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Nicodemus and Joseph, who at least cared for and rescued His dead body, were more godlike than God. But Jesus, as He comes in radiance on the first morning of the week and meets His friends with His 'All hail,' is God's answer to our fears. Cruel hands had broken Him. But the hands of God held Him, the only hands which can break the bars of death. And we are all in those same hands of God.

III. Here is the ground of the mighty hope, the message of which rings like a trumpet through this Epistle. Christ risen is Christ ascended to the throne of power and glory. To this heavenly world His followers belong. Sojourners and pilgrims, they live and travel by the hope of blessedness. But here and now, shadowed by threats and hurt by persecutions, they are to be counted blessed. 'The Spirit of glory and power, the Spirit of God Himself, is resting upon you.' 'In the fiery trial,' says Dr. J. H. Jowett, 'the Operator is the Glory-spirit, the Maker of glory. As though He were controlling the hardships and trials and converting them into ministers of beauty and grace. The immeasurable waters of Niagara generate electrical power which a man may use to engrave a name upon a jewel; and the Spirit of Glory can so employ these waters of sorrow as to write our Father's name upon our foreheads. . . . Look at the character of the Operator, and you will be filled with rejoicing.'

In one strange and difficult passage the writer follows this hope into the unseen, and into the shadowed world of 'spirits in prison' (3^{18-20}). It is a passage which laid hold upon the imagination of the Early Church. It put 'the Harrowing of Hell' into Christian poetry, and, as Miss Underhill says: 'Some of the greatest of the mediæval painters have found in that story the perfect image of triumphant love. It is as if the charity self-given on Calvary could not wait a moment, but rushed straight to the awaiting joy of releasing the souls of men.' No interpretation of the passage is free from difficulty. But over the obscurity of it there shines the truth that, yonder as here, Christ is the Hope-Bringer. The final word is therefore, 'Steady, then!' Stand in that grace.

Literature.

UR EXCAVATIONS: THE ROYAL CEMETERY.

MESOPOTAMIAN excavation may be said to hold to-day the keystone position in the ethnic and cultural studies that deal with the ancient Near East. For it is in Mesopotamia that several important lines of investigation converge at present. It is easy, therefore, to appreciate the importance of *Ur Excavations*, vol ii.: *The Royal Cemetery*, by Mr. C. Leonard Woolley, M.A., D.Litt., with chapters by the Rev. E. R. Burrows, S.J., Professor Sir Arthur Keith, M.D., F.R.S., Dr. L. Legrain, and Dr. H. J. Plenderleith, in two volumes—Texts and Plates (Publications of the Joint Expedition of the British Museum and of the Museum of the University of Pennsylvania to Mesopotamia; £3, 3s. net).

In these two massive and finely printed volumes Dr. Woolley presents the fruits of his five years' labour (1926–1931) on the predynastic and Sargonid graves of Ur. He does it in a remarkably lucid style and with a modesty that is not unnatural with scholars who know their subject thoroughly. In the first volume, which contains the text, the graves and their contents are described in detail, and in the second we have nearly three hundred plates and charts, many of the former being beautifully produced in colour. The report deals with no less than eighteen hundred and fifty graves, a number of which date from 2500 B.C., at which time Ur was a flourishing city with many thousand inhabitants. The cemetery was originally a royal burial-ground, but about 3200 B.C. it was abandoned as overcrowded. Some centuries later, however, in spite of being covered with accumulations of rubbish, it was again brought into requisition, this time not for royalties but for slaves, foreigners, and similar classes of people. It continued to be used more or less down to and including the Sargonid period, and was only abandoned finally about 2400 B.C., when it was included in a development scheme for the city. In the earliest tombs (the royal ones) ample evidence is provided of human sacrifice as a part of the royal obsequies. As many as seventy or eighty attendants might accompany their king to a new existence in the unseen world, not unwillingly but proud of the honour and

privilege bestowed on them. In the famous death-pit of which Dr. Woolley furnishes a graphic account, seventy-four skeletons were found, sixty-eight of them female. Death, he believes, was by poison, and he gives a vivid and convincing picture of the final scene, in which the musicians played to the last, and then each drank from the deadly cup. One of the most pathetic discoveries is surely that of a sacrificed woman harpist's skeleton in Queen Shub-ad's grave. Her instrument—the earliest harp known to us — was found standing against the pit wall, and the bones of her hand were actually in the place of the strings. The harp, which is decorated with a calf's head in gold and lapis-lazuli, has now been restored to something like its pristine form.

An extraordinary variety of richly decorated objects has come to light. Those found in Queen Shub'ad's grave are described as 'bewildering in their abundance.' Among them was not only her golden headdress of elaborate design, but a whole collection of silver vessels, 'consisting of fifteen fluted tumblers, nested into each other in groups of five, a libation jug, and a paten.' Among other remarkable objects disinterred are two figures of a 'Ram caught in a thicket,' reminding us forcibly of Abraham's experience (Gn 22^{13}). Their fleece is composed of shell and lapis-lazuli encrusted in a wooden core, and the plants of wood are overlaid with gold. As robbers must have abstracted the most precious of the contents of these tombs, the magnificence of what is left is all the more surprising. In chapter after chapter, each more interesting than the other, Dr. Woolley gives valuable descriptions of the material unearthed, including architectural remains, dress and personal ornaments, musical instruments, shell inlay, beads, woodwork, pottery, cylinder seals, metal work, and inscribed objects. When we reflect that only a very small part of Ur has been excavated, and that the city itself is only one of numerous Sumerian cities awaiting the spade, discoveries even more marvellous may yet be made. As it is, these two epoch-making volumes compel us to revise our ideas of the antiquity of civilization, for the culture which is here brought to light could only have resulted from a gradual development extending over numerous centuries. Civilized man must be much older and more worthy of respect in these far-off ages than he is thought to be.

All who are interested in the archæology of Mesopotamia are deeply indebted to Dr. Woolley for the care and efficiency with which he has tabulated the results and made them available to the reader. His report constitutes by far the most valuable contribution to archæological science in modern times.

GOTAMA ON SURVIVAL.

Every one interested in these matters knows with what zeal and what a passion of conviction Mrs. Rhys Davids—herself the learned President of the Pali Text Society—keeps emphasizing her belief that what we have in the Pali Canon is, in the main, not the original teaching of the Buddha, but that overlaid by, and almost lost in, a sorry mass of mere scholasticism, largely lustreless; that most of what goes by the title of Hinayana Buddhism is a mere travesty of what Gotama really taught, that what it underlines as central had—as it states it—no place in his mind at all; and that his call to a heroic facing of the glory and adventure of life shows no touch of the mean-spirited monkish belittling of it which has come to bear his name.

With an indefatigability that makes one tired, she pours out book on book—'Gotama the Man' (1928), 'The Milinda Questions' (1930), 'Sakya, or Buddhist Origins' (1931), 'A Manual of Buddhism' (1932), and now there come two more—*Outlines of Buddhism* (Methuen; 5s. net), and *Indian Religion and Survival* (Allen & Unwin; 3s. 6d. net). The former is much slighter than the 'Manual,' but is, perhaps, on that very account, the best introduction to her point of view, that the central word in Buddhism is not Karma, nor Nirvana, nor any other of the popular candidates, but 'becoming'; that Buddhism is, essentially, practical guidance to how the divine in man may develop into fullness of reality, how he may move on to a more, and yet higher more, until at length he reaches that 'Most' which is his true goal, and to which Buddha calls him.

More interesting, perhaps, is the other little work. What was the contribution to Indian religious thought on survival made by Gotama and his fellow-missionaries? In the Vedas the outlook is, on the whole, joyous if material, though a terrible fate is possible. In the Brahmanas there emerges the conception of rebirth on earth, with specific rites availing to procure rebirth among specific gods, while by the time of the Upanishads there is the notion of rebirth from other worlds, and life begins to be regarded as, mainly, suffering. But, in marked distinction to Zoroastrianism, there is still no hint of judgment to come. And then there came the original Buddhist gospel—a teaching not of the University or the Academy, but broad-

cast among men, and which gives 'a more definite doctrine, cult or theory of survival, rebirth, reincarnation, transmigration than any other religion, before or since.' What was it? Some in those days maintained that man persists on after death unchanged; some that death ended everything. Gotama would have none of either view, and sought to expand the popular Brahman teaching 'thou, as man, art God' into 'it is for thee by thy living to become God.' And the endless lives before one offers the glorious chance of that for stout-hearted adventurers, here, and among those further on in other worlds, and with whom, even now, one can at times hold communion; for the worlds interpenetrate, and the trained mind can pass from one to the other, even here and even now.

It is only the travesty of monkish thinkers—timid and tired—that regard these endless becomings, life on life, as the vain maddening whirling of an Ixion wheel, and of Nirvana as the blessed end of being with its pain and toil. The real Buddha had a far stouter heart and calls to a far higher enterprise. So we come out of many lives behind us, and fare on normally to many lives ahead. For, again, in blunt opposition to the heretical monkish reading that in the Pali Canon masquerades as orthodoxy, it is very I that passes on from life to life, and not, as it asserts, another being, who is the resultant of my Karma, and must bear the fruits of that. This is no part of the real Buddha's teaching. Nor will our authoress concede a place in it to rebirth as an animal. That also is a foolish gloss of lesser minds.

And the end? Of that this brief work says little. For eschatological is to her an 'absurd term.' Enough to deal with the 'Anchistological,' not with the last, but with the next.

As usual, the criterion of truth and error, of authenticity and late misreading or interpolation, is entirely subjective; sometimes irritatingly so. 'I recollect how John Selden in his "Table Talk" of three hundred years ago, reminded us that, once we began to alter Scripture, it was difficult to stop. Nor can I here and now exhaust this question of verbal criticism. But to call criticizing a serious business, *does not make the Scripture true.*' No, nor does saying upon *a priori* grounds that it must be a late addition make it so.

This is a fine and chivalrous reading of Buddhism. But it is so often twisted to square with the preconceived ideas of what the learned author feels that it ought to have been, and therefore must have been, that one is left with an uneasy feeling that there is no certain knowledge of what the real Buddha really taught at all.

RELIGIONS OF INDIA.

Dr. Nicol Macnicol has written for the Student Christian Movement Press a solid and illuminating book, *The Living Religions of the Indian People* (10s. 6d. net). It is a series of studies on Hinduism, Indian Islam, the religion of the Jainas, the religion of the Sikhs, the religion of the Parsis, and Indian Christianity—in which he gives a history of each, a statement of its doctrines, and a summing up of its present position. All are competent and scholarly. But far the best are those on Hinduism and on Christianity. The former is a masterly handling of a theme so complex as almost to defy an efficient analysis. Yet here the thing is done, with a fulness of knowledge, a sureness of touch, and a sympathy of spirit wholly admirable. Take, for example, the long and moving chapters on Hinduism as the Religion of Bhakti, or that other on The Modern Phases, photographing the huge sea of Hinduism as it is to-day, with its swift, ever-changing tides and currents.

But best of all are the fifty pages upon Indian Christianity, surefooted, thorough, frank, informing in a high degree. Those who have read the Report of the Commission entitled 'Mass Movements in India' should not miss studying Dr. Macnicol's statement of the case—as full of facts, as open-minded, as entirely honest as the other, yet somehow conveying a much happier impression to the reader's mind.

A HISTORY OF RELIGION.

A remarkable book by the Rev. Herbert H. Gowen, D.D., Professor of Oriental Studies in the University of Washington and Honorary Fellow of St. Augustine's College, Canterbury, has come into our hands. It bears the above title and is published by the S.P.C.K. at the low price of 12s. 6d. net. It is a library in one volume. There are five divisions dealing respectively with the Principles of Primitive Religion; the Primitive Religions; the State Religions of Antiquity; the Religions of the Orient; through Judaism to the Christ. It is a great undertaking for one writer. In these days of high specialization such an ambitious programme is apt to arouse some prejudice and some doubt. Let us say at once that the volume of seven hundred pages is in the main well conceived and astonishingly well done. There

are mistakes, as we shall point out; but for the major portion of the book we have nothing but praise. For the purposes of our criticism let us divide the volume into non-Christian religions and Christianity. As to the former the work is very meritorious and may be warmly recommended to all (except specialists in the history of religion) as fitted to give accurate information of non-Christian religion throughout the world from the dawn of history to the present day. The only serious omission here is some account of the development of Jewish faith in the two centuries preceding our Lord's Nativity, and that period is so important for Christianity that we cannot understand why Dr. Gowen has so very little to say about it.

Our second division is a survey of the history of the Church down to our own day. Candour compels us to say that in this part of his work Dr. Gowen is very unequal. It seems to us that if he had some general plan to show how from the one stem different branches sprang as Christians came to hold different views of doctrine, or polity, or life in the world, he has signally failed to adhere to it. And some such plan was essential if his professed purpose of tracing the evolution of religion were to be realized. When he is dealing with post-Reformation Christianity this failure becomes obvious. Balance is lost, as when the Plymouth Brethren get one line of print less, and the Salvation Army gets some lines more, than the Church of Scotland in the nineteenth century. The book degenerates indeed into an attempt to give some sort of account of nearly all denominations; in which account merely eccentric movements, like Irvingism, get as much attention as those that are vastly more vital and important.

We deplore, too, some inaccuracies in all periods dealt with. Diocletian's persecution did not begin in 283. It was not Ambrose who gave the assurance as to 'the child of so many tears.' It was not the gospel that Augustine picked up in the garden, nor did the garden belong to Alypius. It was not before he entered the monastery that Luther's superiors thought that he was over-busy with the Scripture. Recent scholarship has abandoned 1505 as the date of Knox's birth. In Scotland the Secession did not take place in 1820, nor a great Union in 1904. In several places we gain the impression that Dr. Gowen is writing from memory without verification. It is a pity that a work of such real excellence should be marred by errors of this kind.

RELIGIOUS THOUGHT IN ISLAM

There was a time when European thought received inspiration from the world of Islam. Briffault, for example, has the facts with him when he claims that Roger Bacon, father of the experimental method, who had himself studied in the Muslim Universities of Spain, never wearied of declaring that knowledge of Arabic was, for his contemporaries, the only way to true knowledge. For with the Arabs the experimental method was by then almost a commonplace. And thus 'Science is the most momentous contribution of Arab civilization to the modern world; but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant, to which it had given birth, rise in its might.' For the last five hundred years, thought, and in particular religious thought, has been practically stationary in Muhammadanism. But now it is being influenced and stung into a new vitality by European thinking. In science, in philosophy, in politics, men like Whitehead and Einstein, Bergson and a score of others, and facts like the women's movement are making Muhammadans everywhere adjust themselves to a new world. But in religion they seem prone to cling to methods and to ways which were created by generations with a different cultural outlook now out of date. And in that fact, think some, lies danger. And so Sir Mohammad Iqbal has been asking his fellow-countrymen in India if it is not time to attempt to reconstruct Muslim religious philosophy, with due regard to the essentials of the historic faith, but stating them in the light of the new developments in the various domains of human knowledge. That, surely, is an impressive experiment. And it is carried through with scholarship and with ability by an acute and interesting mind, which holds to it that, far from this faith being a static thing, there is a principle of movement at the heart of it which covers such things as the Turkish liberalism and the new status of woman, and so on; and which can readjust itself with ease to the new thought of the new world. A chapter on the principal intellectual influences of the generation in the West; and then the application of this to Muslim teaching—God and the Meaning of Prayer, Human Freedom and Immortality, The Spirit of Muslim Culture and the like, make up an able book—*The Reconstruction of Religious Thought in Islam* (Milford; 7s. 6d. net). According to the author, the soul of man is far freer, far less tied down to an unalterable destiny

than alien critics are wont to suppose; man has no immortality by right, but has to earn it; nor is there in the Koran any eternal punishment, only a purgatory which gives those who fail another chance. An interesting essay, well worth studying.

A ROMAN CATHOLIC ON REUNION.

We have read with interest *A Catholic Plea for Reunion*, by a Roman Catholic Priest who has to disguise his identity under the pseudonym of Father Jerome (Williams & Norgate; 3s. net). So far as we know, it is the first plea for reunion as opposed to submission that has emanated from that side. It scarcely needs to be said that it is the reunion of the Anglican Church with Rome that is in the writer's view. According to our author he speaks for many among the rank and file of the Roman Priesthood, both in criticising some features of his own Church, and in looking with some wistfulness towards the Anglican Communion. His criticisms are that the Roman Church is threatened with having its cultus overloaded by the frequent institution of new Services and new Devotions; and that the Bishops have their due responsibilities intolerably curtailed by the over-centralization of the Papal system. His plan is this—let the Anglicans come fully correct in doctrine; that seems to him to be all that is necessary for intercommunion. Let the situation in England be what it is in the East, where there is intercommunion between Churches that have their own organization, their own Rite, and differ on the subject of clerical celibacy. The Church in England would to all intents and purposes be an independent Patriarchate, the Patriarch of Canterbury having merely to send an official report once every ten years to Rome. This is all very interesting; but many within the Anglican fold and outside it will doubtless want to be informed of the precise nature of the doctrinal amendment desiderated.

GREEN'S 'PROLEGOMENA.'

W. D. Lamont, M.A., D.Phil., Lecturer in Moral Philosophy at the University of Glasgow, has written an interesting and useful volume, *Introduction to Green's Moral Philosophy* (Allen & Unwin; 7s. 6d. net). If it be true that 'the universe is grounded in a spiritual principle, that man is a free agent, and that the spring of human effort is an ideal of individual self-development through social co-operation for a common good' (and there are many who continue to regard these as sound and true positions), then there is room for this *Introduction* to Thomas Hill Green's 'Prolegomena to Ethics' in which the foundations of moral theory as above presented receive a now classical treatment, but a treatment which is technically defective and often difficult to understand.

Dr. Lamont explains in the Preface that his main purpose has been to give a systematic account of the teaching of the 'Prolegomena to Ethics.' Accordingly, apart from a few footnotes and the critical notes forming the Appendix, the volume before us is entirely expository. It is the author's hope that his work will be used by the general reader as well as by the University student for whom it is primarily designed. Though the author is not altogether in sympathy with Green's metaphysics or with his ethical theory, he recognizes the historical place and importance of the 'Prolegomena' as 'the greatest treatise on moral philosophy produced by the British school of Idealism,' and as 'a perpetual reminder of the fact that one's moral theory can never be severed ultimately from one's conception of the metaphysical status and destiny of humanity.'

It should be made clear that this is not an abridged edition of the 'Prolegomena,' but rather an interpretative paraphrase of Green's thought; and the marginal references to the relevant paragraphs of the 'Prolegomena' serve as a check upon the interpretations. It should also be made clear that the critical notes in the Appendix, to which Dr. Lamont makes modest reference, add considerably to the value of his book—especially the elaborate General Note on Green's philosophical system.

We have compared Dr. Lamont's exposition in places with the corresponding portions of the 'Prolegomena,' and as a result we do not hesitate to say that by compressions, expansions, and rearrangements Green's meaning has been made clearer and more intelligible. The student might well read this *Introduction*, which appears to be about one-third of the length of the 'Prolegomena,' before turning to the pages of the original.

No book on religious education that comes from America is based on any other ground than the Project Principle. And *Teaching Religion To-day*, by Mr. George H. Betts of the North-Western University (Abingdon Press; $1.25), is certainly

not an exception. It is another exposition of the Project Method, of which we have had so many. It is very well done, a trifle over-statistical, somewhat over-ordered into paragraphs and points from (1) to (10) or more, but really intelligent and helpful. In one respect this book is, from the standpoint of British methods, an advance, or at least improvement, on the general run of 'Project' books. It admits the necessity of a fixed curriculum, an 'organized and flexible curriculum,' and (even if it is a curriculum of 'living experience') that is some approximation to what we, on this side of the water, consider essential. The book is worth the serious consideration of our teachers.

The Hour of Decision, by Mr. Oswald Spengler (Allen & Unwin; 8s. 6d. net), will arouse mingled feelings. There is much shrewd observation of, and comment on, the world-situation; there is deep earnestness and sincerity; and a German will readily be pardoned for holding that Germany is the 'key country of the world.' Parts of the book will evoke a smile, parts will irritate. The main idea is that only the ideas embodied in 'Prussianism' can save the world. Socialism has no real remedy to offer. There must be a ruling class in reference and deference to which all others find their true function. And this ruling class must maintain itself, and when need arises defend itself, and as occasion offers extend its sovereignty, by the good old sword. Spengler has learned little in the past twenty years except that voluntary armies are a more reliable weapon than hordes of conscripts. The book is translated by Mr. C. F. Atkinson.

The Church and Reform of Health and Life, by the Rev. Thomas Wilson, B.D. (Elliot; Edinburgh; 3s. 6d. net), is a little book written with great earnestness and containing much that is wholesome and morally sound. The writer is an enthusiast for Eugenics, but his advocacy is not altogether convincing. On the one hand he throws together a mass of information about laws of health and heredity, drawn from sources ancient and modern, much of it dubious and controversial. On the other hand he reproaches the Church with not having supported Eugenics thus vaguely defined. The reader feels that the questions raised are far too complex to be dealt with in this summary way. Yet the book, being brief and popular in style, may do service in calling attention to some of those problems which are a vital concern of the Christian Church.

The Game of Life, by the Rev. Albert D. Belden, B.D. (Epworth Press; 2s. 6d. net), is a series of 'talks to young people on its golden rules.' These talks deal in a simple and interesting way with the Ten Commandments and 'other rules of wisdom.' They will be found very suggestive for children's addresses, or Sunday reading for the young folk.

By the death of the late Professor J. E. McFadyen of Glasgow, learning and religion lost an ornament and a friend. Every scholar knows his illuminating books on the Old Testament, but in none of his books did the man, as apart from the teacher, express himself as he did in the last work he penned —*Learning and Life* (Harrap; 2s. 6d. net). He finished it just a week before his death, and into it he put, deliberately and for the benefit of the younger generation, much of what he had learned about life, about study, about method and much else. There were many things which he wished he had known when he was a youth—how to live, how to work, what to read, what preparation to make for making the best of the years; and all this he has poured out into this brief lecture. It contains the guidance of a wise mind. How fortunate that youth will be who reads, learns, marks, and inwardly digests these pages!

The Doctrine of God (Heffer; 5s. net) is the final volume, No. 7, of the series of 'Modern Handbooks of Religion' which has been written by the Rev. A. C. Bouquet, D.D., the well-known Cambridge theologian. The series is on popular lines, although the needs of the ordination candidate have been kept in view. This final volume contains more than the title indicates. It begins with a conspectus of the current anti-theistic and non-theistic theories of the universe, Scepticism, Materialism, Mentalistic Atheism, Reverent Agnosticism, Pluralism, Dualism, and Pantheism, the author himself subscribing to 'Christian Theism with a progressively panentheistic tendency.' Then it comes to the Doctrine of God proper, and offers us a study of the Divine Nature and Attributes. But the second half of the volume passes from the Doctrine of God to treat of man and of worship. It will thus be apparent that the book is far from being a well-knit whole. But, although it is formally defective, it contains a good deal of material which the student of Christian apologetics and dogmatics will find useful; for Dr. Bouquet is in close touch with the modern movement of thought and writes clearly. We cannot but con-

gratulate him on the accomplishment of the notable task which he set himself five years ago.

Two books of meditations of a more or less mystical nature come from different communions, and bear the stamp of their origin. *World Intangible*, by the Rev. R. H. J. Steuart, S.J. (Longmans ; 5s. net), is a series of what might be sermons, only they are too difficult for the ordinary hearer. Behind these meditations lies an obvious scholastic philosophy, and the atmosphere is not favourable to Protestant minds. The other book is *The Will to Love*, by the Rev. W. E. Lutyens, Priest of the Oratory of the Good Shepherd (S.P.C.K. ; 2s. 6d. net). It is simpler than the other, more emotional, but in its way just as 'catholic,' though obviously with a different intellectual background. The reader if not quite sympathetic may feel a certain strain in the writing. But it is all very earnest, and the poems with which the chapters are interspersed are really beautiful. The subjects of both books are various aspects of the spiritual life.

There are journalists to-day, it must be gratefully acknowledged, who are first-rate apologists for the Christian faith. *Why go to Church?*, by a London Journalist (Lutterworth Press ; 1s. net), is a splendid sequel to the author's previous book, 'Why Sunday?' He deals faithfully with the non-churchgoer, and does not hesitate to tell him bluntly that many of his excuses are 'eye-wash' and 'sheer bunkum.' But the main part of the book gives a sympathetic and attractive interpretation of the elements of Church worship from the invocation to the benediction.

The Rev. Malcolm B. Macgregor, M.A., Ph.D., Parish Minister of Jamestown, has done a very creditable bit of work in compiling *The Sources and Literature of Scottish Church History* (McCallum, Glasgow ; 7s. 6d. net). It is not a mere catalogue ; many valuable notes as to authors and contents are provided. There will inevitably be differences of opinion as to the inclusion or the omission of certain items, and in some cases Dr. Macgregor will be generally felt to have been a little too indiscriminating in commendation. Yet on the whole it is a volume which will prove very useful.

A book of prayers that is in a sense unique is the collection of Spurgeon's pulpit devotions: '*Behold the Throne of Grace*' (Marshall, Morgan & Scott ; 2s. 6d. net). It is unique in this sense that it is a collection of *extempore* prayers. These were taken down by a stenographer for Spurgeon's own use, and are published from the original transcript. Spurgeon was not only a great preacher. Mr. D. L. Moody was as deeply moved by his prayers as by his sermons. And Spurgeon himself attached more importance to the prayers than to the preaching. The note of these prayers is intimacy. They are simple, direct, carefully prepared in substance, and free and often impassioned in spirit. Preachers will find this volume a profoundly helpful one for the preparation of their own hearts, and even for the suggestion of definite subjects. Many of Spurgeon's hymns are included in the volume, which has been edited by Mr. C. T. Cook.

In *The Stones Cry Out* (Marshall, Morgan & Scott ; 6s. net), by Mr. T. W. Fawthrop, D.Litt., F.R.G.S., with a Foreword by the Rev. Dinsdale T. Young, D.D., we have a compendium of Biblical Archæology which has been written in defence of the Scriptures. The author is already known from his articles on this subject in many magazines. In this volume he has endeavoured so to collect, sift, and condense the archæological evidence as to make it available for the busy Christian worker. Beginning with the dawn of history, he treats of the Creation-story, the Flood, the amazing 'finds' at Ur and Ras Shamra, and other matters, and leads the reader on to the important discoveries made in Egypt, Babylonia, Assyria, and Palestine. The book is a valuable one for the ordinary reader, though it is written too much from the Fundamentalists' point of view, and with the sole object —pressed upon the reader on almost every page— of confirming 'the inspired Word of God.' The Mosaic authorship of the Pentateuch is upheld, and ideas and theories now abandoned by scholars are assumed. There is a contradiction as to the date of the Exodus, the older date being presupposed on some pages, and the later on others. But all such defects, if we may call them this, are trivial compared to the excellence of the material given. The author has furnished us with some striking results of excavation, showing how wonderfully these corroborate the Biblical history. His chapters on Palestine are particularly interesting and illuminate the life of Christ, as no mere textual commentaries can do. The book, which has an extremely good bibliography and a serviceable index, is replete with up-to-date information specially suitable for preachers and other Christian workers.

The Rev. Oswald J. Smith of Toronto is widely known as a fervent evangelist and writer whose ministry has been richly fruitful. In *The Work God Blesses* (Marshall, Morgan & Scott; 2s. 6d. net) he addresses earnest appeals to Christian people and to the Churches to be up and doing for the Kingdom of God. His words have a gripping power and he knows how to use illustrations effectively. There is a tone of urgency throughout which is fitted to arrest the careless and to rouse the indolent.

The literature dealing with the Oxford Group Movement has been almost wholly one-sided, either passionately in its favour or coldly critical. But in *The Meaning of the Groups*, a Symposium edited by the Rev. F. A. M. Spencer, D.D. (Methuen; 5s. net), we have both sides at least represented, for and (more or less) against. Unfortunately, Dr. Spencer has been unable to persuade any of the Group leaders to write for his Symposium.

However, the Groups are not unrepresented. Four of the essays here are enthusiastically in support of the Movement. Several are definitely critical. Most are appreciative, with qualifications. The critical essays are by the celebrated psychologist, Dr. William Brown; Dr. F. H. Dodd, a psychological physician; and Father R. A. Knox, whose rather trivial contribution might well have been omitted, founded, as it is, not on knowledge but on gossip and unverified rumour. The well-known Modernist, Dr. H. D. A. Major, gives the Movement a hearty welcome, since it differs from previous revivals in three respects: it does not preach 'Hell fire'; it makes no use of the 'Blood theology'; and it is not fundamentalist. Principal Selbie is equally sympathetic for a different reason, on account of the powerful evangelistic force of a personal witness to the power of the gospel.

A valuable and interesting feature of this symposium is the long essay by Canon Raven. Dr. Raven's attitude is one of earnest and warm appreciation, tempered by some very clear warnings. His chief criticism is this. The religious experience gained by members of the Groups is frequently ephemeral, and needs the backing and instruction of deeper thinking and a more solid fellowship. In other words, it needs a theology and a church. Dr. Raven's treatment of the two 'moments' of the Group life, Guidance and Sharing, is searching and helpful. On the whole, the general impression left by these essays is one of cordial appreciation. If criticism is found in them, it is not carping criticism, and it is offset by far more that is understanding and encouraging.

Dr. Appasamy is doing a fine work. Like his 'Christianity as Bhakti-Marga,' his new book *The Johannine Doctrine of Life* (S.P.C.K.; 5s. net) is an excellent example of what he feels to be the crying need of India—the statement of Christian truth by Indian minds to Indian minds—not by outsiders but by those versed in the spiritual lore of their own land, and looking out through Indian eyes at the real problems for the Indian thinker. Here is a series of interesting studies upon the most central themes—the Goal of Religion, the Oneness of Jesus with God, Life Here and Hereafter, the Gift of Peace, the Problem of Retribution, Corporate Worship, Personal and Impersonal Aspects of God, and so on—dealing with the problems raised by Christianity to those trained in an Indian atmosphere with such knowledge and skill, such apt quotation from Eastern Classics and Western Mystics, and such understanding of the faith it expounds, that, valuable as it must be for those to whom it was primarily addressed, it brings a very real and vital message to us Westerners as well.

The Church and the Ministry of Healing (S.P.C.K.; 3s. 6d. net), edited by Dr. T. W. Crafer, Sub-Warden of the Guild of St. Raphael, is a collection of nine essays which originated from a meeting, called by Bishop Hough, as Warden of the Guild of St. Raphael, of representatives of societies connected with the Anglican Church which make 'Spiritual Healing' their object. These essays are in themselves a testimony to the fact that the ministry of healing has been definitely revived within the Anglican Church. Among the subjects treated are Holy Unction, the Laying On of Hands, Intercessory Prayer, the Preparation of the Sick, and Exorcism. The book is offered in the hope and confidence that it will lead to a fuller understanding and a wider sympathy in the cause of the revival of 'Spiritual Healing.'

In one of the essays Dr. Seymour Price, a doctor by profession, urges that what is most needed at the present time is that priests and doctors should 'get together.' 'Amongst doctors there is complete understanding between physicians, surgeons, and mental specialists, which precludes interference with the other's work. Why, then, should there not be the same sympathetic understanding between the Church and the medical profession?'

There must be many students of theology who have been content to gaze respectfully at the ten-volume 'Dogmatic Theology' (1907–22) by the late Rev. Francis J. Hall, S.T.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City. But after all, it was a book of reference rather than a text-book for study; and Dr. Hall had published in 1892 a text-book in three volumes, which reached a second edition. But the first volume of the second edition of 'Theological Outlines' has been for many years out of print. Accordingly, the publishers have put forth a third edition in one-volume form, in which the second edition has been subjected to revision at the hands of the Rev. Frank Hudson Hallock, S.T.D., who has brought the references and bibliographies up to date. This new edition, which was published in 1933 in the U.S.A., has now been photographically reproduced by the S.P.C.K., and lies before us as *Theological Outlines* (7s. 6d. net). Dr. Hall, it should perhaps be said, was of the American Episcopal Church, and it was his life's endeavour to commend the doctrines of the Catholic Faith. There must be many who will welcome this convenient edition of his text-book.

The Resurrection of the Body (S.P.C.K.; 2s. 6d. net) is the subject of the White Lectures delivered in St. Paul's Cathedral in 1933 by Dr. Oscar Hardman, Rector of Chislehurst, and Professor of Pastoral and Liturgical Theology in the University of London. The author begins by approving the modern rejection of the persistent error that the resurrection of the body means the reconstitution of that body in its fleshly form and substance. Then he seeks to dispose of the modernist view that the soul at the moment of death exchanges its physical body for a spiritual body bestowed upon it by God, or which it has been fashioning for itself. After that he expounds his own conservative view of the resurrection of the body, emphasizing the position that the resurrection of Jesus was not a demonstration of the normal but hitherto unrevealed consequences of death, but a victorious act of divine power, introducing a new stage in the divine redemptive process. The present benefits of our Lord's resurrection, the condition of departed souls, and the consummation of the redemptive process are the subjects which occupy the remainder of the book.

It is a well-informed and well-written book, and it may be commended to those who are looking for a brief exposition of the Church's ancient formula of belief in the resurrection of the flesh. This belief, says the author, is true as 'a symbolic expression of belief in the ultimate consummation of the redemptive process which is at work in Creation'; it is also 'a representative formulation of that belief, expressing a truth about a specific part of the physical order which is applicable to the whole of that order.' But we could have wished for a fuller exposition of these points.

In *Discipleship* (S.C.M.; 4s. net), the latest book of the Rev. Leslie D. Weatherhead, we have his addresses to a conference of young people at Swanwick, and they not only were admirably adapted to their original purpose, but are eminently worthy of a wider audience. The subjects are Surrender, Sharing, The Quiet Time, Guidance, Witness, and similar topics, but they are treated in the author's own way, and a spirit of complete sincerity pervades the whole book. Mr. Weatherhead probes to the depths, faithfully and kindly, and every one who submits to the discipline which this deeply spiritual book imposes will be the better of it.

The Rev. Hugh Martin, Editor of the Student Christian Movement Press, in his laudable zeal for the union of the Churches, has gathered a team of representative men from the different religious bodies, and persuaded them to state explicitly what their own particular religious body stands for. The result is a volume: *Towards Reunion* (S.C.M.; 1s. 6d. net). Dr. Townley Lord speaks for the Baptists, the Rev. S. C. Carpenter, Master of the Temple, for the Church of England, Mr. B. L. Manning for Congregationalism, Mr. H. G. Wood for the Friends, Professor Victor Murray for Methodism, and Professor Niven of Glasgow for Presbyterianism. Mr. Martin thinks that the two greatest obstacles to reunion are the fear of giving up essentials, and ignorance of one another's position, and he hopes his book will help to remove these obstacles.

It is now generally agreed that there is not, nor can be, a 'philosophy of history' as certain nineteenth-century thinkers conceived it. There is, however, a subject of investigation which for lack of a better name may be called the 'logic of historiography.' History is an ambiguous term. It may mean the memory or the record of whatever has happened. But a vast number of past events do not pass into historiography. Few of the normal activities of human beings or of Nature do so. What principle, if any may be discovered,

guides the selection of past happenings? Further, what is our degree of assurance as to any past event? Again, human personality is deeply concerned in those happenings with which the historiographer deals; and human personality is a complicated theme. Is history deterministic or does it record actions for which the actors were in some real sense responsible? On such problems we have an excellent treatise, *History and the Self*, by Miss Hilda D. Oakeley, M.A., D.Litt. (Williams & Norgate; 10s. 6d. net). It is not always easy reading, but take it leisurely and thoughtfully and you will find it suggestive and satisfying.

'It is a crime to despair of the Republic,' and frankly we are disappointed to find the Rev. S. Tetley, M.A., Vicar of Wortley de Leeds, entitling his book, *Has the Christian Church a Future?* (Williams & Norgate; 6s. net). After reading the work we are not quite sure how the Vicar answers his own question. The Church, we gather, has a rather bad record. She has often and often stood in the way of progress. As to Science in particular she has opposed every advance that was made. There is, however, hope for her if she does three things, or rather surrenders three things that explain her intransigent attitude to progress. These are the Miltonic interpretation or interpolation of the anthropology of Genesis, the baneful Augustinian view of man as infected with original sin and utterly incapable of doing anything towards self-improvement, and that other-worldliness which refused to believe that Christians need be greatly concerned with the conditions of the life which men and women have to live on this planet. There are many passages in which Mr. Tetley will have the hearty agreement of all thinking Church members. In other places he irritates rather than stimulates. His criticism of Augustinianism, for instance, is facile but merely shallow; and surely the day is past when Christians need to be admonished against a Miltonic cosmogony or anthropology. As to other-worldliness too, Mr. Tetley fails to do justice to the Church's awakening to social problems within the last forty years. If the awakening in any quarter is not yet thorough, this book may serve towards it.

Letters to Women on the Christian Faith.

Abailard and Héloise.

By Professor James Moffatt, D.D., New York.

After the tragic break in their romance and marriage, Abailard and his Héloise (as Louise was then called in France) took up life again, he at the abbey of St. Denys, to begin with, she at the convent of Argenteuil. Scandal at the Argenteuil nunnery broke out, however, and by 1129 Abailard had to settle her in cleaner quarters. These he found in the convent of the Paraclete, which she supervised with zeal. For the first time she was in a position of authority. The sphere suited her abilities and developed her character. During these years she had to consult Abailard frequently on practical affairs and also on religion; for the young abbess went on with her studies, endeavouring to train her nuns in the study of the Bible, among other things. Abailard would preach at the Paraclete, and in his absence Héloise would seek his advice on problems which arose in her work, as she strove to keep nuns or novices mentally alive and morally respectable.

Out of this intercourse sprang two literary works. Like Marcella,[1] Héloise prompted her teacher to undertake a book. She had found difficulties in the story of Genesis, and her persistent appeals to Abailard were the cause of his work on the *Hexaëmeron; or, The Six Days of Creation.* 'Experts hold that there are three specially difficult portions of the Old Testament,' he writes, 'first the Book of Genesis, then the Song of Solomon, and thirdly the prophecy of Ezekiel, especially the opening vision of the animals and the wheels, and the closing vision of the building on the mount.' He had already annoyed Anselm at Laon by lecturing on Ezekiel. Now, in response to the queries of 'sister Héloise, once dear in the world, now most dear in Christ,' he composes his commentary on the opening

[1] The precedent of Jerome and Marcella is noted by Abailard more than once, *e.g.* in the ninth epistle (to the nuns at the Paraclete), exhorting them to study the Bible.