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of life and thought which results from its acceptance. In his Journal George Fox records how on one occasion in the vale of Belvoir, there came over him as a black cloud the thought 'all things come by Nature.' He says he sat still under it for about half an hour, when there arose in his mind the thought, 'there is a living God that made all things.' We moderns have been sitting under this black cloud long enough. Indeed, we have covered ourselves with it in order to escape God. Abraham Lincoln as a young man when he was reading in St. John's Gospel the verse, 'There was a man sent from God whose name was John,' drew a line through the word 'God' and wrote in the margin 'Nature.' This was not a happy variant reading, but it is typical of our modern humanism. We have set Nature as a screen between ourselves and God, and in excluding God we have lost joy. We must recover old Sir Thomas Browne's conviction that 'Nature is God's art.' We must recover, likewise, the Psalmist's conviction that it is God who has made us and not we who have made ourselves, and if there is 'a mystic harmony linking sense to sound and sight,' then God is the author of it. The delightful secrets of colour and sound, light and shade, form and texture belong neither to Nature nor to man, neither to the beloved nor to the lover, but to the God who made both Nature and man for Himself.

The interest of modern physics for the Christian lies in its revelation of the external world as the scene of God's constant activity. Indeed, we might fairly regard this picture of atomic energy as a commentary on the text, 'My Father worketh hitherto, and I work.' And the world of the atom revealed by the physicist is basic only in the sense of being the instrumental groundwork on which the universe is built up. It is not basic in the sense of being the ultimate and enduring reality. Sir Arthur Eddington, indeed, speaks somewhere of the table as the physicist conceives it, as if it were the real table in contrast with the table of ordinary discourse. But the concourse of whirling atoms, consisting mostly of space, which the physicist discerns in the table is not more real than the qualities which common sense discovers in the table. And the spiritual reality of the table is different from the vision of the physicist and the outlook of common sense though inclusive of both. I well remember hearing Studdert Kennedy say on one occasion, 'There is more of God in a loaf of bread than in corn in the ear, there is more of God in bottled plums than in plums on the tree.' He was thinking of the service and labour of our fellows embodied in the baked loaf and the bottled plums, and indeed the gift of God to us in the service of our fellows should be more precious to us than His gifts in Nature. But there is something more involved in Studdert Kennedy's assertion. As I see it, the spiritual reality of the table, the awesome mystery of it, lies in the fact that here the power, the energy of God is submissive to our human purposes. If we realized this truth, we might not find our human artefacts, our buildings and furnishings, such a barrier between ourselves and God, and we might not need to resort to Nature so frequently to recover the sense of His presence. For the meaning of our activities and our creations is that the God who made earth as well as heaven is indeed the servant of His servants. Alas! that He must so often serve with our sins. Yet to believe in God as creator as well as redeemer is to find our delight in Nature justified and deepened, our delight in creative activity sobered and ennobled. It means also a constant purge of our profanity and self-satisfaction and self-seeking. On the maintenance of this fundamental faith in one God, maker of heaven and earth, depend our hopes of scientific progress, of social reconstruction and of individual salvation.

Literature.

SOCIOLOGY AND THE OLD TESTAMENT.

'THE history of Israel is the record of the interaction of these two orders of society' (*i.e.* those of the nomad Aramæan and of the agricultural and commercial Amorite), 'or rather of the spiritual principles which they embodied.' 'To appreciate the history of Hebrew religion, we must study the reactions on one another of the two types of social order and of belief.' These quotations from comparatively recent British works will serve to illustrate one aspect of the general attitude taken by

students of the Old Testament in post-war Europe. We therefore welcome an American treatment of Hebrew history along lines already familiar on this side of the Atlantic. *God and the Social Process* (Cambridge University Press; 9s. net) is not the first work of this kind published by Mr. Louis Wallis, but his 'Sociological Study of the Bible' (1912) seems to have attracted little attention among European scholars.

Mr. Wallis does well to remind us at the outset that the Hebrew did not divide life into watertight compartments—the term Baal, to him, involved a whole social order, in its economic as well as in its religious aspect. To the two conflicting principles he gives the name 'Baalism' and 'Mishpat.' The latter term is not very happily chosen; it is true that 'Mishpat' ('Justice') was an essential element in the whole complex of ideas to which Mr. Wallis applies the word, but the term itself is one of the most comprehensive in the Hebrew language, and is, therefore, quite unsuitable as a slogan. Baalism could claim its 'Mishpat,' though it would have been very different from that of primitive Yahwism.

With the conflict between these two basic concepts of society as his principal criterion, Mr. Wallis traces the whole history of Israel. His attitude is strongly rationalistic, and while he accepts in the main the opinions of nineteenth-century higher criticism (and, indeed, often lends them valuable support), he has no sympathy with the twentieth-century tendency to allow some historical value to racial and tribal tradition. He is nearer to Winckler than to Volz. In all other respects the outstanding characteristic of the work is its independence. This is at once Mr. Wallis's great strength and his great weakness. It is a real intellectual triumph for an isolated worker to have produced so thorough and effective a piece of work, and Mr. Wallis is isolated, for he seems to ignore entirely all European post-war work on the Old Testament. On the other hand, he often falls into more or less serious error from his neglect of his contemporaries. There seems to be no mention of modern archæological work, yet a knowledge, shall we say, of Garstang's excavations in Jericho would have solved one or two serious difficulties. In the work done at Samaria, too, he would have found valuable evidence as to social and economic conditions in the ninth century, and would have added real strength to his hypothesis. His account and explanation of the law of limited slavery would have been impossible to any student of the legal codes of Western Asia. His treatment both of the disruption and of Judah in general would have gained from a recognition of the preferential treatment accorded to the South by Solomon, and by some consideration of Professor Alt's theory of the Kingdom. Sometimes we even suspect his Hebrew—'feminine baal of a baal' (p. 189) is not merely an awkward expression, it is an incorrect rendering of *beulath baal*, though it might be appropriate for *baalath baal*—if such a phrase were ever found.

In addition to these minor points, there is one very serious gap in Mr. Wallis's argument. He makes no attempt to explain why it was only in Israel that history took the course it did, and led in the end to the evolution of an ethical monotheism. By hypothesis (since Mr. Wallis excludes the supernatural), the Aramæan invaders, with their passion for 'Mishpat,' were typical nomads, while 'Baalism' was normal among the agricultural and commercial communities of Western Asia. The settlement of Israel in Canaan must have had many parallels in history; why was it that only here was this particular result attained? The Fundamentalist is, of course, ready with the reply of direct divine election and guidance, but Mr. Wallis cannot allow himself such a solution. The answer familiar in this country is that only here did the nomad who became a 'Baalist' still retain his sense of racial, political, and religious oneness with the nomad who remained on the older plane. Champions of 'Mishpat' in Israel might be constantly recruited from the non-agricultural East and South. It is strange that in his treatment of Elijah and Amos, in other respects so admirable, Mr. Wallis has missed this most significant feature of their place in the religion of Israel.

Against these and other points of weakness in this book we must set positive virtues. First among these are the clarity of presentation and singleness of purpose which seem to convince us even when we know that Mr. Wallis is wrong. *God and the Social Process* is a delightful book to read, and it puts the case far more clearly and explicitly than any other modern presentation. This in itself is no small thing, but there are one or two positive contributions of real importance. One of these is the stress laid on the Joseph tribes as the core of the genuine Israel, and on the story of their development (the account of Judah's origin is far less convincing). To some extent this was admitted by earlier writers, but nowhere else have we the theme so successfully worked out in detail. Another point, more important than it seems at first sight, is the contrast between *'ādōn* and *ba'al* in the sense of 'master.' If further investigation supports Mr. Wallis's contention here,

we shall have had a valuable new criterion for higher criticism.

While, then, this book is very far from being (as the publishers claim on the 'jacket') a 'new adventure in the field of historical theology,' it is a most interesting study of one aspect of Old Testament history, and, when allowance is made for a number of weaknesses and errors due to the author's isolation, it will be found to have made a real contribution to our appreciation of the Bible.

FROM SARGON TO EZRA.

The retirement of Professor A. C. Welch, D.D., from the Chair of Hebrew and Old Testament Studies in New College, Edinburgh, removes one of our leading scholars from the ranks of active teachers. Yet Dr. Welch's mind is as keen as ever, his spirit as fresh, and his pen as ready; we may still hope for many years of original and challenging work from him.

His latest book, *Post-Exilic Judaism* (Blackwood; 7s. 6d. net), comprising the Baird Lecture for 1934, deals with the problems raised by the Books of Chronicles, Ezra, and Nehemiah, together with some reference to the post-exilic prophets, and is, therefore, a very welcome continuation of the work which Dr. Welch has already published on the later monarchical age. It is as stimulating and as striking as any of the author's earlier writings, and, whether it convinces us or not, it must compel us all to review our opinions on the history of fifth-century Israel.

We may mention in the first place one or two interesting critical views, on which the historical reconstruction in some measure depends. The unity of Chronicles, Ezra, and Nehemiah is vigorously contested; one of the leading objections is that whereas the Chronicler accepts the Deuteronomic identification of Priest and Levite, in Ezra the priesthood is limited as in the Priestly Code. Chronicles goes back practically to the age of Darius I. Still earlier is the tenth chapter of Nehemiah, which is the pact made by the Jews still surviving in Jerusalem after the catastrophe of 586 B.C. It continued to be the constitutional basis of Jewish society and worship till the time of Ezra. Further, the sources of the Books of Ezra and Nehemiah are discussed in a fresh and illuminating manner.

In the reconstruction of history, Dr. Welch deals at length with the alleged grounds for the Samaritan schism, with the history of the altar and of the priesthood. His general conclusions on this last point resemble those which have been normally accepted—the recognition of the whole family of Aaron was a compromise between the theory of Deuteronomy and that of Ezekiel. We have, finally, a discussion of the actual work of Ezra, who is reduced to a comparatively small part in the drama of Jewish development.

As usually happens when we are presented with a novel set of theories, we feel that there are places where the reasoning is not really valid. Professor Welch does not claim infallibility, but all who know his work will agree that he has a flair for the detection of weak points in any 'regnant hypothesis.' There are one or two further questions that we should like to ask him—not that they would necessarily invalidate his theories. How, for instance, does he account for the complete gap in the archæological series during the sixth century B.C.? It does seem as though civic life in southern Palestine ceased altogether after the Fall of Jerusalem. Other questions will constantly arise in the readers' minds. Dr. Welch's critical comments, however, will probably appeal to most of us as sound; whether his positive reconstruction is equally satisfactory can be determined only with the lapse of time.

BRADLEY AND BOSANQUET.

Students of the movement of Idealistic philosophy in Britain will be grateful to Professor J. H. Muirhead for editing the letters collected in the recent volume, *Bernard Bosanquet and his Friends* (Allen & Unwin; 12s. 6d. net). These letters illustrate the sources and the development of Bosanquet's philosophical opinions. They are mostly from Bosanquet's own pen, but many of them are letters written to Bosanquet; and among his friends and correspondents are such well-known writers as R. L. Nettleship, A. Pringle-Pattison, Clement Webb, S. Alexander, James Ward, R. F. A. Hoernlé, and F. H. Bradley. Indeed, the conception of this work arose from the question, once asked of Dr. Muirhead, whether it is possible to fix the time when Bosanquet definitely accepted Bradley's metaphysical doctrines.

Dr. Muirhead has arranged the correspondence under the engaging rubrics of Philosophy as Logic, The New Horizon, 'Then a Work on Metaphysic,' The War as Touchstone of Idealist Philosophy, The Younger Men, Italian Idealism at Close Quarters. He has supplied much useful and interesting matter in introduction to or supplement

of the individual letters, and a valuable index of Proper Names and Subjects.

Bosanquet's determination to devote his last years to putting himself in touch with the ideas of the younger men receives interesting illustration in this volume. The 'extremes' he had particularly in view, as we knew from his last complete work, were the contemporary neo-realism which had its chief home in America, and the contemporary neo-idealism which was represented chiefly by the school of Croce and Gentile in Italy. No letters have come to light from the neo-realist writers, but much of his correspondence with the neo-idealists has survived, and is here published, as putting the issue between his form of Idealism and theirs in a fuller and clearer way than do any of his books. His Italian correspondents were chiefly Signor Vivante, author of a work on the Principles of Ethics, and Professor Carlini, author of 'The Life of the Spirit,' a work which was generally recognized as summing up the teaching of Italian idealism.

BOOKS ON THE BIBLE.

Two notable books on the Bible have appeared, each in its own way different from the other, but both excellently fulfilling their aims. One is *The Story of the Bible Retold from Genesis to Revelation*, in the light of modern knowledge, by Mr. Walter Russell Bowie (R.T.S.; 12s. 6d. net). The writer has set himself to write the story that is contained in the Bible 'from the perspective of the best we know to-day about its various books and their relationships' without sacrificing the religious reverence which the Bible has always inspired. The author quotes freely from the text, now from the Authorized Version, sometimes from the Revised, and occasionally from Moffatt, but for the most part he tells the story in his own words, incorporating in his narrative unostentatiously the results of modern research. An admirable example of the sanity and skill with which he deals with his subject is furnished in the Introduction, in which he puts the newer (or at least the truer) view of the Bible quite clearly, but in such a way as to give little offence even to the most orthodox.

The difficult task which was entrusted to the author has, it seems to us, been admirably discharged. The book has been handsomely turned out, the print is clear and well-spaced, and the text is illustrated by many beautiful paintings by Mr. Harold Copping. It ought to be added that the language in which the author writes is simple enough to be understood by children.

The other book is *A Golden Treasury of the Bible (and Apocrypha)*, selected and edited by Mr. Mortimer Rowe, B.A., with the assistance of the Rev. H. McLachlan, D.D., and Miss Dorothy Tarrant, M.A., Ph.D. (Lindsey Press; 7s. 6d. net). This volume contains an extensive selection of passages from the Bible and the Apocrypha, arranged in historical order, not in the traditional order. Amos, for example, is first among the prophets, then Hosea and 1 Isaiah; Obadiah is followed by 2 Isaiah (chs. 40–55), and Zechariah by 3 Isaiah (chs. 56–66). Joel is near the end, and Jonah is last. Job is divided clearly into cycles of debate. Proverbs is arranged under subjects. The First Book of the Maccabees is included, as well as 1 and 2 Esdras. In the Wisdom Literature we have almost all of Ecclesiasticus, a great deal of the Wisdom of Solomon, and a chapter of Tobit. Readings from the Synoptic Gospels are so arranged as to give a consecutive story of the life and teachings of Jesus. The Authorized Version is employed in most of the historical narrative of the Old Testament, but in the Prophets and Wisdom full use has been made of the results of modern scholarship. One of the most useful features of the book is the short introductory paragraphs of explanation before each book. These are very well done, and make the reading more interesting and intelligible. It only remains to say that the print is excellent and the book a pleasure to hold and to read.

One had almost forgotten about Krishnamurti, that pathetic figure, hailed in his youth by excited devotees as the new and long-expected prophet who was to make all the religions obsolete and out of date, by some as a reincarnation of the Lord Christ Himself, and whose booklets—interesting enough in their way—came as so huge and pitiful an anticlimax.

One knew, of course, that Conferences are held by the faithful, and that the teaching they receive is indeterminate and changeful. But when George Bernard Shaw, with his passion for drawing attention to himself at any cost, even by the rather obvious trick of saying the opposite of the obvious, announced that Krishnamurti 'is a religious teacher of the greatest distinction who is listened to with profit and assent by members of all churches and sects,' that seemed to foreshadow the end. Yet here we have *Krishnamurti and the World Crisis*

(Allen & Unwin ; 7s. 6d. net), wherein Lilly Heber, Ph.D., an enthusiastic disciple, in a superheated and unbalanced book, seems to assume we are all talking of little else than his beloved leader, and looking to him as the one hope in the difficulties of the day. Krishnamurti's main tenet is that all our tangled problems can be traced back to that insistent 'I.' In that, of course, there is nothing new. Masses of spiritual teachers have told us of the 'devil's pronouns, I, me, mine,' and of 'the master idol' of all idols. Nor is the tenet that that 'I' is really an illusion an original contribution—witness Buddha, for example, or if not Buddha himself as some assert, then the Buddhist theologians who drew up the Pali Canon.

That Krishnamurti lays his hand upon the real and central problem, who will deny? That he says things of moral value and importance is indisputable. But to any one acquainted with the philosophers of his own land, his is thin, superficial, platitudinous stuff; while those who know the great religious teachers will find themselves here in a barren land, where pretentiousness and an immense self-confidence cannot conceal the echoing vacancy.

Apparently some find help and sustenance in these dry pastures. Well, 'God fulfils himself in many ways.' And for spiritual beginners, soundhearted and gallant, yet beginners, this may do—for a time. But that they should presume to think this is the final teaching, and the most and best within man's reach argues them blind indeed! Still, it takes all sorts to make a world. In music some like Beethoven, and some a tinkling jazz. In the deep matters of the soul some vote for Christ, and some for Krishnamurti.

David Hume has come to be regarded as the stock example of the complete sceptic. In popular presentations of his philosophy the mind is pictured as nothing more than a succession of impressions with no thread connecting them together. The refutation of this theory seems all too easy. In fact, it is self-annihilating. But its obvious incredibility may well suggest the question whether a thinker so acute as Hume, and a Scotsman at that, could have really been so simple-minded as he is made to appear, and whether he could not himself have seen the objections which are so patent to his critics. In *Hume's Theory of the Understanding* (Allen & Unwin ; 7s. 6d. net), Mr. Ralph W. Church, D.Phil., sets out to show that Hume is far from being the complete sceptic, but is definitely constructive in his epistemological theories. He subjects Hume's own words to a careful and detailed examination and elucidates their meaning very admirably. The result is a solid piece of philosophical writing which should prove most helpful to the student who desires within reasonable compass a reliable guide to Hume's philosophy.

In a readable and suggestive little book entitled *The Best World Possible* (Allen & Unwin ; 4s. 6d. net), the Rev. A. Day, a minister in the Congregational Church, discusses the perennial problem of the existence and meaning of evil. He deals with the difficulties involved in life—growth, progress, character, and spirit ; and, in a second part, with the difficult concepts of reality, revelation, validity, and hope. As the preface modestly warns us, it is a popular treatment, not a philosophical discussion. All the same, it will prove helpful to the class of reader that the author has in view.

Vico is an outstanding figure in the history of Italian and indeed European thought, but not very much has been written concerning the thinker and his work in English. That deficiency has impelled Mr. H. P. Adams, M.A., Lecturer in History in Birmingham, to give us *The Life and Writings of Giambattista Vico* (Allen & Unwin ; 8s. 6d. net). Mr. Adams has devoted several years to the study of Vico's works and to the writings of the numerous modern Italian scholars who have expounded, explained, or criticised Vico. Our readers will not be unfamiliar with Flint's monograph on Vico. With the resources available to him, Flint did useful work. But Mr. Adams has had access to material denied to Flint, and has risen to the height of his better opportunity.

This Far Country, by Mr. Harold B. Shepheard, M.A. (Allenson ; 2s. 6d. net), is a commentary on the story of the Prodigal. But it is not developed upon ordinary lines. This world is the far country, and we are all lost in it, and yet very near the Father's House, if we would only turn back to it, and what waits us there. It is a bonnily written little book with something winsome in it, something, also, that is real. But, at times, it seems a trifle superficial, and, here and there, unscriptural. 'Some one will ask what right have I, who am no theologian, to speak so. I have no right, if these were my own thoughts. But I am recalling things which Jesus said.' Not always.

Under the title *The Silent Voice* (Bell ; 5s. net), we have a new edition of two works published under the same title in 1916 and later. The authorship

is not given, but it may be said that the author is a woman of strong spiritual and mystical propensities. The book consists of 'teachings' or spiritual communications, as may be gathered from the following quotations: 'The first teachings that came to the recipient were from one who called himself the "Teacher." They were quite unexpected and continued for about a year, coming at irregular intervals, and many of them were concerned with private matters.' 'The identity of the Teacher has not been revealed, but it is evident that he was preparing the way for the Master, who has been teaching at intervals ever since. He speaks to the inward mind of the recipient during prayer, and she hears the words in much the same way as a melody may be heard inwardly in the head, and writes them down immediately afterwards.' Perhaps it should be added that the 'Master' is Christ Himself.

The Reformation and Reunion, by the Rev. C. Sydney Carter, D.D. (Church Book Room; 3s. 6d. net), is one of the most valuable studies which we have had the pleasure of reading for some time. It is a very careful and scholarly investigation of the relationships of the Anglican Church to the other Reformed Churches for about a century after the Reformation. It proves that some things which the Anglo-Catholic has repeated so often and so dogmatically that he not only believes them himself, but has well-nigh persuaded others to accept their truth, have no historical justification at all. It shows how close and friendly were the contacts of even 'high' Anglican churchmen with the leaders of the Reformed Continental Communions, and how essentially all the Reformed Churches were at one in repudiating and condemning many things which the modern Anglo-Catholic maintains not only to be necessary items in the Catholic faith and practice, but to have been always regarded as such by the true leaders of the Church of England. The whole argument is fully documented. The price of this excellent book is so low that we trust it will find the dissemination its merits deserve. It should be in the hands of all ministers, theological students, and many laymen.

The Rev. W. Wilson Cash, the General Secretary of the Church Missionary Society, whose books on missionary subjects are so well known and so deservedly popular, has written a little book on *Helps to the Study of Colossians* (C.M.S.; 1s. net). It consists of thirty short Bible readings on the Epistle. The writer modestly calls them 'notes and jottings,' but they are written with great freshness and insight and should prove most helpful to the devotional reader. For freshness take the opening sentences of the Introduction. 'In what is now the very heart of Turkey, near the railway line running from Constantinople to Aleppo, there are the ruins of three ancient cities, Colossæ, Laodicea, and Hierapolis, and all three are mentioned by St. Paul in this Epistle. The site of Laodicea is close to the station of Conjeli on the Anatolian railway. The ruins of Hierapolis are about six miles to the north, and Colossæ is a few miles eastward.'

The Rev. R. J. Smithson, B.Th., Ph.D., writes on *The Anabaptists: Their Contribution to our Protestant Heritage* (James Clarke; 5s. net). It is far from an easy subject. The most diverse 'sectaries' were wont to be slumped together under the common name Anabaptist, though they had little in common but the name. Dr. Smithson has brought to his task real scholarship and unwearied patience. He makes clear, or at least much clearer, what the Anabaptists stood for; and shows how they had very remote predecessors and have very modern successors. The book is well written and will meet a real need.

The Quest for Happiness, by the Rev. Canon C. H. K. Boughton, B.D. (Hodder & Stoughton; 2s. 6d. net), is a very excellent exposition of the Parable of the Prodigal Son. It is commended in a foreword by the Bishop of Leicester, and it is worthy of commendation. Its teaching is sound and its method of presentation is at once simple and impressive. The writer has gathered his illustrations from many fields and he uses them to good purpose. The book makes most interesting and wholesome reading.

The Ingersoll Lecture for 1934—*Indian Conceptions of Immortality*, by Walter Eugene Clark, Professor of Sanskrit in Harvard University (Milford; 4s. 6d. net)—may not be one of the bigger of that most mixed series, but it has an interesting theme, handled with shrewdness and knowledge and lucidity, but by a mind that, with all its learning, seems curiously detached and aloof where, normally, religious people feel in their bones that vast and all-important issues are at stake. Professor Clark, for his part, merely smiles and shrugs his shoulders, reminding one not a little of that good soul Sir Thomas Browne, sitting among the daisies, immersed in a book in the sunshine, while the liberties of England were being won or lost in a pitched battle in the next field. 'So far

as I can discover from observation on myself,' he says, with a touch of proud superiority, 'the concept of immortality plays little part in my thought, and has had no appreciable influence on the formation of my character or on my conduct.' Well, some of the Old Testament saints were in a like case, so far as that goes. And one remembers George Adam Smith's enthusiastic eulogy on the disinterestedness of their religion upon that account. 'Whether the concept is absolutely true or false is a matter of indifference to me. Personally, I am inclined to the view that its truth or falsity lies beyond the range of normal intellectual experience and reasoning. But I am interested in the part which it has played psychologically in the development of human civilization.' In such detached, not to say airy, words does he approach these tremendous problems. One gathers that when the Indian mind clashes with the Hebrew, instinctively his own tends to fall in behind the former. The importance of the individual in Christianity is much overstressed, he feels. 'In this regard the study of Indian thought is almost as sobering as the study of modern astronomy.' The usual Christian criticisms of the doctrine of Karma seem to him blunt and childish; the Christian faith itself appears to him to be degenerating into a mere system of social ethics; it is in India one can study the essentially religious creed really in being; while even the persistent Indian refusal to put an essentially moral God over against a principle of sin, to run the distinction between right and wrong right up and into ultimate principles, appears—though this is not so certain—to appeal to him. Upon the whole this is a rather flimsy thing. Professor Clark is not strong in the religious sense, and so it is rather amateurishly he talks upon religious matters which, in their essence, lie outside his ken.

Oxford is fortunate in its new Reader in Chinese Religion and Philosophy. Mr. E. R. Hughes, M.A., has published his Inaugural Lecture—*Oxford and the Comparative Study of Chinese Philosophy and Religion* (Milford; 2s. net). It leaves the comfortable impression of one entirely at home in those wide and enticing fields so closely barred to most of us by linguistic difficulties, and of a mind modest, as only the real scholars are, and prepossessingly sane and balanced and sure-footed. This is only a pamphlet, yet it makes us wait with expectancy for what should follow. And even its few pages cut at the roots of vigorous misconceptions that have stood too long. One thanks the author, and wishes him well.

The Sikhs are a great people. And they owe much to their religion and to its first Guru and prophet. Unfortunately, it has not been easy for the ordinary man to get at his teaching, which is, of course, accessible—but for the most part only in large and learned tomes. And so there is a real place for *Thus Spoke Guru Nanak*, a little selection of the master's central thinking upon God, Death, Sin, Salvation, Holiness, Judgment, Destiny, and the like, compiled by Sir Jogendra Singh (Milford; 3s. net). Nanak deserves his sure place in the Indian Pantheon. There is that in his doctrine which arrests and touches and goes deep.

We have received two reprints from volume xx. of the 'Proceedings of the British Academy.' The first is a sketch of *Lewis Richard Farnell*, by Mr. R. R. Marett (Milford; 1s. net). It is done with great good taste and feeling. To Farnell's friends it will be a most welcome memento of a worthy and lovable personality, while to the public generally it will give some idea of the life and work and varied interests of a typical classical scholar and teacher of Oxford.

The second is a lecture on *The Quality of Life*, by Sir W. Mitchell, K.C.M.G. (Milford; 2s. net). Of this we can only say that it is about the foggiest piece of writing we have encountered for a long time. There was a time when students got lost in a maze of unintelligible words in their search for the secret of Hegel. But scientists and philosophic writers of to-day have for the most part cultivated so admirable a lucidity that we have grown impatient of obscurity. What the argument of this lecture is we do not profess to know. We can only give, as a sample, the conclusion and leave the reader to make the best of it. 'Consciousness can see itself as if the source of all values and a creating spring that keeps them fresh, but the values have to be in objects, and the objects to be real. The criterion from youth and age tells as well all the day, for always consciousness does best, and even likes itself best, when it is devoted and absorbed. The rest can follow.'

Church Union: A Fallacy, by Nalhalcam (is it an anagram?), and published by Messrs. Stockwell at 2s. 6d. net, is an attempt to show that Church Unions have not been successful but productive rather of harm. It suggests not union but federation. It confuses between union and uniformity, and is not only here and there misinformed, but here and there self-contradictory.

The gulf between scholarship and the child's mind has become a commonplace with educationists, but it looks as though the Chaplain of Marlborough had succeeded in throwing a bridge across it. In his latest book, *The Roots of Religion and the Old Testament* (S.C.M.; 2s. 6d. net), the Rev. C. H. S. Matthews, M.A., has given us a wholly admirable introduction to Old Testament studies. His language is very simple and straightforward, and his illustrations clear and to the point. The earlier chapters deal with Comparative Religion, and give thus a setting for Judaism which is too often ignored. The history of the religion of Israel itself is sketched with real effectiveness. Mr. Matthews' presentation of the Prophets is that of the nineteenth century rather than that of the twentieth, but he may be wise in following this course. Newer views should be well tested before being introduced into a popular book, especially when that book is intended for children. One or two improvements appear to be possible. There is one serious misprint on p. 104 (xlv for lv), and the diagram on p. 57 would be much more apposite about p. 107. The presentation of Jonah, too, would have gained by reference to the derivation of the name 'Nineveh' (=Fish-house). But these are very small points, and do not detract from the value of an interesting and useful book.

From the T.M. Press, Pallavaram, comes the first number of a new bi-monthly designed to bring before men's minds the worth and splendour of the ancient Tamil civilization and literature. The title chosen for it—*The Ocean of Wisdom* (4s. 6d. a volume)—does not err upon the side of modesty; nor does the wisdom claimed show strongly in the matter of binding, or of the practical editing of the magazine. Three articles, apparently to be continued, break off—two in the middle of a sentence, and one half-way through a word! None the less, one wishes the new venture well. One article claims that transmigration was originally a Tamil discovery; and an interesting point is that, whereas we are frequently told that the cultured modern Indian no longer takes the idea of being reborn in animal form very seriously, it is so taken here, and recent instances given in detail of such cases—for one, a boy who became a cow, and the cow a girl, who remembered all three lives, and described details, all of which, it is alleged, could be, and were, corroborated. Another paper is upon the Tamil poets. As is well known, the Tamil Hymns are said to stand next to the Christian ones for spirituality and beauty. But here we are told of poets who take rank with Shelley and with Milton. But no proofs, as yet, are given. One rather fears for this new venture. But it springs from an honourable patriotism and a pride in a great past.

What is Christianity?

By the Reverend G. J. Inglis, M.A., Warden of Stephenson Hall, University of Sheffield.

Christianity is something easy to recognize but difficult to define. It may present itself in practice as an institution, as an inspired book, as a moral code, as a system of thought, or as a form of mystical devotion. It is, in fact, all these things, for it is a synthesis of many elements, and the problem is to decide which element is fundamental. What is the essence of Christianity? What is that without which Christianity would not be what it is? In considering this question, we may leave out of account the definitions of Christianity formulated by its opponents, and we shall confine ourselves to the answers which have been given by three thinkers of the present century: Harnack, Loisy, and Inge.

I. Harnack.—When we repeat our question, 'What is Christianity?' our minds turn at once to the famous book on that subject, the work of Adolf von Harnack. During the winter term of the academic year 1899–1900, Harnack delivered a course of lectures at Berlin University, lectures afterwards published under this title.[1] His book embodies his answer to the question; and it is the answer of liberal Protestantism. Harnack asks: What is Christianity? and he seeks to answer this question by asking a previous question: What was Christianity? He goes back to the earliest days of Christianity and finds his answer there.

His answer is that Christianity is the gospel, and this gospel is contained in the teaching of Jesus.

[1] *What is Christianity?* Translated into English by Thomas Bailey Saunders, London, 1901.