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built up on the basis of phenomenology. One ought to have mentioned Loisy's sociological conception of the religious phenomenon. Reference should have been made to an ecclesiastical leader like H. Monnier, a social champion like E. Gounelle, preachers like Bertrand and Marc Boegner. One ought to have dealt at length with a Christian preacher of such a rare authority as Wilfred Monod. With his conception of Christianity as Messianism, as the foundation of the Kingdom of God on earth, he is the centre of the Christian social movement. He is eager for ecumenical efforts. His teaching is centred in two main points: the Kingdom of God, with a strong social emphasis, and religious fervour, with a certain ascetic character.

All this together would have helped to show that theological thought in France is perhaps flourishing more than ever.

Literature.

A NOTABLE BOOK.

The Riddle of the New Testament, by Sir Edwyn Hoskyns, Bart., and Noel Davey (Faber & Faber; 10s. 6d. net), is, in sober language, a great book, and may turn out to be an epoch-making one. The critical issue raised by the New Testament may be said to be this: Was the view of Jesus Christ which we find in the Gospels and Epistles alike superimposed on Jesus, or does it go back to Him? Was the ministry of Jesus an Act of God for the salvation of men, or was it an interpretation and not original to Him? To put the matter differently, and from another angle: Is there any real foundation for the conception of a humanistic Jesus, a striking teacher and healer, who was transformed in the experience of the primitive Church into a Divine Saviour? These questions are fundamental, and they are faced and answered in this book with a calm, scientific, and relentless logic. There are no assumptions, and there is no prejudice of orthodoxy. Indeed, the examination of the Synoptic problem is disappointing in its severely reserved conclusions. The writers also insist that it is not the historian's business to decide questions of faith. It is his business to present the facts that challenge faith. And the great contribution of this work is that it presents to us a conclusion, reached by careful historical investigation, that does challenge faith.

The results of this critical and historical inquiry may be summed up in three propositions. First, the Jesus of history is not submerged in the New Testament. The New Testament does not rest on a human spiritual and mystical experience, but on a history in which a definite purpose was carried out by Jesus in His life and death. The idea that the evangelists manipulated the earlier tradition in the interests of a remarkable Christology does not survive a rigidly critical examination. The interpretation put upon the ministry of Jesus in the New Testament goes back to Jesus Himself. Secondly, neither the Jesus of history nor the primitive Church fits into the characteristic nexus of modern popular humanitarian or humanistic ideas. The gospel was as much a scandal to the first century as it is to the twentieth, just because it was an Act of God containing a concrete solution of human problems. And thirdly, the result of a rigorous historical criticism is to present to the human mind a history that demands a personal judgment. The history contains an exclusive claim to provide a revelation that answers the deepest questions of human concern. And that history is real and original. It is for the reader of the New Testament to answer the challenge.

We have given an inadequate account of a book which is one of the most important contributions to Christian apologetic that have appeared for a long time. And we have nothing but admiration both for its quiet thoroughness and for the strict moderation with which its inquiry is conducted.

SOME PROBLEMS OF THE DAY.

Two small books from the pen of the Archbishop of York are sure to receive a welcome from all who value Dr. Temple's writings. The first, *Christian Faith and Life*, is published by the Student Christian Movement Press (3s. net); it consists of a series of eight addresses, delivered on successive evenings in St. Mary's Church, Oxford, during a Mission in February last. Beginning with the question, 'What do we mean by "God"?' the themes include the Place of Christ in History, Sin and Repentance, the Cross, the Holy Spirit, Prayer and the Sacraments, and the Christian Society.

The title of the second book is *Thoughts on Some Problems of the Day* (Macmillan; 4s. 6d. net), and its purpose is 'to offer some contribution to the common stock of the Church's thought' in respect of the subjects discussed by the Encyclical Letter issued by the Lambeth Conference of 1930. These subjects are all treated with great candour and much courage. 'The Gospel,' Dr. Temple believes, 'is no more established because Sir James Jeans finds the universe more like a thought than like a machine, than it is imperilled when Sir Arthur Keith finds no ground for belief in immortality.' The most courageous discussion is the Archbishop's exposition and defence of the Bishops' findings with regard to sexual morality and birth control. An important section of the book is that which treats Reunion and Validity. Dr. Temple is deeply concerned about what he quaintly calls 'the chaotic licence of fissiparous sectarianism,' but he feels that 'there are prices too high to pay' for reunion. Like most of his fellow-bishops he is surprised at the disappointment which Free Churchmen feel concerning the resolutions of the last Lambeth Conference, and thinks it essential to recover full mutual understanding 'even at the cost of emphasising differences.' This desire leads to a discussion of the Episcopate, which is traced back as the 'sole channel of ministerial Order' as far as A.D. 200, and is then supported by a reliance on the position of the Apostolate as the Church's 'focus of authority and unity.' Perhaps Dr. Temple's attitude is best illustrated by the sentence: 'How then can I rightly seek the means of grace from ministries which have not received their commission through channels representing to me the Universal Church when ministries that do represent that whole fellowship are available?' This outspoken essay will certainly help the two sides to understand one another better, but whether it will promote the cause of reunion is more doubtful. The Archbishop thinks the Church does well to forbid the holding of any service in connexion with the Reserved Elements, and describes the insistence on the practice of fasting Communion as 'a piece of that Pharisaism which our Lord repeatedly denounced.'

CHALCEDON.

In view of the widespread demand for credal revision, or at least for a restatement, in modern terms, of the essential elements of the Christian faith, it is a wholesome discipline to be reminded of the discussions which preceded and precipitated the epoch-making Definition of Chalcedon, which in the Christian Church has held almost undisputed sway for nearly fifteen hundred years. This service has been ably rendered by the Rev. J. S. MacArthur, B.D., Sub-Warden of St. Michael's College, Llandaff. In his *Chalcedon* (S.P.C.K.; 6s. net) he traces with great care the Nestorian and Eutychian heresies which the famous definition of Chalcedon was designed to combat, and he does this in a strictly judicial spirit which does full justice to the leaders on both sides of the combat. While recognizing the ambiguities of Nestorius, he is not blind to the weaknesses of Cyril, whom he describes as a 'singularly unattractive personage, prone to use the adventitious aids of ecclesiastical diplomacy and political intrigue.' One of the excellences of Mr. MacArthur's book is the deft way in which he blends the historical and the theological interest. On the one hand, he carries us into the deep places of Christological speculation, investing terms like 'prosopon,' 'persona,' 'ousia,' 'substantia,' 'hypostasis,' etc., with a living meaning, and warning us against the temptation to confuse 'persona' with 'person' and 'substantia' with 'substance'; on the other hand, he sets these discussions in their historical environment of occasionally disgraceful incident, ecclesiastico-political intrigue, unholy passions, and wills not completely dedicated to God. But he succeeds in letting us feel that the theological decisions, reached sometimes in an atmosphere unworthy of their solemn theme, were not without the guidance of the Holy Spirit.

Those ancient discussions were conditioned, as all such discussions must be, by the philosophical climate of the age, and Mr. MacArthur puts his finger upon a feature which tends to limit their value for us, namely, 'the fundamental assumption, seldom expressed, yet always underlying and operative in the Christological speculation of this period, that there was an irreconcilable dualism between human nature and divine.' While profoundly persuaded of the permanent value of Chalcedonian Christology, he wisely reminds us that no definition can express the inexpressible. The credal statements of the Church are not and were not meant to be lucid and exhaustive definitions of the faith. That faith is grounded in mystery, not indeed vague and illusory, but 'real, significant, and potent, yet *inexpressible*.' 'The credal statements of the Church are designed to safeguard the mysteries which the Church has in her keeping from just such full and clear statements which, by their illusory completeness, paralyse those efforts of the spirit whereby it apprehends to some degree, however slight, that which it cannot comprehend.' This

book, which vividly recalls the difficulty with which the definition of Chalcedon was reached, is well calculated to sober those who are to-day engaged in the laudable attempt to express the Christian faith in terms congenial to the modern mind.

REFORMED SCOTTISH WORSHIP.

The Rev. William McMillan, M.A., Ph.D., F.S.A., of Dunfermline, has for some time been known to an ever-widening circle as an accurate scholar who on the matters germane to the Ecclesiological Society is fast receiving recognition as an authority. He has now expanded the thesis for which he was granted the Ph.D. degree into the Hastie Lectures which are published under the title *The Worship of the Scottish Reformed Church, 1550–1638* (James Clarke; 10s. 6d. net). The book will secure Dr. McMillan's position as an authority; and will, we hope, make him known to a much wider public. We welcome this masterly, well-written volume, and have no hesitation in saying that it is *the* book on the subject. We agree with what Professor Main says in the Foreword which he writes, that Dr. McMillan 'has made his own researches and has his own contribution to offer to learning. I feel sure that neither his researches nor his contribution will pass unheeded by readers who care for the history of our Scottish Church.'

Dr. McMillan begins with the Common Prayers and the administration of the Sacraments in use in the preparatory period, 1550–1557, following up with chapters on the use of the Second Prayer Book of Edward VI., an account of the Genevan Service Book and the Book of Common Order. He shows that the liturgy was much more generally used than writers like McCrie were prepared to acknowledge. Then we are given the history of praise materials, and an interesting discussion of the attitude to instrumental aids. Many will be surprised to learn that, while there was undoubtedly strong antagonism to instruments, their use lingered on in some cases for about thirty years after the Reformation was definitely established.

Then follow accounts of various Orders of Service —the Lord's Supper, Baptism, Marriage, Burial, Saints' Days, Fasts, Excommunication, and Repentance. Brief but valuable appendices deal with Churches, Ecclesiastical Dress, Church Furniture, Versions of Scripture, and the Lord's Prayer. The volume, carefully documented throughout, closes with bibliography and index.

Space forbids more than thus to indicate the wealth of contents. We have seldom read a work which so completely satisfies us, or one which we can so unreservedly recommend.

BIBLICAL ARCHÆOLOGY.

The Apocalypse in Art (Milford; 6s. net) contains the Schweich Lectures for 1927 by Dr. Montague Rhodes James, F.B.A., F.S.A., Provost of Eton College. Dr. Charles chose the Book of the Apocalypse as the subject of his course of Schweich Lectures in 1919; but whereas in that course the structure and style were dealt with, it is the illustration of the Apocalypse in works of art that is here considered. It is a very large mass of works of art that comes under review, even though the survey ends about the year 1550. It ends at that time because in the lecturer's opinion the Apocalypse illustrations of succeeding times, where they are not adaptations of Albert Dürer, are sporadic and tentative.

Tentativeness is, as we should expect, the mark of the first period of Apocalypse illustration, which reaches from the beginnings to about the year 1200; yet there are symptoms of an authoritative, to wit, a Roman, tradition having been formed in early times. In the second period, from 1200 to about the year 1500, the pictured Apocalypse becomes standardized, through the genius of an unknown Englishman or at least one who lived in England. The third period, which extends from about 1500 to the present day, is dominated by Albert Dürer, whose fifteen woodcuts illustrating the Apocalypse were issued in 1498.

In bringing out these points Provost James draws upon a vast storehouse of erudition, of which no small portion is peculiarly his own. And it should be observed that he takes cognizance of the use of the Apocalypse not only in books (picture or illustrated) but also in sculpture, wall-painting, tapestry, and glass. The volume is prefaced with a List of Apocalypses (manuscript and other), and the appendix consists of a number of learned Notes.

Dr. James finds himself unable to draw any broad conclusions affecting either art or literature from his researches in this particular piece of history. He suspects that in the majority of cases the precise meaning of the Book was not asked for. If it was asked for, the offered interpretations were not very helpful.

THE EVOLUTION OF RELIGION.

Social Substance of Religion, by Mr. Gerald Heard (Allen & Unwin; 10s. 6d. net), is an essay on

religious origins and development. In a previous volume the author advanced the hypothesis that the condition of civilization is due to the quality of the consciousness of its constituents, and it was suggested that the collapses of civilization might be due to the emergence of complete self-consciousness among the majority. In this volume an hypothesis is put forward, very tentatively, to account for the emergence of fully self-conscious individuality and to show how it has been held in check while civilizations have endured.

The punctuation of the book might be improved. There are many careless and cumbrous sentences in it. The frequency of parenthetical statements disturbs the flow of it. And it abounds in repetition. But it contains much clever, pointed, and suggestive writing, and is informed with an eloquent fancy. The author is unduly fond, however, of using an esoteric terminology, scientific in flavour; his favourite word appears to be 'algolagniac.'

In the first part of the book it is maintained that both pack and family are primitive or subcultural forms of human association, and that individuality is awakened through the conflicting demands for loyalty which they make on their common constituents. The individual is a consequence, not a cause. But how is it that men who are fully self-conscious individuals have been and can be kept behaving as though it were the community, and not they, which is the unit of consciousness? The answer is, 'Religion.' So in the second part of the book the historical evolution of religion is set forth in the light of the author's sociological conceptions, and an attempt made, with the help of a wider psychology than the Freudian, to interpret history psychologically in a way which not only explains the strength and pertinacity of religion but points to a religious solution of the present social conflict.

Whence the title of the book. It has been called 'Social Substance of Religion' in the belief that in the evolution of religion we have 'the spinal cord of man's psychic development, the channel along which we may trace the constant effort of his spirit, in spite of its detachment, to keep in touch with the extra-individual life, and so preserve its unity.'

All this sounds well, but we must ask, What is religion in the author's view? For him religion is concerned not with theory, but with behaviour. It consists essentially in certain social performances. It is in fact the assertion of unity with life, and the realization of the unity through close and intense association in groups.

It is not surprising that with such a broad conception of religion Mr. Heard is able to press behind even anthropology in his search for the origin of religion and to discover it in the behaviour of gregarious apes. When the chimpanzee separated from the group cries passionately to be reunited with it, here, according to our author, is 'the rudiment of prayer.' When in despair and anguish it tears out its hair and throws tufts of it towards its fellows, here is 'the very nerve of gifts, oblations, and sacrifices.'

Judging from this book, we may gather that the author sees no more in religion than what his 'groups psychology' yields. Yet his exposition of Christianity shows no little real sympathy with the religious life. The form of Christianity which commends itself to him is, as we might have anticipated, the early form of 'charitism.' Subsequent Christianity is in his view largely an aberration from that form, and it is in such modern manifestations of the religious spirit as are given in Moravianism and Quakerism that the future of religion and of society appears to him to be guaranteed.

PURE PHENOMENOLOGY.

Edmund Husserl's *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* was first published in 1913. It is now published in an English edition as a volume of the well-known series, 'The Library of Philosophy,' edited by Professor J. H. Muirhead. The translator is Professor W. R. Boyce Gibson, M.A., D.Sc., of the University of Melbourne. The author himself has contributed an explanatory Preface twenty pages in length, and the title runs, *Ideas: General Introduction to Pure Phenomenology* (Allen & Unwin; 16s. net).

It is a book of considerable importance to the student of modern philosophy, as providing a true starting-point for the study of the 'phenomenological' movement of which Husserl is the founder. Nor is it a book to which the religious philosopher should be indifferent. We recall how, some five years ago, M. Jean Héring sought to show that on the basis of 'phenomenology' a religious philosophy at once substantial and scientific might be founded, which would repudiate the 'psychological dogma' and all positivism and be grounded on philosophical principles truly *en rapport* with religion's intrinsic meaning. For the 'phenomenologue,' as he contended, with his intuitionalist principle, his notion of 'essences,' and his 'intentionalist' or objectivist epistemology, religious experience should be itself the criterion of religious truths.

Husserl claims to be the founder, in the work here presented to the English reader, of a new science, a science covering a new field of experience, that of 'Transcendental Subjectivity.' This science, which is describable as 'Pure or Transcendental Phenomenology,' presents a remarkable parallelism to the positive science of descriptive psychology. But whereas this latter science is entirely non-philosophical, the science here elaborated is *the* basic philosophical science, preparing on descriptive lines the transcendental ground of all philosophical knowledge. Without the basic science of 'Transcendental Phenomenology' real philosophy, according to Husserl, is impossible. But now that he has furnished philosophy with a scientific beginning, he sees the far horizons of the true philosophy disclosing themselves,—the 'promised land' on which he himself will never set foot.

The chief task of the work before us is to search out ways in which the excessive difficulties of penetrating into the new world of 'phenomenology' can be overcome. By a method of 'phenomenological Reductions' the endeavour is made to set aside the limitations to knowledge essentially involved in every form of investigation directed by Nature and to gain the free outlook upon 'transcendentally' purified phenomena, which are the phenomena particularly considered by Husserl. His standpoint is perhaps best appreciated in the context of psychology. As contrasted with psychology or psychological phenomenology, pure or transcendental phenomenology is a science not of facts but of essential Being, a science which aims exclusively at establishing 'knowledge of essences.' And again, still as contrasted with psychology, it is a science not of realities, but of non-real phenomena, that is, non-real in the empirical sense.

The book is divided into four sections, the first dealing with the Nature and Knowledge of Essential Being, the second with the Fundamental Phenomenological Outlook, the third with the Procedure of Pure Phenomenology in respect of Methods and Problems, and the fourth with Reason and Reality.

A feature of the book is the elaborate Analytical Index, which essentially, and in its present form, is the work of Dr. Ludwig Landgrebe of Freiburg, and which, as the translator says, 'will prove a real and constant help to the student in his effort to follow the thought of one who always says what he sees, and never sacrifices a significant insight to the simplifying and obliterating conveniences of generalised statement.'

Jesus and the American Mind (Abingdon Press; $2.00) contains a number of incisive and richly suggestive addresses by Professor H. E. Luccock of Yale University. Perhaps they tell us more about the American mind than they do about Jesus, but the book is so candid and sincere, and sparkles with so much wit and humour, that it well repays careful reading. Professor Luccock shows that many of the characteristic American traits are 'sixty and a hundredfold soil for the seeds of the kingdom of God.' Of energy he justly says: 'One of the outstanding impressions made on an open mind is the degree to which Jesus loved energy.' 'The foundations of most of the American colonies,' he declares, 'were laid in religious cement.' Two very interesting chapters describe the legacy of the Puritan and the Frontier influence upon American life, and here, among other things, the writer claims that 'the conception that it is the chief duty of man to "get on" had both the Puritan and Pioneer as its god-parents at its baptism.' Professor Luccock is far from being blind to the perils confronting American society from materialism, the worship of prosperity, the ideal of salesmanship, and the sanctity of the majority opinion. Indeed, he sees that his survey may well induce a mood of pessimism, but he maintains that this in itself is an asset. 'No parable of Jesus has a more pertinent application to the church in the United States to-day than that of the man who waged war without having any real knowledge of the enemy.'

The Rev. T. Llynfi Davies, M.A., B.D., has made a very ingenious attempt to show that St. Luke's account of St. Paul's voyage to Rome includes the record of an earlier voyage to Cæsarea which can be traced in Ac $27^{2.\ 3a.\ 4f.\ 7f.}$, helped out by fragments like 21^{8a} and 25^{6a}. This voyage possibly included some of the experiences recorded in 2 Co $11^{25f.}$, and originally followed Ac 18^{21a}. Mr. Davies argues that ἐπιβαίνω in Ac 27^{2} is used of free men, not prisoners, that Aristarchus 'a man of Macedonia' appears to be mentioned for the first time, and that Julius would not have sailed to Sidon (27^{3}), but due west to Rome. This reconstruction, it is claimed, helps to remove difficulties connected with the origin and date of the 'Prison Epistles,' Galatians, and the Pastorals. It also provides room within Paul's lifetime for Hebrews, to which Mr. Davies finds a reference in 1 Co 4^{6}. Zenas, he suggests, may have acted as Paul's amanuensis. The essay is very ingenious and the argument attractive, but it suffers from over-ingenuity and an excessive reliance on the imagina-

tion. The title of the book, *St. Paul's Voyage to Rome* (Bookroom of the Welsh Independents, Swansea; 6s. net), is somewhat of a misnomer.

Science and First Principles, by Professor F. S. C. Northrop (Cambridge University Press; 12s. 6d. net), contains the Deems Lectures delivered in New York University in 1929. It is undoubtedly a work of first-rate importance which merits and will doubtless receive the careful and critical study of scientists and philosophers. It would be quite impossible to give here any adequate account of the massive and close-knit argument of the lectures. Professor Northrop has a singular power of going to the roots of things and of tracing the historic development of great primal ideas. His opening chapter on Scientific Thought from the Ancient Greeks to the Present Day is a marvel of freshness and lucidity. He follows this up with two great chapters on the Theory of Relativity and the Quantum and Wave Mechanics in which he positively revels in the exposition, not without acute criticisms, of Einstein, Neils Bohr, and the physicists. From this he proceeds to a consideration of living organisms and of man. The three main points on which his philosophy is based are 'first, the primacy of motion, and all that this entails; second, the necessity of defining the uniform, constant, structural, and continuous aspects of Nature in physical terms; and third, the specific nature and status of the psychical.' He has evidently been deeply influenced by the work of Whitehead, and his conclusions have something of the strangeness of the theology of that great thinker. God has a physical body, otherwise He could not exist. His form is spherical, which is to say that His distinguishing attribute is intelligence. But, in fact, there are two gods. 'One, the macroscopic atom, is a simple perfect substance. The other, the macroscopic unity of nature as a whole, is a complex substance. Many of the inconsistencies in theological theory have arisen because of the failure to distinguish between these two divine objects.' The strangeness of his terminology must not blind us to the extraordinary freshness of thought and the profound mastery of scientific and philosophic principles manifest in Professor Northrop's work.

A volume of unconventional addresses (delivered apparently from a pulpit originally) designed for a special audience, which is sufficiently indicated in the title, is *Religion for the Non-Religious: Popular Presentations of the Christian Message*, by Mr. Lewis Maclachlan, M.A. (James Clarke; 5s. net). The subjects and the style are alike popular. The former include 'Can Man forgive God?' 'Having a Good Time,' 'Is it Wrong to enjoy Life?' 'Tame Sinners and Exciting Saints,' and similar challenging topics. The treatment is 'breezy' and clever, and many wise and true things are said in these chapters. We can imagine that for the average Brotherhood audience the appeal made here would be acceptable and probably beneficial. And that is perhaps the appreciation the author would desire. A tendency to exaggeration (as, for example, the gross overestimate of the proportion of good people outside the Church and even outside religion) is perhaps incidental to this popular style of presentation.

The need of some system of training lay-workers in the Church is expounded in *Serving the Church in the World of To-day:* A Book for Office-bearers and Church Workers on Training, Equipment, and Service, by the Rev. George A. Smillie, M.A., with an Introduction by the Right Hon. James Brown, M.P. (James Clarke; 4s. 6d. net). Clergymen are carefully trained, but laymen have many responsible positions to fill for which as careful preparation is needed. To take one instance, if you go to Hyde Park any Sunday afternoon, and listen to the Roman Catholic speakers, you will realize what a difference good coaching makes for propaganda. But that is only one instance of work which well-trained laymen can do effectively. There is teaching, there is finance, as well as administration of all kinds. In the book mentioned Mr. Smillie deals with all these provinces, and also with matters more general but as important, such as a layman's ideals of service. The book is written with care and full knowledge, and ought to be invaluable for its purpose.

The confessions and revelations of a convert from one religion to another are apt to be sensational and suspect. This cannot be said of the books which Mr. J. W. Poynter has written since his secession from the Roman Church. We had occasion, in reviewing one of these books some time ago, to dwell on his moderation, his fairness as well as his sound historical knowledge. And these qualities are present at least equally in his latest book, *Rome at Close Quarters*, an Intimate and Impartial Study from Personal Experience (Epworth Press; paper, 2s. 6d.; cloth, 3s. 6d. net). The volume consists of two parts, one a summary of his own religious experience during the transition

from Romanism, the other a survey of the Roman Church in the modern world. We have nothing but praise for either or both of these sections. Mr. Poynter is really impartial, and indeed generous in all he says of his former associates, though he quotes some rather disgusting abuse levelled at him by Romanist papers. In his quiet, searching discussion of Roman Catholic claims his very moderation and competence make his adverse conclusions the more convincing. In view of persistent Romanist propaganda this book ought to have a wide circulation and a very considerable influence on opinion.

The busy minister who desires to understand the economic, social, and religious background of the Gospels, and who lacks time to study the works of Schürer, Schechter, Bousset, Montefiore, and Klausner, cannot do better than read the brief but admirable survey by the Rev. Canon A. C. Deane, M.A., in his booklet, *When Christ Came*, which is published in the 'Handbooks of Religion' Series by Messrs. Eyre & Spottiswoode (cloth, 3s.; paper covers, 2s.).

Science in Search of God, by Professor Kirtley F. Mather (Henry Holt, New York: $1), is a brief but careful and competent treatment of a great subject. Professor Mather may be remembered as having been an expert witness at the famous Scopes' trial at Dayton, Tennessee. One can realize that his statement of the harmony of science and religion, though entirely cordial and sincere, would come far short of conciliating the Fundamentalists, for it is a statement which ranks Christianity with the ethnic religions and implies that the final saving truth has yet to be discovered. At the same time the book contains much wholesome guidance for inquiring minds, and it decidedly helps to strengthen the impression that modern science is seeing more clearly than before the value of the spiritual and the reality of the unseen.

Crucifixion, by An Eye Witness (Narayan Swami; As. 6), is an obvious piece of anti-Christian propaganda which is being circulated among the members of the Arya Samaj. It purports to be a translation of an original document, written by an Essene, which describes the Crucifixion and (alleged) Resurrection of Jesus. No evidence at all of the genuineness of the document is attempted, and to Western eyes it is a patent attempt to revive the famous 'swoon theory' which even opponents of Christianity in Western lands no longer venture to urge. The 'Translator's' credulity is shown by his attempt to claim 'Publius Lentulus' as the predecessor of Pilate as governor of Judæa. History gives the appointment from A.D. 15–26 to Valerius Gratus.

The executors of the late Professor B. B. Warfield of Princeton continue their excellent work of publishing many of the important articles on theological subjects which he contributed to various encyclopædias and reviews. The fifth volume, in what is designed to be a series of ten volumes, is now issued under the title of *Calvin and Calvinism* (Oxford University Press; 15s. net). In no subject was Professor Warfield more at home than in discoursing on Calvinism, and in this massive volume we have the ripest of his thought. After an introductory chapter on the Man and his Work, we have three long chapters which occupy the bulk of the book on Calvin's doctrine in regard to the Knowledge of God, the Being of God and the Trinity. These are followed by a chapter on the doctrine of Creation, and the volume closes with two articles, one on Calvinism and the other on the literary history of the Institutes. Professor Warfield's great erudition and his mastery in the field of dogmatic theology gained for him a deservedly high reputation throughout the Christian world, and these qualities are here seen at their best. Any one who would really come to grips with the great fundamental ideas of the Calvinistic system will find in this volume wise and competent guidance.

A very able and entirely interesting book with a quite original touch has been written by Mr. Walter Lowrie on the curious antithesis, *Religion or Faith* (Elliot Stock; 6s. net). The interest of the book will not be lessened when we say it is thoroughly Barthian in its standpoint. The Word of God is the shock of the eternal in the temporal. God is God, and man is man, only salvable by Divine grace. Hence man's response is faith, and faith is distinguished from religion. Religion is the method man has devised to develop a sense of the Divine presence, and Christianity is therefore not 'a religion' at all. It is a revelation, an Act of God. Revelation is not necessary for a religion. The Protestant is not a religious man at all. He stands alone naked before God and His Word. The Catholic *is* religious. He is sustained by a society and by all sorts of means of devotion. The author is broadminded enough to insist that the true Christian must have both these elements in him. But the author's emphasis is everywhere on grace

and sin, on grace and repentance, on the Act of God and the Word of God. We hasten to say, however, that all this theological discussion is conducted in the most delightfully undress fashion. The reader will hardly know that he is being indoctrinated, so fresh and human and attractive are both style and thought.

The Spiritual Pilgrimage of St. Paul, by the Rev. Frank H. Ballard, M.A. (S.C.M.; 4s. net), contains the substance of some lectures delivered at Summer Schools. It is therefore cast in an easy and popular style, though based on sound scholarship and careful study. The subject is treated in two main parts. First there is a study of the religious experience of St. Paul as a Jew, a Christian convert, and a missionary. In part two there are discussions of various practical problems and difficulties which the Apostle encountered in his work. No attempt is made to give a comprehensive survey, the problems selected being intended rather as illustrations of the spirit in which St. Paul faced his life and work. The book makes pleasant reading and paints a portrait of St. Paul which is at once lovable and inspiring.

A quite admirable book on *Child Life and Religion* has been written by Miss Ilse Forest (Williams & Norgate; 4s. 6d. net). It is not so much a treatment of religious education as a study of small, pre-school children and their thinking, and a discussion of some principles of psychology and teaching, with special reference to religious education. What concept of God can a pre-school child develop? How can we help him? What kind of idea of the other world can we give him? How can we teach him to pray? These and cognate questions are the subject of this essay. And in dealing with them Miss Forest mingles personal reminiscences, reports of actual experiences of parents, and discussions of the psychology of the child. No teacher or parent could read this excellent book without receiving both encouragement and enlightenment.

Man's Place in the Physical Universe.

By the Reverend J. H. Morrison, M.A., Aberdeen.

There is an impression abroad in our time that the discoveries of modern science are so revolutionary that the conditions of human life and thought have been fundamentally altered so that the wisdom and experience of the past are now of little value and we must hew out for ourselves new pathways to reality. Now, so far as concerns man's daily life, these changes are obviously superficial. We still breathe and eat and sleep as did the patriarchs. When modern science shall have shown us how to live without food and to dispense with the necessity of dying, it will be time enough to speak of the conditions of human life being fundamentally altered. To this the Christian preacher might be disposed to add that so long as man needs his daily bread he may be presumed to need also the bread of life.

It will, however, be confidently affirmed that there has been a revolution in human thought, so that we have far grander conceptions of the universe than our fathers had. There has been a significant displacement of the centre of gravity, so to speak. Man is no longer to be thought of as occupying the centre of the stage, but as playing a very insignificant part in the cosmic drama. The great globe itself, instead of being the fixed point around which the stars and planets wheel, is reduced to an infinitesimal speck and is counted as less than the dust in the balance. Doubtless we all accept this as true. Modern science has deeply impressed all our minds with the grandeur of the universe and the physical insignificance of man. But we may easily exaggerate the influence of these changes upon human thought. Do they involve a revolution in our religious thinking, as seems to be widely assumed? Two preliminary questions may be put in regard to points which do not appear to have been sufficiently considered.

(*a*) Do we really have a grander conception of the universe than had the thinkers of previous times? It may be doubted. Certainly it is not to be taken for granted. The discoveries of modern astronomy have indeed vastly enlarged the bounds of the universe on every side, but are our concepts proportionally enlarged? Impressions may be progressively deepened up to a certain point, but