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world needs. Theologians sometimes say that the demand for the pure and simple teaching of Christ is not the same as a demand for Christianity, because that teaching involves theology. Yes, but the instinct of the average man is none the less right. He says (and the novelists who have so great an influence to-day, even when they seem to write against religion, say the same thing), that the plain teaching of Christ is what they can accept and what they want. If he objects to the theologies of which he has heard, can we wonder, when we remember what those theologies have been? We are indeed bound to think; and therefore there must always be philosophies and theologies. But the average man is right. We are Christians; and the root of our religion is and must always be the Person and the teaching of Jesus Christ; and therefore it must always be of supreme importance for us to know what He actually was, here on earth, and what He actually taught. And since this is very largely misunderstood, partly through ignorance of the Gospel records in their purity and completeness, and partly through these very theologies which have clouded the Good News of Christ in the past, it is true that our first task will be to spread a better knowledge about the historic Jesus throughout the world. As for our theology, we must indeed develop it; and, like the scientists, must be ready to think out every problem afresh and frankly to discard whatever has failed to justify itself at the bar of reason. But what the world needs, and desires to find again, is religion. It asks, not for any system to-day, but for a message, profound, true, and simple; and this is what Jesus gave to the world. The world desires it again, after long ages of distortion and accretion. It wants neither Catholicism nor Protestantism, but just Christianity. And if we say, 'Well, this is Christianity,' people wish to see our credentials. That demand began at the Reformation. The world began to study the credentials of the Medieval Church, with astonishing results. But it was a Book supposed to be solid and homogeneous that was given them, and it was but imperfectly understood. Four centuries of scientific study have made a vast difference; but their result is even now little understood except in academic circles, and indeed the most important results are of recent acquisition. The sooner the cleaned and restored picture of the Kingdom of Heaven can be seen and studied by all, the sooner will Christianity recover its ancient power.

For our new knowledge of the Gospels will bring not only a Reformation but a Renaissance of religion.

Literature.

SCIENCE REDISCOVERS GOD.

THE sciences are to-day so ramified that it becomes increasingly difficult, almost to the point of impossibility, to take a comprehensive view. This is indeed a truism. Yet a comprehensive view is a necessity: analysis must be followed by synthesis. It is such a synthesis that Mr. Ronald Campbell Macfie, M.A., M.B., C.M., LL.D., has attempted in his *Science rediscovers God* (T. & T. Clark; 7s. 6d. net), and the title of the book suggests the direction in which this synthesis is sought: it is a synthesis which takes account of God and believes in His purpose. In other words, the solution of the problem presented by the universe is a religious solution.

Modern science seems certainly to be moving in this direction. The scientific dogmatism which reigned a generation ago and which complacently explained the universe on mechanistic principles has been abandoned by the most distinguished exponents of science to-day. There is no cause whatever to censure the scientific thinkers of the last generation, or to accuse them of superficiality. To do this is to forget the conditions which govern all scientific progress. Hypotheses are necessary; but when further work and investigation on the basis of an accepted hypothesis reveal its inadequacy, it is naturally replaced by another which seems more adequate, though in the nature of the case no hypothesis is likely to be final. As new facts about the universe are revealed by finer instruments or more thorough observation, a hypothesis which has done good service in its time falls to be discarded. So, and only so, can truth advance. But it must be a real comfort to men of a religious disposition to find scientific men reverting to the old-fashioned belief in a Creator and in a purpose permeating His creation.

The titles of Dr. Macfie's chapters show how wide

must be the survey of any thinker who professes to deal at all adequately with so vast a problem. Here they are: 'Man regarded through a Telescope,' 'Man seen through the Ultramicroscope,' 'Man and Life,' 'The Chemistry and Chemical Energy of Man and the Physical Basis of Heredity,' 'Digestion and the Digestive Glands,' 'The Brain and Eye,' 'Heart and Blood,' 'Bones and Muscles,' 'Man and Evolution,' 'Health,' 'Old Age,' 'Disease and Death,' 'God and Man.' It is a truly formidable list: astronomy, chemistry, physiology, and much else, with statistics of the inconceivably great and the inconceivably small that stagger the most audacious imagination—all these are swept into the orbit of Dr. Macfie's discussion, and we become convinced that 'when the Maker made the mountains, He was really engaged in making a man,' that the 'millions and millions of years' furnish incontestable evidence of a foreseeing Mind; and that 'we are here for a great purpose.' Science, the writer believes, 'has compelled all rational, logical minds to postulate a Creator,' and we can no longer airily dismiss the Deity with the remark that we have no need for such a hypothesis.

Dr. Macfie, of course, is well aware that the old argument for design can no longer be stated in its old form, but 'the mind which fails to see a Theodicy in the eye of man seems to me logically deficient and spiritually blind.' This point is made repeatedly: 'in a more reasonable form an argument from design can certainly be held, and certainly points to a designing Mind—and to a very great designing Mind.' The point is not only made, it is argued with a wealth of cogent illustration drawn from many sciences. 'Astronomy, physics, chemistry, are full of phenomena which fill us with a sense of wonder, with a sense of mystery—with a sense of the working of powers invisible—with, I think, a Sense of God.' Thus the final impression made by this able book, as it moves among the facts of a universe which the writer makes you feel is alive and purposeful at every point, is a definitely religious impression. It will come as a tonic to the man whose faith had been undermined by a science which thought it could dispense with God. The title of the book aptly summarizes the conclusion of its argument, that Science has rediscovered God.

THE HISTORIC JESUS.

Professor James Mackinnon's book, *The Historic Jesus* (Longmans; 16s. net), is unquestionably one of the best critical Lives of Jesus of modern times. Thorough and courageous to a degree, it combines insight with the sanity of a trained historian. From the beginning a useful distinction is drawn between 'the Historic Jesus' and 'the Jesus of History,' in which the latter includes all that Jesus has become in Christian history and experience. Professor Mackinnon's treatment is concerned with the former, with Jesus as He 'actually manifested Himself in His life and work on earth.' The book is clearly the product of years of study and thought, and is based on a thorough study of the works of British and Continental scholars, including the exponents of the modern *Formgeschichte* school. The discussion is certainly not one 'conducted within the sound of church bells'; on the contrary, it is liberal in tendency, and many will call it radical. The Virgin Birth, the Nature-miracles, the physical Resurrection and the Pre-existence of Jesus are examined and rejected. The Synoptic Gospels naturally form the basis of the investigation, but Professor Mackinnon's work is distinguished by a resolute attempt to do justice to the witness of the Fourth Gospel, which he views as palpably doctrinal but as containing 'historic matter with which the historian ought to reckon.' Among many excellent features in the book we note Professor Mackinnon's defence of the Lukan enrolment, his account of the education and self-development of Jesus, his treatment of the figure of John the Baptist, his acceptance of the Markan outline and the Lukan supplement, his rejection of the mythical theory, and the justice he does to the ethical and eschatological sides of the teaching and thought of Jesus. Naturally the humanity of Jesus is fully depicted. A more noteworthy characteristic is the emphasis laid upon the Messianic consciousness of Jesus and a recognition of the idea of the Suffering Servant as an essential element in the concept of the Son of man, which otherwise in the mind of Jesus bears an eschatological sense. The main criticism to which the book is exposed is that, in treating the significance of the personality of Jesus, Professor Mackinnon tends to ignore the excellent distinction with which he begins. The 'Jesus of History' is described too much in terms of 'the Historical Jesus.' A distinct bias is revealed against credal metaphysical estimates which even makes possible the crude question: 'Is there anything in the original tradition to justify us in assuming that He held and taught the later doctrine of the Trinity as elaborated by the patristic theologians?' (p. 386). Professor Mackinnon prefers to speak of Jesus as 'the culmination of prophecy,' 'the highest manifestation of

the divine in the human,' 'the king of us all,' and to describe His Sonship as 'religious and ethical, not metaphysical; functional, not essential' (p. 393). Is not the value of the Creeds the fact that, while their philosophical terms are open to criticism, their valuations are endorsed by centuries of Christian experience? Professor Mackinnon's terms will offend nobody; his valuations leave us with a sense of inadequacy. Where, however, he speaks as an historian, his work fully sustains the reputation he has gained in other fields, and is a very notable contribution to the study of the earthly life of Jesus.

POLITICS AND SOCIETY IN THE OLD TESTAMENT.

We have nothing but admiration for the Rev. S. C. Carpenter's book on *Politics and Society in the Old Testament* (Williams & Norgate; 7s. 6d. net). As a continuous exposition of the development of the life and literature of the ancient Hebrews, it is extraordinarily well done. In a fascinating narrative we are swiftly borne down the stream from prehistoric times to the period of Ecclesiastes, and the scenery is interesting all the way. Mr. Carpenter never preaches either at us or to us, but the reader carries away from his fine survey a definitely religious impression, and he is 'edified' in other ways, almost without being conscious of it: a few illuminating words, for example, about J and E help him to grasp something of the nature and significance of these—to most people—rather impalpable entities. The chapters on Jonah and the Psalter, on which it seems almost impossible to say anything fresh, are particularly well done.

Every line of the discussion is in the modern spirit, and the whole is characterized by a fine balance and sanity. Mr. Carpenter is surely right, for example, when he says that, so far as he can see, 'the result of archæological research is likely to favour neither the literal infallibilist nor the extravagant critic'; and considering the conventional estimate of Saul, his sympathetic treatment of that great and tragic figure is very refreshing. The modern quality of the book comes out in his comment on the words, 'Wherefore came this mad fellow unto thee?' (2 K 9^{11}). His comment is, 'This seems to have been the way in which the army officer of the period thought of the padre.' Of the return after the Exile he pawkily remarks that there were some prosperous Jews who 'found it easier to subscribe to the Return Fund than themselves to take part in the Return. There is a Zionist movement to-day, and many well-to-do members of the Jewish race give generously to funds for helping to repatriate poor Jews, but would not dream of returning to Palestine themselves.'

Behind the smoothly flowing sentences lies much unpretentious learning and careful consideration of the many knotty problems that incidentally emerge. While admitting the possibility of Davidic psalms, Mr. Carpenter goes on to say, 'I am afraid that there is no hope of assigning to David either the twenty-third or the fifty-first' psalm. On the vexed question of the attitude of the prophets to the cult, he inclines to the view that the prophets were not so radically opposed to the cult as some of their words would seem to suggest.

The chapters of this book were given as wireless talks during the summer of last year, and their excellence fully justifies their appearance in this permanent form.

BARTHIANISM.

The Barthian movement in theology excites widespread interest and exercises a strong influence in Germany and Switzerland. It appears to owe its impulse to a resurgence of the faith of the Protestant Reformation; and it captivates the theologically minded by its claim to overcome the crevasse between fundamentalism and modernism. Primarily a religious movement, it is only in the process of justifying itself on philosophical and theological grounds. Indeed, the 'theology of crisis' is by reason of its dialectical method more a philosophy than a theology.

Works by Karl Barth and Emil Brunner, the leaders of the Barthian group, have already been translated into English; but they fail to give an adequate impression of the New Theology as a whole. Appreciations of Barthianism have also appeared in English, but it is so rapidly developing a phase of contemporary religious thought that new appreciations, if competent, are welcome.

The Karl Barth Theology, or The New Transcendentalism (Central Publishing House, Cleveland, Ohio; $2.25 net), by Alvin Sylvester Zerbe, Ph.D., D.D., Professor Emeritus, Central Theological Seminary, Dayton, Ohio, offers a comprehensive exposition, and a criticism from a conservative standpoint, of the Barthian positions. The book has the merit of being based on an examination of the voluminous Barthian literature, and of containing much up-to-date information about the Barthian writers and their works. It has also the merit of actually introducing the reader

to the organizing principles and leading doctrines of Barthianism. Rightly emphasizing the transcendentalism of the New Theology, it brings out very clearly how in the thought of Barth and Brunner the antithesis between eternity and time, God and man, yields—but only in part—to the method of dialectic and paradox. As Kierkegaard said, 'There is an infinite qualitative difference between time and eternity; God is in heaven, man on earth.' Other points of the Barthian Theology are well brought out, such as its views on revelation, faith, Divine sovereignty, sin, and salvation.

But the exposition is badly arranged and even incoherent in places, and abounds in repetition and irrelevancy. One misses, too, the effort to catch an intimate, as distinct from a superficial, appreciation of the Barthian motives and principles. In fact, only the expert reader could be trusted to gather from this book a true impression of the 'New Transcendentalism,' and with such a book as this the expert reader is apt to be impatient.

Dr. Zerbe finds the outstanding merit of Barthianism to be its emphasis 'on God as Creator and the Christian religion as a supernatural, transcendental order through the revelation in Christ Jesus.' But he adds, 'The question is, whether Barthianism does not view God as so far off and transcendent, and the chasm between God and man [as] so indescribably broad and deep as to prevent any real revelation, redemption, and communion with God. Barth's dictum that finite man has no capacity for God, and therefore cannot know Him or recognize His presence in the universe, we regard as a grave defect in the dialectic theology. Unless it be remedied, we fear that Barthianism is a poorly disguised agnosticism and unfitted to confront this God-defying age.'

ICONOCLASM.

A scholarly study of the bitter iconoclastic dispute which rent the Eastern Church, passed to the West, and finally left a chasm between East and West, has long been a desideratum in English. Any student of average ability in our theological seminaries can scarcely avoid a feeling that on this topic the usual text-books fail to satisfy; that in the very fierceness with which it is reported the conflict was waged, there surely lies proof that the churchmen of that age felt that something of vast importance was at stake.

We therefore welcome a notable attempt to clear up this mystery which the Rev. E. J. Martin, D.D., has made in *A History of the Iconoclastic Controversy* (S.P.C.K. for the Church Historical Society; 16s. net). We have here a carefully documented account of the history of the attempted reformation in the Eastern Empire and in Western Europe. For that and for his discussion of the sources and lists of the patristic authorities whom each side respectively quoted, Dr. Martin merits our best thanks.

He is less convincing, however, in his exposition of the Christological divergence of the two parties. He would have us think of Iconoclasts as Monophysites. We are unable to see that such was the case. It is not clear that the most recent research will justify Dr. Martin's view as to the spuriousness of certain writings attributed to Epiphanius of Cyprus. If those writings are genuine they are of decisive importance. Dr. Martin deals with them in a brief note which is hardly sufficient refutation of the views on the other side powerfully advocated by Karl Holl and other recent writers.

ANTI-SEMITISM.

Fortunately we know little of Anti-Semitism in Britain, but it is a force to reckon with on the Continent; and a study of its causes, which must be understood before they can be removed, can hardly fail to be welcome, if it is judiciously done. Such a study has been presented by Mr. James W. Parkes, M.A., in *The Jew and his Neighbour* (S.C.M.; 5s. net). He rightly insists upon looking at the question historically. The roots of the Jewish problem, he argues, do not lie in Jewish malevolence: they are embedded in centuries of history. To a large extent the Jew is just what the Christian has made him. Time and again the Jew has been subjected to the most odious calumnies and the most diabolical persecutions, but with that marvellous resilience of his, connected no doubt with his religious faith, he has risen superior to it all, till in some countries the theatre, the press, and finance are now largely in his hands; and even during the era of persecution he often held high posts, as minister of finance or of foreign affairs, from which rulers declined to dislodge him even at the behest of the ecclesiastical authorities.

All this is graphically set forth by Mr. Parkes in a continuous historical sketch. The causes of the mediæval hostility to the Jews, which often took atrocious forms, were the hostility of the Church—this, indeed, is the primary cause—the separate organization of the Jews, and their wealth; 'a religious, a social, and an economic reason.'

There is no single panacea, however, for a problem so old and deep-seated. How difficult it is, we can see from the words quoted by the author from Count Skrzynski: 'The Jews, if they do not receive national equality, will never be good and loyal citizens of Poland. Poland, on the other hand, if it gives them such equality, will ultimately cease to be Polish in the national sense.' But with a genuine attempt at mutual understanding and goodwill, Mr. Parkes believes that much may be achieved. He believes that Zionism, as commonly understood, will not solve the problem. 'The real place in which the success or failure of the Zionist experiment will be shown is not in Palestine, but, through Palestine, in the ghettos of Poland, in the villages of Galicia and Rumania, and in the slums of the West' (p. 166). 'Zionism loses a great deal of its importance unless it is careful to connect Palestine with the Jews elsewhere' (p. 192). We should like to know on what ground Mr. Parkes believes that the anti-Semitism which has come down from the mediæval Church 'is perpetuated by the Sunday School.' This is a serious charge, which is not applicable to any Sunday School with which we are acquainted. On p. 121 'every *strata*' should be '*stratum*.'

DIGGING UP BIBLICAL HISTORY.

The Rev. J. Garrow Duncan, B.D., the well-known excavator of Ophel (1923–25) and Director of Excavations in the Near East, has benefited Biblical Archæology by putting his Croall Lectures into book form, *Digging up Biblical History: Recent Archæology in Palestine and its Bearing on the Old Testament*, i. (S.P.C.K.; 12s. 6d. net). In doing so, he has considerably amplified the Lectures, brought them up to date, and adorned the volume with over seventy illustrations, many of them *hors texte*. Mr. Duncan's recent explorations in Palestine are sufficient to guarantee the value of the book. Beginning with the Neolithic or Cave-Dweller period (*c.* 3000–1800 B.C.), he carries the reader on through the Palestinian Bronze Age to the Hebrew Conquest and Occupation, and down to the time of the Exile. Among other matters described and discussed are the Neolithic caves, natural and artificial, the Bronze Age pottery and Naquada ware, the advent of the Amorites, Hyksos, and Hittites, the Canaanite Constructions of the Bronze Age, and the Hebrew fortifications, palaces, and other structures. Every page is full of fascinating reading, and shows an expert acquaintance with the subject, as well as sound judgment. The volume expresses the latest views on the various problems raised. Owing to almost daily discoveries in the Near East, theories alter so rapidly that, even since Mr. Duncan delivered his Croall Lectures a few months ago, he has found it necessary to alter his views as to the origin of the Hyksos. As these people are now known to have been in Palestine by 2375 B.C. at least, and the Hittites (who were Indo-Europeans from South Russia) did not invade Asia Minor till about 2000 B.C., when they conquered the Hatti, it is clear that the Hyksos were not the result of an amalgamation of Amorites and Hittites, but were a distinct race, and Mr. Duncan has expressed this altered view in the Preface.

In regard to chronology, while not rejecting altogether the later date adopted by some scholars for the Exodus (in latter part of 13th century), he inclines to the view which, he says, 'is being strengthened and confirmed more and more as our knowledge increases,' that the Hebrews were the Ḫabiru of the Amarna Letters (*c.* 1400–1366 B.C., rather than 1450 B.C., as he states), and consequently that the Exodus from Egypt occurred in the fifteenth century, and that 'Joshua reached Canaan about the 14th.' 'The date 1255 B.C. for the Exodus,' he says, 'which is based mainly on evidence gleaned from Egyptian discoveries, seems to me to conflict seriously with recent discoveries in Palestine.' In this view Mr. Duncan has behind him a large amount of the highest scholarship, and in connexion with it he rightly differentiates the 'Sagaz' of the Amarna Letters from the Ḫabiru, the activities of the former being confined to the north, while those of the latter were somewhat later (a fact not realized by many scholars) and took place solely in the south. At the same time, there seems no reason to translate the word Ḫabiru, as he does, by the term 'Confederates' (or 'Allies'). This is precluded by the fact that the word is not an appellative designation but a proper name, since it has a gentilic form, and is followed in one place by the geographical suffix *Ki* ('country' or 'place'), which means that the Ḫabiru were a people or tribe connected more or less vaguely with some district. It is noteworthy, too, that the word *ib-ri-ia*, 'my allies,' occurs in the Amarna correspondence, but has no initial *ḫ* in the root as Ḫabiru has. If 'Ḫabiru' does not simply mean 'Hebrew,' then no name has been found in Babylonian or Assyrian to designate this important race.

The dating of some events in the book may need revision. Is Solomon's accession correctly stated

at 1000 B.C.? By the Assyrian Calendar, the date of the battle of Karkar has been accurately fixed at 854 B.C.; and if we reckon backward from this date by lengths of reigns, the documentary evidence for which is partly contemporary, and therefore sufficiently trustworthy, we arrive at 970 B.C. for the accession of Solomon. Is the word *Millo* a Hittite word, meaning 'filling,' as suggested by Mr. Duncan, and does it refer to a citadel? It is worth considering whether it is not the Babylonian word *milû* (= *tilû*), a 'terrace,' 'mound,' 'something heaped up,' and whether after all it was not an outwork or rampart of earth which protected ancient Jerusalem at some part. Hence the LXX in one place (2 Ch 32^5) correctly translates it by ἀνάλημμα, 'an elevation.'

But these and similar questions in the book are ones on which scholars may well differ. The volume, it need hardly be said, is replete with information of the highest value to the Biblical student. It is based on sound scholarship and careful judgment, as well as many years' personal research in Palestine and the East, and is a creditable and brilliant contribution to Palestinian archæology. Both ordinary readers and Semitic scholars will be grateful to Mr. Duncan for a book which enhances the high reputation he has already gained. The second volume, which is to appear in September, will be eagerly awaited.

CONTEMPORARY THOUGHT OF INDIA.

A book that finds more hope for the things essentially Indian, and gives its solid reasons for it, is *Contemporary Thought of India*, by Principal A. C. Underwood, D.D. (Williams & Norgate)—a really admirable guide through the bewildering maze that we call Modern India. It is written with fulness of knowledge, with sympathetic insight, and with a lucidity of style and thought that make it easy and delightful reading; and it is offered at the low price of five shillings—a bargain indeed. The camera is not a large one. There are two hundred and thirty pages. But, on its scale, no better or more lifelike photograph of India exists. The work is divided into three main sections. A first-rate account of things political gives us the wonderful history since 1876, when in a real sense Surendranath Banerjea sowed the first tiny seeds that have grown into this mighty thing we see. Step by step, the tale is clearly told, up to the summoning of the Round Table Conference. Probably the most striking pages are those which bring home to us that India, which has always been saturated with religion, has now a new and unprecedented phenomenon to show—a growing party of power and authority who will have none of it, and utterly reject it. The younger Nehru has captured the Congress, and bent even Mr. Gandhi to his complete independence policy, and he is a naked secularist, who 'stands for the position that all religion is unnecessary.' And in this he has behind him a rising tide, already running strongly. Partly it is due to Moscow; partly to a feeling that religion stands in the way of Social Reform. Hence '"Revolt," a new periodical in South India, stands for the Abolition of Religion, along with the promotion of Social Reform.' We are told that in every city the writers who have abandoned religion are those whose books are in greatest demand. Quite evidently there is here confusion between Hinduism—the religion they know, with its social evils and horrors, and religion as it ought to be. Still, whatever be the cause, this mood is in the air, and it may have tremendous consequences. Keyserling, for example, thinks that the Eastern acceptance of Western secularism 'has the same significance as the acceptance of the Christian impulse by the Mediterranean pagan world—from now on the Orient will be the bearer and symbol of materialism, however deeply spiritual may continue to be the minorities within it.'

An excellent section follows on Things Social, The Awakening of the Depressed Classes, the amazing Women's Movement, and the like. And then a very helpful one on Present-Day Hinduism, with an account of the Samajes, and the maelstrom of cross currents with regard to Jesus Christ, and how far He is influencing India; and, in particular, impressive proofs of how the Christian Ethic is winning its way in unexpected and bewilderingly rapid ways. Take, for example, the Sarda Act of 1930, which has made child marriages, like that of Gandhi, illegal. The agitation was begun by those who had come under Christian influences, but Sarda, the sponsor of the Child Marriage Restraint Bill, is an orthodox Hindu, and Nehru, speaking in its favour, declared roundly that 'the measure of support for it would be the measure of India's fitness to rank among civilized nations.' Facts like these emerge with frequency these days. But whether, beyond narrow limits, Christian Ethics can be grafted on to Hinduism, remains doubtful.

Dr. Underwood has then some chapters on outstanding Indian figures—Rabindranath Tagore, that puzzling mind, Mahatma Gandhi (a very

winsome sketch, much more heart-gripping than his own autobiography), and Radhakrishnan, with his attempt to modernize his ancient faith. And so to the last chapter upon Indian Christianity. Quite evidently Dr. Underwood does not by any means go with Otto the whole way. India, he feels, has much to learn, yet also much to teach us, even of Christianity, which it must see through its own eyes. His heart is with such Christian Indian scholars as Appasamy in his cry, 'If Jesus blamed His contemporaries for not listening to Moses, with equal power and vehemence will He condemn us for not listening to Ramanuja, Manikkavachar, Tukaram, Kabir, and Chaitanya, who have left teaching of such undying value pointing the way to Christ,' or, as Brahmabandhav, when he said, 'The end of the Vedanta is faith in Christ, the Son of God'; and wished it used as a kind of Old Testament for India. Give us the Christian Creeds in the phraseology of that, and not of your Western formularies, alien to our minds. 'Why should the Platonic and Aristotelian philosophers alone be used as quarriers to supply the stones required to build the edifice of Christian dogma? There is equally good material in the quarry of the Vedanta.' No doubt, he says, 'Christianity in India must be Indianized, but it must not be Hinduized.' And yet he quotes approvingly 'if Christ taught his apostle to become a Jew to the Jews, and a Gentile to the Gentiles, if by any means he might save some—the same Christ calls upon us to-day to become Indians to the Indians.' That is a view which the majority of modern missionaries heartily support. As the Report of the Jerusalem Missionary Conference of 1928 puts it, 'We ardently desire that the younger Churches should express the gospel through their own genius, and through forms suitable to their racial heritage.' This is a notably helpful book.

Prebendary H. F. B. Mackay, already widely known as the writer of 'The Message of Francis of Assisi,' has written a study of the life and work of St. Paul, entitling it *The Adventure of Paul of Tarsus* (Philip Allan; 7s. 6d net). The literary style is charming; the author has a gift of picturesque description of vanished scenes—realistic and convincing. He has, too, deep insight into the mind of the Apostle, and expounds his thought in a way that all will feel to be always sound and often illuminating. The traditional idea of two Roman imprisonments is adopted without question, and other disputed points in the history of St. Paul are scarcely touched on; but a large reading public whose main interest is to have a lucid explanation of the outstanding significance of 'the Apostle of the Gentiles' will find here a safe guide.

A very strong argument against war and militarism will be found developed in *The Fall of Christianity* (Allen & Unwin; 10s. 6d. net). The author is the Rev. G. J. Heering, D.D., Professor of the Remonstrant Seminary at the University of Leyden, and President of the International Union of Anti-Military Ministers and Clergymen. The book has been admirably translated by the Rev. J. W. Thompson, and the Rev. Hector Macpherson contributes a Foreword. Why the title? Because Dr. Heering is convinced that early Christian teaching was decidedly anti-militarist, and there was a sad declension from this position when the State became Christian. It seems to us that he scarcely makes out his case, and a decided weakness here, as in several other pacifist arguments, as to early Christianity, is too much blind acceptance of Harnack's 'Militia Christi.' We have no desire, however, to be critical of a book which in its main contention is worthy of an earnest hearing, and which, we most cordially trust, will be widely read and laid to heart.

The Swarthmore Lecture for 1930 was given by G. von Schulze Gaevernitz, Professor of Political Science in the University of Freiburg and in the Deutsche Hochschule für Politik, Berlin. It is entitled *Democracy and Religion: A Study in Quakerism* (Allen & Unwin; 1s. 6d. net). It consists of chapters on the Reform of the Reformation, the Historic Mission of the Quakers, Social Democracy as a Western Ideal, and the Mission of Quakerism in the present day. In ninety-six pages we find here a great deal of historical information succinctly presented, and much to provoke thought, and the whole composed in a very fine spirit.

We are glad to welcome a cheaper edition of Professor C. Harold Dodd's *The Meaning of Paul for To-Day*. It was first published in 1920. The price of the cheaper edition is 5s. net, and the publishers are Messrs. Allen & Unwin.

The late Dr. Hastings once quoted in these columns a saying that, in regard to the Second Coming of Christ, Christians might be divided into three classes—those to whom it is everything, those

to whom it is nothing, and those to whom it is something. The first are the Second Adventists, the 'millions now living will never die' people. The second do not realize at all the great truth bound up in the doctrine. The third believe in it, but give it its true place and proportion in their faith. To the third class belongs the Rev. H. Beckett Murray, who has written *In Clouds Descending: The Signs of Christ's Coming* (Allenson; 3s. 6d. net). Mr. Murray is a believer, but a sane and intelligent believer. He holds that much current teaching on the Second Advent is erroneous, and presents what he regards as the true New Testament view. It may, perhaps, be sufficient to say that the book is introduced by a commendatory foreword from Principal Garvie, who says: 'I am in hearty agreement with the purpose of this book.' For those who know the Principal's scholarship, sense, and sound faith, this will be commendation enough.

A Jewish View of Jesus, by Mr. H. G. Enelow, may now be had from the Bloch Publishing Company, New York ($1.00). It was originally published in 1920 by the Macmillan Company.

A goodly volume with the title *The Romance of the Black River* compels one to turn to the maps printed inside the covers on both sides. These tell us that 'the Black River' is the Niger, and show us the whole course of that remarkable river, with all the principal and populous places mentioned in the book. The narrative throughout has been admirably written by Mr. F. Deaville Walker, with the experience of an eye-witness and the authority of one who has made a study of the most romantic story of the planting and amazing progress of Christianity in West Africa. It is published by the Church Missionary Society (5s. net) to show not only the heroism, enthusiasm, and indomitable zeal of the men and women of the past, but the urgent needs of the present.

The Healing of the Nation, edited by the Rev. J. W. Stevenson, M.A. (T. & T. Clark; 6s. net), is of the nature of a symposium taken part in by a score of contributors, all of them loyal Scots and doubtless loyal churchmen. The general subject is the Scottish Church and a Waiting People, and it is dealt with in three parts. First there are several papers by the editor on a Church to create the future, second a discussion by various writers of problems affecting Church and Nation, lastly a dozen articles on the Church of to-morrow. The whole treatment is characterized by liveliness, variety, and interest. There is not a dull page throughout. This may be partly due to the hearty way in which the rod of correction is wielded, particularly by the editor. It might provoke from the long-suffering Church the retort that those who see all her failings so clearly and call so loudly for 'creative action' might condescend to be a little more specific and themselves show in actual practice the better way. Still, doubtless, much of this criticism is healthy, much of this discontent divine, and altogether to be preferred to indolent satisfaction with things as they are. If this book helps to waken the soul of the Scottish nation and the Scottish Church it will have done noble service.

Readers will be glad to know that Professor B. W. Bacon's valuable *Studies in Matthew* may now be had in this country. The publishers are Messrs. Constable, and the price is 18s. net. The American publishers are Messrs. Henry Holt.

A translation of the first two parts of the mediæval work entitled 'The Four Ḳinyanim,' *Arba'ah Ḳinyanim*, by *Judah ben Solomon Campanton*, has been made by Dr. Elhanan H. Golomb, who has accompanied it with the Hebrew text and an Introduction (Dropsie College, Philadelphia; $2.00). 'Ḳinyan' means 'possession,' and the four Ḳinyanim, the first two of which are treated in this book, are the Torah, Heaven and Earth, Israel, and the Temple. A multitude of subjects comes up for discussion, and the topical arrangement is so loose that almost any subject might come under almost any of the four heads. Campanton was a great Talmudic scholar, a cabbalist, and a philosopher, but his Ḳinyanim are a vast remove from the simplicity of the Old Testament. In them are discussions of creation out of nothing, the seven planets, etc., and God is described as 'an intellect which always is in action.' We wonder what the prophets would have thought about it all. But the book, which is written in a fluent Hebrew style, gives us a glimpse into the intellectual and theological interests of mediæval Jewry.

The Rev. Leslie D. Weatherhead, M.A., has made a name for himself as a popular and interesting writer on matters connected with personal religion. His book, *Jesus and Ourselves* (Epworth Press; 3s. 6d. net), is described as a sequel to 'The Transforming Friendship,' but it is in no way dependent on the former volume. It contains about a score of addresses on such themes as Jesus' Respect for our

Personality, Jesus' Capture of the Soul, Is the Way of Jesus Easy? etc. The writer has made a special study of psychology in its bearing on religious experience, and he uses his knowledge effectively to explain and illustrate the contact between Jesus and the believing soul. He writes with great clearness and sincerity, with warmth of Christian feeling, and with an abundance of illustrative material drawn from his own experience and a wide reading of literature and Christian history.

In *Personality and Science* (Harper; 7s. 6d. net), the Rev. Lynn Harold Hough, Th.D., D.D., Litt.D., LL.D., Montreal, aims at showing that 'man is master of the machine,' that 'a world of personal freedom and responsibility alone makes science possible.' He does this very simply and yet very cogently by just calling attention to the fact that the greatest marvel in human experience is not what is observed but the mind that observes, not the machine made but the maker, not the uniformity of Nature but the bold mind that leaps to formulate the uniformity. The style is popular, and we can conceive of such an argument as this proving not only helpful but convincing to a wide audience.

Paul: The Christian, by the author of 'By an Unknown Disciple' (Hodder & Stoughton; 6s. net), is 'the completing volume of a trilogy of books on the Christian religion.' Those who have read the writer's previous volume will know what to expect here—not sober biography, but a highly imaginative narrative with plenty of vivacious dialogue. The earnestness of the writer is manifest, as also is his loyalty to Christ, and what he has written may help many to realize more vividly the human side of an apostle's life and times. At the same time one feels that the presentation here given is hardly worthy of the subject. Too much place is given to disputes between Peter and Paul which can only be characterized as wrangling, and there is a failure adequately to render the greatness of the men. Paul is pictured as full of intellectual pride, sharp-tongued, with no mercy on poor bewildered Peter, and in his manner of address to Mary Magdalene positively outrageous. We feel in reading a book like this, as we feel about the Apocryphal Gospels, that they show by contrast how incomparable the New Testament records are, and how impossible of imitation.

'Historic sermons preached in St. Giles' Cathedral, Edinburgh,' is how Messrs. Hodder & Stoughton describe the volume of sermons of the Very Reverend Charles L. Warr, which they have published. Not all of the sermons, however, were preached in St. Giles', nor indeed in Scotland, but the bulk were, and they were delivered on historic occasions such as the memorial service for Earl Haig; funeral of the Earl of Rosebery; opening of the Scottish National War Memorial. They are worthy of the occasions that gave rise to them, dignified, but modern in outlook, rich in thought, and with a freshness of expression that holds the attention. The title is *Scottish Sermons and Addresses* (8s. 6d. net).

The Bishop of London generally makes it his business to recommend a book for Lenten reading, and this year he has given his blessing to *Personal Discipleship and the Way of Prayer*, by Canon John C. H. How, Rector of Liverpool (Longmans; 2s. 6d. net). As the title indicates, the main point of the book is that 'Discipleship and Prayer must go hand in hand.' The book, therefore, is divided into two parts. In the first, discipleship and the sense of vocation are pressed home. In the second, the 'way of prayer' as an art is expounded. The presence of Christ with us is a fact, the cultivation of the sense of it is the art of prayer. With this summary and a very real appreciation of the fine spirit of the writer, we may add our commendation to that of the Bishop, of a book that will be found admirably adapted to its purpose.

Sir Hermann Gollancz has done well to keep alive the memory of his father, the Rev. Rabbi Samuel Marcus Gollancz, by translating and editing certain manuscripts of his, which told in German the story of his life and which are now published by Mr. Humphrey Milford under the title *Biographical Sketches and Selected Verses* (10s. 6d. net). It was the story of a long life, 1820–1900, worth telling and worth preserving, not only for the pleasant and intimate glimpses into Jewish life which it affords, but also for its broad human interest. For not only was Samuel Gollancz a fine Hebrew and Talmudic scholar and Chief Minister of the Hambro' Synagogue, London, for nearly half a century, but he was also a man of musical talent, an artistic designer, and a carver by hand of objects in ivory and amber. The vicissitudes of his long life, which had its full share of joy and sorrow, are charmingly told, and the result is a living record, which does honour alike to father and son and to the great race to which they belong.

Students of that great mathematician, the late Professor Chrystall, will remember the bewilder-

ment that fell on them when, straight from school, they entered his class at Edinburgh University. For about a fortnight they wondered what he was driving at, and then discovered that he had been lecturing on simple addition! Something like this experience will come to the reader of an admirable book, *Creative Mind*, by Professor C. Spearman, Ph.D., of the University of London (Nisbet and Cambridge University Press; 5s. net). It is the first of a series of volumes with the title 'The Contemporary Library of Psychology,' designed to give a succinct account of the findings of modern psychology, and the series could hardly have made a better start. Professor Spearman writes with that delightful simplicity and unconventionality that reveal the master. There are few educated persons who could not follow easily all that he says. And what he says is that creative thinking follows certain laws or principles, and if you know these you will understand your own mind, and you will be able to do a great deal more and better creative work. There are three qualitative laws and five quantitative laws. The first qualitative law is that 'a person tends to know his own sensations, feelings, and strivings.' It is as simple as that, and, as we read on, we are as delighted as the famous character who discovered that he had been talking prose all his life without knowing it. The laws and their operation are then illustrated by their application to the arts, to behaviour, to scientific invention, and to ordinary perception. Our only criticism of this fascinating book is that too little space is given to the exposition of the laws. We are hurried on from one to another a little too fast for our slow pace. Apart from that, this volume will be a boon to all who wish to know what level-headed psychology has to tell us about our own mental make-up.

We are in receipt of two excellent and valuable additions to the 'Translations of Christian Literature' produced under the auspices of the S.P.C.K. One is *Justin Martyr: The Dialogue with Trypho*, Translation, Introduction, and Notes, by the Rev. A. Lukyn Williams, D.D. (7s. 6d. net). The other is *Coptic Offices*, translated by the Rev. Canon R. M. Woolley, D.D. (6s. net). Both are works of accurate scholarship. The Introductions and Notes are instructive and illuminating, and the translation is felicitous.

We are glad to find that the late Professor Swete's valuable *Church Services and Service-Books before the Reformation*, published in 1896, and for long difficult to procure, has been republished (S.P.C.K.; 5s. net). The new edition has been revised by the Bishop of Moray, whose name is a guarantee of accurate and fully informed scholarship, and whose additional notes bring the manual thoroughly up to date.

The new psychology has turned a powerful searchlight upon the workings of the human mind, and has not even respected the secret place where man is on his knees in prayer. To many, doubtless, this psychological analysis is disconcerting and distasteful, but it must be recognized that the Christian man has no option but to welcome the light in so far as it is true light, and to endeavour by its means to see more clearly. A most helpful book to this end is *Prayer and its Psychology*, by the Rev. Alexander Hodge, B.D., Ph.D. (S.P.C.K.; 6s. net). It treats first of the nature and evolution of prayer, then of the psychological conditions presupposed in prayer, with special reference to the new psychology, and, lastly, of the philosophical questions which prayer implies in regard to the nature of the soul and God. The writer gives proof of having read widely and thought deeply on the subject. He is, as Principal Selbie says in the Preface, 'a really reliable guide, who writes not only with full technical knowledge, but with a saving common sense.' Whether by such elaborate discussions any soul will be induced to pray is another matter.

Theism and the Modern Mood, by Dr. Walter M. Horton (S.C.M.; 4s. net), is an able and interesting defence of Theism against the despondent scepticism of the post-war mind. After a sympathetic but searching criticism of Humanism the writer goes on to build up a doctrine of God from human experience crowned by Christian faith. His hope is that through the mingling of the religious thought of East and West there may eventually emerge 'a new world religion, as different from our present Christianity as the Christianity which emerged from the Mediterranean melting-pot was different from the Jewish Christianity which went into it.' Some might be disposed to read Dr. Horton's position as implying a denial of the finality of Christ, but his argument is likely to prove helpful to many who are feeling anxiously for some firm ground of belief on which to take their stand.

The Holy Spirit, by Mr. Raymond Calkins (S.C.M.; 5s. net), contains no formal discussion of the doctrine of the Holy Spirit, but a number of

impassioned addresses emphasizing the need for an outpouring of the Spirit on believers and on the Church. Perhaps the note of criticism is struck too persistently, and Dr. Calkins does not always appear consistent in his teaching. It does not seem easy to reconcile the statement that 'there can be no real revival of religion until first there has been a revival of economic justice and the diffusion of a common material well-being,' with the statement made elsewhere that 'if history tells us anything, it tells us that outward conditions have nothing to do with the inward prosperity of the Church or the spiritual vitality of the Christian faith.' Every reader, however, must be impressed with the writer's earnestness and must feel the force of his plea that a fresh discovery and interpretation of the truth of the Holy Spirit, alike in its theological implications, in the corporate life of the Church, and in personal Christian experience, constitute one of the urgent needs of our time.

A volume of sermons has been published by the Minister of Fetteresso—the Rev. J. B. Burnett, B.D. The title is *Seaside Sermons*. For the Parish of Fetteresso contains that popular seaside resort—Stonehaven—and the Sermons are published at the request not only of the parishioners, but of the many summer visitors who heard them when they were first delivered. There are twenty-one sermons in all—clear and closely reasoned discourses and with the thought illustrated by well-chosen quotations. The volume is printed and published by Mr. David Waldie, Stonehaven (5s. net).

National Contributions to Biblical Science.

VIII. America's Contribution to New Testament Science.

By Professor Burton Scott Easton, Ph.D., S.T.D., New York City.

The special conditions affecting all theological education in the United States have thus far prevented the formation of an American tradition in New Testament work. The rigorous separation of Church and State required by the Constitution involved logically the denial of public funds for denominational training; a prohibition that was and is often construed as forbidding the use of such funds for religious teaching of any sort. In consequence a formal theological faculty in an American university is a rarity. The great 'public' institutions—those founded and controlled by the States and by many of the larger cities—have in the past rigorously avoided theology, and the 'private' universities have largely pursued the same policy. So it is only in those schools originally organized with denominational connexions that theological departments exist: Harvard, Yale, and the University of Chicago are the most noteworthy instances. Students preparing for the ministry normally receive their training in 'theological seminaries'; institutions nearly all founded explicitly for denominational purposes and under strict denominational control. These seminaries are very numerous. Many of them are in proximity to a university, but perhaps more are geographically isolated—something once thought to be somehow an advantage.

The result has been to divorce rather effectually American theological teaching and research from direct university influence. In some departments, no doubt, this divorce was never complete. Church history is an essential part of historical training, and so is necessarily taught at every university. Even Old Testament, under the *alias* of 'Semitic Languages and Literature,' has freely found admission to university curricula. But the same is not true of the New Testament, which is still generally regarded as belonging to the exclusive jurisdiction of the seminaries.

In the better class of these seminaries, to be sure, the standard is traditionally high. An A.B. has always been the normal requirement for admission, and the course fills three years devoted to rigorous study. Nowadays, in fact, fourth and fifth year courses are not uncommon, while a few of the larger seminaries even make provision for six years of technical intellectual training. The chief defect is excessive denominationalism. In the nineteenth century no one would wish or could hope for appointment to a theological chair unless his orthodoxy was above suspicion, and the conditions of tenure