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Literature.

THE LITERATURE OF THE NEW TESTAMENT.

PROFESSOR E. F. SCOTT'S new book, *The Literature of the New Testament* (Milford; 20s. net), is marked by the same elevation of thought and lucidity of style which characterize all his writings. An equally characteristic feature is the absence from the new volume of footnotes, appendices, and references to well-known authorities, although an excellent bibliography meets the special needs of students. The effect of Professor Scott's method is that his book can be read with a delightful sense of ease by the specialist and the general reader alike. The points he discusses are those of genuineness, authorship, sources, contents, and the special problems relating to the several New Testament writings.

Professor Scott believes that the Evangelists are worthy of high regard, if consideration is given to the actual conditions under which they worked. Few historians, he holds, 'have worked with a more genuine desire to tell the truth.' He accepts the genuineness of all the Pauline Epistles, including 2 Thessalonians and Ephesians, and agrees with those who believe that genuine Pauline notes are embedded in the Pastorals, and in 2 Timothy in particular. Galatians, it is interesting to note, is dated by him during Paul's first or second year at Ephesus. Reference is made to the current theory that Colossians, Ephesians, Philippians, and Philemon were composed during an unrecorded imprisonment at Ephesus, but Professor Scott states his preference for the traditional view that they were written at Rome, where Paul's 'captivity was light and time was hanging on his hands.' One of the most valuable parts of the book is the discussion of the problems of the Fourth Gospel. The author's now famous book on this Gospel prepares us for much that is written here; but we welcome his conclusion, which agrees with that of the late Professor Bacon, that 'there is no ground for assuming that the "elder" who wrote the Epistles was the elder John.' With reference to 1 John, Professor Scott declares that 'no book has ever been written which takes us nearer to the very heart of our religion.' A final chapter treats the subject of the formation of the New Testament; this is a chapter of absorbing interest, and we doubt if anything better has ever been written in so small a compass on the question of the Canon.

Professor Scott's thesis is that 'the church, in the end, selected those writings which had already selected themselves.'

On several points we should have welcomed a fuller discussion; but we cannot have everything, and are grateful rather that we receive so much from the writer who has made it his aim 'to avoid the technical terms and academical issues and to offer a plain account of the essential difficulties.' For these points the student has other resources, and will heartily welcome a book which seeks 'to represent the general findings of modern scholarship, not the private and perhaps fanciful views of any one scholar.'

A REFUTATION OF MODERNISM.

The Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge, seeks in his new volume, *What is Modernism?* (S.P.C.K.; 7s. 6d. net), to analyse and estimate the value of the critical movement which bears this name. If his estimate were to be accepted, then Modernism must be regarded as a type of criticism which subverts, although it professes to conserve, Christianity. For Mr. Nunn is not only a traditionalist, but regards the Modernist—or at any rate the typical Modernist—having forfeited his right to remain in the Christian Church.

In this book he challenges in particular the Modernist rejection of the doctrines of the Virgin Birth and the physical resurrection of Christ. On these and other doctrines of the traditional faith he examines the statements and arguments of English, American, and Continental Modernists, quoting copiously from their works. His own criticisms of their positions are, generally speaking, acute and vigorous, and now and again they are full of pungency. He delights in scoring points off his opponents, nor does he refrain from jibing comment.

But we are of opinion that the scheme of the volume is not such as to carry the debate much forward. There is overmuch detail in Mr. Nunn's canvas; a broader treatment is to be desiderated. And one also desiderates a more sympathetic understanding of the Modernist mind, a profounder appreciation of Modernist difficulties.

No doubt M. Loisy was not an altogether admirable character, but Mr. Nunn need not have insisted upon this. In a modern Christian apologetic it is

the opponents' positions, and not the opponents' lives, that are the fair subject of attack. We cannot but feel there is animus as well as much truth in his statement that the only thing really novel in Modernism is that 'its exponents retain their position as official teachers in a Church whose principal doctrines they have rejected, not for gain or position, but for the good of the Church and of mankind.'

THE ANCIENT WORLD VIEW.

The Universe, as revealed by modern astronomy, passes all understanding. At the bare recital of its magnitude, the mind of man is literally bludgeoned into stupefaction. According to De Sitter, who has spoken the last word on cosmology, that combination of space, time, and matter which we call the Universe is about two thousand million light-years in extent and contains sixty thousand million galaxies or universes. To one of these galaxies—a comparatively large one, according to Shapley—our Sun belongs. But Van Rhijn tells us it is one of a crowd of thirty thousand million, an average stellar dwarf, in no way distinguished: and round that dwarf star revolves the dwarf planet on which we live and a few other fellow-planets. And this world, with its satellite the Moon, revolves round the Sun at eighteen miles per second, and the Sun moves among the stars at twelve miles per second, carrying its family with it, and all the other stars are in motion, and our galaxy and all the other galaxies are racing about with almost inconceivable velocities. And if the Universe is very big, it is very old also. Our Moon left us about five hundred million years ago; our Earth itself has had thousands of millions of years of existence, while at least eight billion years have elapsed since old King Sol first began to glimmer as a red haze in the midst of the primeval nebula.

Beside a cosmology such as this, the world-views of the ancients shrink into nothingness. The Ptolemaic Universe was indeed a homely affair—the Earth the pivot of the Universe, with Sun, Moon, planets, revolving round it, and beyond them the 'fixed' stars—little lamps attached to the inside of a sphere—and that was the Universe. And yet Ptolemy's was the last word in ancient science.

Despite their pitiful inadequacy, perhaps indeed because of it, the ancient cosmologies have never ceased to interest not only the scientist but the philosopher, the historian, and, indeed, all thinking people. There is a fascination in noticing how,

with painful steps and slow, mankind has emerged from ignorance into some degree of knowledge and to read of the first gropings of the human mind after a tenable world-view. In recent years much labour has been expended in reconstructing the cosmologies of the past. Dreyer, in his 'Planetary Systems,' outlined the Greek and mediæval world-views: Schiaparelli undertook to reconstruct the Hebrew cosmology in his 'Astronomy in the Old Testament': while Warren, an American writer, discussed not only the Hebrew and Greek world-views but the cosmologies of ancient Egypt, Babylonia, and India in his 'Earliest Cosmologies.' To these standard volumes we must now add another—*Early Astronomy and Cosmology: A Reconstruction of the Earliest Cosmic System*, by Mr. C. P. S. Menon, B.A., M.Sc., F.R.A.S. (Allen & Unwin; ros. net). Professor L. N. C. Filon, D.Sc., F.R.S., of London University, tells us that Mr. Menon is peculiarly well suited to write a book which seeks to reconstruct the ancient cosmologies. 'A graduate of both an English and an Indian University, he adds to technical astronomical knowledge that peculiar instinct for interpreting the Eastern mind and its ways which is essential in work of this kind, and which can only be found among those who have grown up in the environment of an Eastern civilization.' Passing in review the early astronomical systems of the Indians, the Chinese, the Babylonians, the Persians, the Hebrews, and the ancient Greeks, he concludes that these systems, differing one from another, spring from a common source, and that there was one primitive world-view at the back of these. The Universe, Mr. Menon believes, was conceived not as round or spherical or cubical or shapeless, but as square, 'with four directions, four sides and four quarters.' 'The sky was a flat ceiling, and the celestial bodies moved in rectilinear orbits, turning sharply at the corners.' The Earth was also square, or at least square-based, and the centre of motion was a huge mountain in the north. 'Thus,' says Mr. Menon, 'we have one complete picture of the Universe, instead of the few dim marks scattered and unconnected and supposed to belong to the different localities in which they are found. The picture gradually faded out of the memory of the peoples during the course of the ages, and later interpreters only increased the confusion by construing the ancient cosmology in terms of the circular shape current in their own times, and thus leaving us very few clues for its elucidation.'

Mr. Menon has done a valuable service in seeking to reconstruct this primeval cosmology. Certainly

the reader is almost persuaded that Mr. Menon is right, for he supports his theory by a most impressive array of hard facts and statistics from all the early cosmologies. This is a book of real value to the astronomer, and not without interest to the theologian.

THE UNCHANGING CHRIST.

‘Our fear for the future is that this generation’s education in the eternal realities of the spiritual life should not keep pace with its education in the seemingly real, but evanescent, perhaps evil-fraught things of materialism. Our hope for the future is that the Church should come to its own as never before, as the stirrer-up and maintainer and increaser of spiritual thought, spiritual vision, spiritual life in our midst and beyond our shores.’ These words are taken from a wistful little book entitled *This Thing To-day* (Jackson, Wylie & Co. ; 3s. 6d. net), by the Rev. Foster Franklin, one of the younger ministers of the Church of Scotland. It consists of a series of addresses whose motive the author modestly describes as ‘to harmonise very simple thoughts of the hour with the timeless truth of Christ.’ Practically all the addresses are written round important occasions, celebrations, or commemorations of the very recent past—for example, Sir Alfred Ewing’s Presidential Address to the British Academy, the Opening of the Shakespeare Memorial Theatre, the Fifteen Hundredth Anniversary of the Death of St. Ninian, the Centenary of Sir Walter Scott, etc. Mr. Franklin has avoided with singular success the perils attendant upon such ‘topical’ discussions. He places his finger unerringly on the eternal truths of which such commemorations should remind us, and he applies them with much earnestness to the life of the individual and the nation: it is in this sphere, he says, that Scottish nationalism, of which we hear much in these days, would assert itself most fruitfully. Mr. Franklin is disquieted, as all thoughtful people are, by some phenomena in our contemporary life, and his book is a clarion call to revert to the fundamental things by which men live, and which were so brilliantly illustrated by some of the great figures of the past. In an age like ours, he reminds us, indifference is despicable, and we welcome a book which confirms its plea for a wider interest in ideal Christian citizenship by the wholesome reminder that the ideal citizen ought to be the producer of, rather than the product of, the ideal society.

If you were asked, ‘Where can I find in workable compass an adequate analysis and summary of the best thought of India?’ what would you say? Several claimants rise to the mind. But henceforth a foremost place among them must be given to *Outlines of Indian Philosophy* (Allen & Unwin; 418 pages, 16s. net). The author, Professor M. Hiriyanna, is a skilled and competent teacher and expositor, with a love of his subject, and an enviable lucidity of exposition. Things dark and baffling leap into distinctness when he turns his light upon them. The work has not the amplitude of Radhakrishnan’s two-volumed treatise. Yet it, too, is full and scholarly and arresting, and, what means much, compact. Not easily will one find analyses and appreciations so penetrating and helpfully informing of the Upanishads—so dim and so opaque to ordinary eyes—of the argument and the moral fervour of the Gita, of Buddhism in its various schools, of Jainism, and even of the various systems—where, as a rule, readers are apt to lose touch with their guides, and tire, and so turn back—as, without any sense of crowding, are here given in the twenty to fifty pages which are devoted to each of those great themes. A notable achievement.

When twenty years ago Rabindranath Tagore’s poems were being translated for us, there were those to whom they came as a great gift. A certain haunting beauty lay upon them, mysterious as moonlight, and like it, able to awaken thoughts and emotions almost inexpressible and that fade out in mere grey daylight. And always God was very near. At every turning, with a thrill of awe and happiness, one came upon Him face to face.

Here comes another volume out of the same mind—*The Golden Boat* (Allen & Unwin; 4s. 6d. net). It is interesting. But the hand seems to have lost its cunning, and the old thrill is not here. The roads are still as full of living figures, men and women and little children. But the moon is hidden, and the night is colder. The old witchery is, somehow, lacking, and one no longer meets God, merely hears of Him at times, not always very credibly. Is it the reader’s fault? Is it the author’s? In any case, the book comes from an earthier and far less spiritual world.

Everybody remembers the questionnaire issued by the Broadcasting Company on Family Life, and the derisive criticism to which it was subjected. Another face is put on the matter, however, when we realize that it was part of a serious investigation, for purely social and scientific ends,

and in connexion with the series of talks on 'The Changing World.' In *Changes in Family Life*, edited by Sir William Beveridge (Allen & Unwin; 3s. 6d. net), we have an account of the 'Family Form' (indeed, the Form itself in an appendix), and a printing of the talks and conversations over the wireless which were concerned with it. There are four monologues by Sir William Beveridge, and three duets involving himself and Mrs. Adamson, of the Labour Party, Mrs. Barton, Dr. Hugh Dalton, and Professor Morris Ginsberg. In a concluding chapter Sir William gives his first impressions of the eight thousand returns already received in answer to the questionnaire (of which fifty thousand copies were asked for). The whole book is both interesting, because of the undress form of the talks and dialogues, and exceedingly valuable, because of the light thrown on a critical modern problem by different capable minds. It is to be hoped that a more leisurely and considered survey of the information gained will be issued at not too distant a date.

The Rev. Campbell N. Moody, M.A., D.D., is widely known as a thoughtful writer on Chinese missions. In *The King's Guests* (Allenson; 3s. 6d. net) he gives us a series of short sketches illustrative of native life and Christian work in Formosa. The pictures he paints are vivid and fascinating, while his reflections on the situation are full of instruction. In the present progress and development of Church life in heathen lands he foresees the possibility that the present century may close the era of Foreign Missions. 'Will Christian nations be sending missionaries abroad in the year A.D. 2000? Probably not. For then, we may hope, idols will be utterly abolished except in remote valleys. Even if, however, there are millions of heathen left, it is unlikely that room will any longer be found for missionaries from Europe or America. Those who, envying our opportunities, long to convert the heathen, will then be confronted with the prohibition, "No white man or woman need apply."' Yet, in a valuable appendix, Dr. Moody makes clear how imperfect a grasp many have of the principles of the gospel, and what the lack of centuries of Christian civilization means for the Eastern convert.

Dr. Hector Macpherson has done a service to Scottish Church history in writing the life of *The Cameronian Philosopher: Alexander Shields* (Blackwood; 7s. 6d. net). He justly claims that his book will 'fill a place hitherto vacant among the

biographies of famous Scotsmen.' Perhaps it is hardly appropriate to call Shields 'famous,' for his name has never been a household word, even in Scotland where the names of Church worthies have been cherished. 'He played many parts. A student in Holland, preacher in London, prisoner in Newgate, in the Tolbooth, and latterly on the Bass, field-preacher right up to the Revolution, chaplain to the Cameronian regiment first in Scotland and then in Flanders, minister in St. Andrews, minister to the ill-fated Scots colony in Darien, and incidentally the first foreign missionary of the Church of Scotland, he lived dangerously and died young.' Withal there is something tragical and ineffective in his career. Had he been a little less nimble of wit he would have gone, like his friend, James Renwick, to glorify God in the Grassmarket, and been assured of an imperishable place in the hearts of the Scottish people. But by some subtlety of argumentation, and a certain degree of compliance, he escaped the scaffold and survived to see the Revolution, only to find himself sundered from old friends, reprobated and misunderstood, and at last to perish in the miserable expedition to Darien. Dr. Macpherson has done his work admirably, collected and sifted his material with pious care, and skilfully outlined the history of the period. In the concluding chapters he gives a very full and illuminating discussion of Shields' religious and political philosophy.

In *The First Story of Genesis as Literature* (Heffer; 1s. 6d. net), Mr. F. E. Coggin, M.A., subjects Gn 1¹⁻²³ to a careful analysis in respect of its language, grammar, and thought, and he appends a translation resting on his analysis. One of his chief contentions is that 'creating' and 'making,' so far from being synonymous, are distinct and complementary ideas—creating is the starting-point for making. He works out this idea with a subtle ingenuity which is always worthy of consideration even when it is not fully convincing any more than his interpretation of 'Let us make man in our image' as signifying 'distinctions and relationships within the unity of God.' But Mr. Coggin's claim to be heard on points of Hebrew scholarship is well attested by the little dissertation on Hebrew tenses which forms part of his argument, and what he has to say on the larger issues therefore merits attention.

A Study of the Ordinary Arguments for the Existence and Nature of God (Heffer; 2s. 6d. net) is the first of a series of 'Modern Handbooks on Religion'

projected by Dr. A. C. Bouquet, Stanton Lecturer in the Philosophy of Religion in the University of Cambridge. The project is inspired by the conviction that the Christian minister, as well as the educated layman, should become acquainted with the strength and weakness of the traditional system of philosophical theology which the Church has inherited, with the nature and claims of religious experience, and with the theoretical basis of the Church's doctrines and institutions.

Accordingly in this first booklet is set forth a critique of the traditional philosophical theology. Dr. Bouquet first deals with the famous 'five proofs' which were chosen and developed by Thomas Aquinas, which in turn represent Deity as Necessary Being, as Supreme Efficient Cause, as Supreme Intelligence, as Supreme Mover, and as Supreme Absolute Goodness. In his opinion the arguments from purpose and value still possess the greatest strength, while the arguments from causality, contingency, and motion need modification. He then deals with five other arguments usually adduced by Catholic apologists—those from life, from conscience, from the desire of happiness, from universal consent, and the ontological argument. It is too large a scheme for so small a volume, and the treatment inevitably lacks distinction. Yet it is well that we should be reminded of the elaborate scale adopted by the older natural theologies; we are so apt to think of them as composed only of the three 'proofs' reviewed by Kant.

The Broadcast addresses on *Christ in the Changing World* have been published in book form with the same title (Hodder & Stoughton; 1s. net). Those who heard them will be glad to have them in permanent form, and many others will be glad to make acquaintance with them for the first time in print. The addresses present a remarkable evidence of the unity of the real Church amid all its diverse branches. The contributors include a Roman Catholic Archbishop, a Congregationalist Principal, a Methodist Professor, a Presbyterian Professor, a Baptist Cambridge Don, and a Church of England Canon. All the writers are well known, and their subjects touch always the centre of the Faith—Christ and God, Christ and Man, Christ and Society (T. R. Glover), and Christ and Immortality (Carnegie Simpson). There is a real feast here for hungry souls.

The late Rev. G. A. Studdert Kennedy was a popular mission preacher, and one of his methods

was to teach people a way of Prayer. The Rev. Ronald Sinclair, M.A., M.C., the Vicar of Ashford in Kent, a friend and disciple of 'Woodbine Willie,' has expounded and expanded this way of prayer in *When We Pray* (Hodder & Stoughton; 1s. net). Any profit made out of the sale of this book will go to the Industrial Christian Fellowship, whose work was near Kennedy's heart. But the book does not need this motive to recommend it. It is a fine book, full of suggestion, full of inspiration, and full of real help on a great subject. The author is modest, but his book has come out of his own experience, and that is the kind of book that we want on such a topic. There is a 'suggested scheme of prayer' at the end which is exacting, but, for all who take the matter seriously, a valuable guide.

There is difference of opinion about the wisdom of dramatizing Bible stories, and there are limits to be observed in certain directions. But there can be no hesitation about rendering into action and speech such a dramatic tale as that of Joseph and his brethren. It has been done several times, but we question if it has been done better than Mr. E. R. Appleton has accomplished it in *Corn in Egypt*, the Bible story of Joseph arranged in Five Short Plays (Nisbet; 3s. 6d. net). Mr. Appleton is the West Regional Director of the British Broadcasting Corporation, and in this book he has given us the famous Broadcast Joan and Betty Bible Plays. We not only have the plays themselves, but (as Part II. of the book) full directions as to how to stage the plays. We are told in detail about the stage, the scenery, the costumes, make-up, lighting, stage noises, and everything else. We are told how to make scenery and 'properties,' and the directions are simple enough for the drawing-room or the class-room, or for a public performance. The claim on the 'jacket' is perfectly sound, that 'no one interested in the education of children can afford to neglect this book.' We draw the attention of parents and teachers to this remarkable book, in the hope that these plays will become a joy and revelation to many children everywhere.

A collection of expositions of Scripture has been made by their author, Mr. Hy. Pickering, editor of 'The Witness,' and entitled *Fresh Minted Gold* (Pickering & Inglis; 2s. 6d. net). The author says of his meditations that they have originality, variety, help for every kind of human condition and 'loyalty to God and the word of His Grace.' It would be difficult to improve on this, and we

leave it there, with the addition that there are seventeen chapters on various Scripture texts.

The popular history of the Church which Miss Caroline M. Duncan-Jones is writing under the title *The Story of Christendom* (S.P.C.K. ; 2s. 6d. net) has reached its second part, which the author calls 'Reformers in Christendom.' It begins with Hildebrand and takes us down to the Puritans in England. This volume thus embraces some of the most absorbing passages in Christian history as well as some of the most vital and important. The story is well told and is generally impartial. The author on the whole does justice to the Reformation and to the Protestant Movement, though Luther, we are told, 'had, of course, only discovered one side of the truth' (in Justification by Faith), and the Protestant churches 'lacked the wide sustaining sense of the universal Catholic Church and the spirit of joyous surrender to God's healing grace'—a rather astonishing sentiment. This section of the narrative has all the good qualities we discovered, and announced, in the first.

If any one wants to know about *The Religion of the Bahá'ís*, he will find what he seeks in an authoritative book of that name (S.P.C.K. ; 7s. 6d. net) by Mr. J. R. Richards. It is a bit of first-hand scholarship, founded on personal discussions with adherents of the faith, and on the study of an impressive bibliography in Arabic, Persian, and English, in print and in manuscript. This is the work of a man who knows, and also of the possessor of a fair and catholic mind. The rise and history of the new religion, its curious permutations, its leading figures Bahá'u'lláh and 'Abdu'l-Bahá, their doctrines and beliefs, the new Western Bahá'ism, and its position and prospects in the world to-day—all this and more are set down for us lucidly and with some measure of detail. Here are the basic Bahá'í principles as found in present Bahá'í literature: (1) The oneness of the world of humanity. (2) Independent investigation of truth. (3) The foundation of all religions as one. (4) Religion must be the cause of unity. (5) Religion must be in accord with science and reason. (6) Equality between men and women. (7) Prejudice of all kinds must be forgotten. (8) Universal peace. (9) Universal education. (10) Solution of the economic problem. (11) A universal language. (12) An international tribunal. But on examination it proves lean fare for the soul, and the salvation that it offers meagre and unsatisfying.

Values of the Incarnation (S.P.C.K. ; 5s. net) contains six lectures delivered in Melbourne by the Rev. P. A. Micklem, D.D. Dr. Micklem holds the conviction that 'issues vital to human life and destiny, to-day as in the past,' are bound up with the doctrine of the Incarnation. What is wanted, he feels, is the assertion of the dominance of the spiritual over the whole domain of human life, and, in this belief, he has expounded the bearings of the Incarnation in respect of the Old Testament, the Early Church, the Created Order, the Mission of the Church, the Moral Order, and the Anglican Tradition. It is unfortunate that his 'Catholic' sympathies do not permit him to take a true view of modern Protestantism, which, in his opinion, 'characteristically relegates the sacraments themselves to a comparatively minor place in the ordinances of religion,' and maintains a moral standard which is 'largely restrictive and prohibitory.' The reader who is not antagonized by this denominational estimate, which is obviously due to want of knowledge, will discover much rich and stimulating thought in Dr. Micklem's lectures, and a good deal of insight and practical wisdom.

In a booklet entitled *Intercommunion* (S.P.C.K. ; 2s. net), Father A. G. Herbert, M.A., of the Society of the Sacred Mission, to whom we are indebted for his translations of works by the Swedish theologians Brilioth, Aulén, and Nygren, offers us a theological study of Christian unity. The work is inspired by a twofold conviction: first, that the way to Reunion lies in the rigid upholding of Catholic Order; and secondly, that every section of Christendom, Protestant as well as Catholic, has its contribution to make to the coming Reunion. On the one hand, it would be disastrous if the Church of England were to be committed to Intercommunion with the Free Churches on any other grounds than grounds of principle; the Reunion which so many desire must be in Christian faith. On the other hand, if Protestantism is part of Christendom, there must be a true sense in which Protestantism is necessary to Catholicism; the true vocation of Protestantism is to protest in the name of catholicity against the sectarian spirit that would identify the tradition of any one Christian body with the whole Word of God. The work is a frank, firm, and friendly exposition of the Anglo-Catholic attitude towards the question of Intercommunion.

E.L.I.O., the author—whose identity is not further disclosed—of *The Slain Goat and the Scape-*

goat of a King's and a Queen's Chamber (Stockwell ; 2s. 6d. net), informs us that Israel means 'seed of God,' Elijah 'I am,' and Elisha 'Woman of God' (from El, God, and Isha, woman) | אֱלֹהִים from אֱל and אִשָּׁה. So much for E.L.I.O.'s philology. The exegesis and theology are on the same level. Job 19 is 'a true prophetic description of suffering of Jesus and Jerusalem,' and the four Beasts of Daniel are not kings or nations but Wars (!)—the first Beast being the Spanish Armada (was this a war?). This will perhaps be enough to indicate the quality of the book.

A quite remarkable story of Christian propaganda is told in *The Press and the Gospel*, by Mr.

W. H. Murray Walton, M.A. (S.C.M. ; 2s. 6d. net). It is the story of a Japanese experiment, and how the author used the Japanese press to spread the knowledge of the gospel. He was impressed by the fact that the regular mission work touched only a small part of the population, while the newspapers reached millions of people (two newspapers have a circulation of over a million each). Accordingly, he inserted articles as advertisements in newspapers, and this book tells of some of the amazing results of the newspaper propaganda—questions on perplexities, demands for literature, requests for light, changed lives. It is a really wonderful and heartening story, and should be read widely and widely pondered.

Readers of the Ancient Church.

II.

Clement of Alexandria.

BY PROFESSOR G. D. HENDERSON, D.LITT., ABERDEEN.

ALEXANDRIA at the beginning of the third century was a City of Chaos. There was a clash of race and tradition. There was spiritual, intellectual, and moral confusion. It was not easy for even the best to rise higher than mere doubt and yearning. Such were the conditions under which the Word of the Lord came to Clement.

Those times are not without parallel in history. 'Man muss noch Chaos in sich haben, um einen tanzenden Stern gebären zu können.' So it has often proved; and such a faith is needed in our own day to relieve *our* doubts and direct *our* yearnings, for it is Chaos with us too, Chaos moral, intellectual, and spiritual.

Times that throw up new movements are difficult for all who live in them. The modification of the old and the assimilation of the new are processes fraught with misunderstandings, misdirected enthusiasms, desperate remedies. We recall the Reformation period with the new humanism and the old faith in conflict, when some, like the conservatives of the *Epistolæ obscurorum virorum*, were petrified by the dangers of the study of Greek, others like Erasmus kept their culture and their religion in separate compartments, others like

Zwingli insisted upon a comprehensive union. The extremes—godless humanism and mediæval childishness. We may think also of the struggle in the Dutch Church against the 'schadelijke nieuwigheden' of Cartesianism, and remember how Descartes seemed to a leading Scottish Covenanter simply 'a very ignorant atheist,' and how Cartesian enthusiasts tended to despise the orthodox and *did* drift to the materialism we find in Hobbes. The extremes—atheism and superstition. In more modern times there have been many similar periods of confusion and conflict, the most prominent to our minds being perhaps that of the struggle between science and religion. How many turned to stone at the voice of Darwin! How many, on the other hand, were blinded by excess of light and hastened to deny their old beliefs! The extremes—theological obscurantism and the overweening pride of specialism.

In the Alexandria of Clement the main issue was that between philosophy and Christianity. To Clement it seemed that each, in the form familiar at the time, was defective, and he planned an incorporating union. Christianity had been spreading rapidly amongst lowly and unlearned disciples,