legendre's *The Cradle of the Bible* (Sands; 3s. 6d. net), one of the volumes in 'The Catholic Library of Religious Knowledge,' which we can well believe represents 'the final fruit of half a century's toil.' It is very clearly arranged. The first section, on Western Palestine, discusses in successive chapters the Mediterranean coast, the coastal plain, the mountains of Galilee, the plain of Esdraelon, the mountains of Samaria, the mountains of Judea, the Desert, and the Negeb. The second section, 'the Central Depression,' deals with the Jordan valley and the Dead Sea, the third with Transjordania, while the fourth discusses the geological structure of the country, its temperature, winds, flora, fauna, etc. Though the book is full of information, it is not overloaded, and it can be read with ease and pleasure, for its style is lucid and it has been admirably translated into an English idiom which at no point suggests the French original by the Dominican Sisters of Portobello Road, London. The writer makes the interesting suggestion that the particularism which characterizes the Jews may be in part due to the sentiment of isolation created by the physiographical features of Judea. There are two maps and several plans; but this book, useful and competent as it is, would have gained immensely in value had it been supplemented by sectional maps on which at least the chief places named were indicated.

Dr. Margaret Smith, who some time ago gave us a fine study of Rābi'a, that arresting figure strangely parallel in some phases of her mind to Santa Teresa, has now launched out on an adventurous voyage upon a wide sea; and her daring vessel is quite small—*An Introduction to the History of Mysticism* (S.P.C.K.; 4s. net). Twelve pages give us a clear idea—where lucidity is not easy—of her understanding of that omnibus word, 'Mysticism,' in which so many definitions sit uncomfortably wedged together, and even quarrelling a little. And then a hundred more rush as breathlessly over the earth and through the centuries, to a too sudden stop. It would require an immense mass of detailed knowledge to be fully sufficient at every point of so wide-flung a circle; and, perhaps, that is hardly present. Nor, except as a mere cataloguing of names to be hunted up and studied elsewhere, is it really helpful to be fobbed off with three and a half lines on St. Francis of Sales, and three on St. Vincent de Paul, and four on Pascal, and three on Brother Lawrence! Indeed, Dr. Smith seems to tire a little before her journey's end. At least, under the title Modern Mysticism every one since 1566 is jostled together in one short overcrowded chapter. But if the book is read strictly as what it claims to be, it is another striking proof of how widely mysticism has sown itself over the earth.

With the general spirit of *Biblical Archæology and the Hebrew Vocation*, by the Rev. J. Politeyan, B.A., F.R.G.S. (Stock; 2s. net), we are in thorough sympathy, for the writer shows that one of the incidental results of archæological investigation is to confirm the uniqueness of the Bible; but he covers so much ground in so few pages that his treatment is necessarily scrappy and disjointed, and there are slips, such as 'Eikhorn,' 'Elepantine,' and 'Bbile' for 'Bible,' which do not tend to beget confidence. The most interesting part of the book is an account of Ur, the home of Abraham, and there are stray quotations from Egyptian literature.

The Bishop of St. Albans, Dr. Michael Furse, has written an attractive and helpful book of reflexions on the Christian faith, *God's Plan* (S.C.M.; 4s. net). It was done in the first place as a kind of *vade mecum* for scoutmasters to help them in the religious side of their work. In conferences the Bishop found that the three questions that scoutmasters and guiders had to face and answer were: What is God like? What is my duty to Him? and How can I do it? And these are mainly the questions discussed in this book. They lead to chapters on Prayer, on the Church, on Jesus Christ, on Public Worship, and on Service. There is a great deal of wisdom, sanely expressed and very helpful, in these pages, which may be commended to all who have the care of the young in their hands.

History is greatly indebted to specialist studies, and when these are thorough and reliable the student deserves well of the historian who uses his material. A good specimen of this kind of work is *Quakerism and Industry before 1800*, by Isabel Grubb, M.A. (Williams & Norgate; 8s. 6d. net). The book is a result of a Research Fellowship financed by the Woodbrooke Council. It is well documented, and the writer's extensive knowledge is kept well in hand so that we do really see the wood as well as the trees. The period reviewed was one in which the Christian Church largely failed to realize its corporate social responsibility.

But this charge can not be sustained to anything like the same extent in the case of the Quakers. The Quaker was not at heart an individualist, for his life in the Spirit produced a common outlook, and the characteristics of this outlook were integrity, benevolence, and a spirit of disinterested public service. This theme is worked out in detail in the volume before us, which is not only instructive but has much of the charm of good biography and good history.

The Words from the Cross.

V. 'I thirst' (John xix. 28).

By the Reverend Hubert L. Simpson, M.A., London.

'And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.' It must have been a relief even to a hardened Roman soldier to be able at last to obey the dictate of compassion. The bystanders had just heard the most awful cry that has ever broken from the lips of tortured humanity, and they could do nothing. That was the cry of the human soul in separation; this betokens the reaction of the human body in its weakness. The darkness is now passing away; the awful horror of sin has swept through the Saviour's soul; and as at the Temptation, after the crisis was over, Jesus suffered hunger, so now He suffers thirst. As once by the well of Sychar it was given to an immoral woman to quench His thirst, so now at the well of salvation a rough soldier ministers to His need.

Two draughts were offered to our Lord upon the Cross. One was the cup of wine drugged with bitter herbs of a narcotic tendency which was given in kindness to condemned malefactors to deaden pain. This soporific our Lord refused. He would not meet the Last Enemy of man with senses stupefied. It was to this high resolve to keep His senses unclouded that we owe the Seven Last Words. His true disciples were the Gifford Lecturer who refused to allow his physical sufferings to be relieved with morphia, in order that with undulled senses he might finish the proclaiming of the creed that had become his by right of conquest, whose last words were an ascription of praise and thanksgiving to Almighty God; and the caretaker of a church building, who, when they were endeavouring to administer spirits during a sudden and severe heart attack, forbade them with the exclamation, 'Na, na! I'll no' gang to my Maker wi' the smell o' drink on my lips.'

The other draught which they offered to the Sufferer on the Cross was undrugged wine, the sour beverage which soldiers drank. This He accepted, as ever holding the mean between indulgence of the body and fanatical refusal. And, by His acceptance of the offering of the nameless soldier who ran to His aid, our Lord has blessed all who have brought succour and relief to the wounded and stricken.

> All fiery pangs on battlefields,
> On fever beds where sick men toss,
> Are in that human cry He yields
> To anguish on the Cross.

One is always afraid of being guilty of a morbid pietism in dealing with those last scenes in the life of our Lord. It is a healthy instinct which has been shy of the display of crucifixes and stations of the Cross, and other would-be aids to devotion. Equally out of place is the language which tends to obscure the strong truth of the sufferings of our Lord in a mist of 'Ohs!' and 'Ahs!' There is something tremendously impressive about the simplicity, the anguish, the pathos of those words of helpless dependence, 'I thirst.' Jesus uttered only one cry of physical weakness: but He did utter one. There is something not only utterly sincere and attractive about One who is not ashamed to voice His weakness and His pain, but it gives us the key to His Saviourhood. 'In all their affliction He was afflicted—*so* He was their Saviour.' You may write books to prove that war is a 'great illusion'; and almost before the book is reviewed the most devastating war in history will have broken out. You may found a religious sect on the pleasing hypothesis that the idea of pain is a delusion, but you will not have much success in preaching or practising it beyond west-