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Literature.

RELIGION IN THE VICTORIAN ERA.

A NOTABLE addition to the 'Lutterworth Library' appears with the publication of *Religion in the Victorian Era* (Lutterworth Press; 15s. net), by the Rev. L. E. Elliott-Binns, D.D. The author is well practised in historical writing, and has succeeded in giving us a balanced account of his subject. The scope of the treatment is indicated by such chapter headings as the Oxford Movement, Religion and Science, Religion and History, Social Problems, the Cambridge School, Worship, the Ministry, Reunion and Federation. A valuable feature of the work is the space given to secular events, not only in England but in Europe, during the Victorian Era. Politics, education, literature, and social changes all come within the author's purview; and his treatment of these and other subjects is determined by the conviction that a country's history, or religion, cannot be studied in isolation. So he has kept in mind not only the contemporary life of the nation, but, in addition, the shifting background of the general European world.

As a sample of his expositions, take the reference to the study of Comparative Religion in the Victorian Era. Indeed, in the period under review the science of Comparative Religion took its rise. It was really one manifestation of that general interest in origins which was characteristic of the period; and it was stimulated by the provision of a mass of new material by archæologists, and anthropologists, and missionaries. Yet an early missionary writer was reproved by his society on the ground that he was sent to South India 'to destroy the gods and not to write about them.'

Before the Victorian Era there had undoubtedly been some interest in Comparative Religion. But the study probably had its real beginning when, on May 8th, 1840, Thomas Carlyle gave his lecture on Mahomet, afterwards printed in 'Heroes and Hero Worship.' It was something new, as Dr. Elliott-Binns remarks, to have a sympathetic account of the founder of a religion which was a dangerous rival to Christianity. Mention should also be made of F. D. Maurice's lectures on 'The Religions of the World' (1846), in which Christ was represented as fulfilling the desires expressed in other faiths. But it was Max Müller who laid the foundations of the science in this country. His work was based on the study of Sanscrit and of the religions of the Far East; and it was followed up by W. Robertson Smith, who showed the close connexion between the Semitic religions and the religion of the Old Testament. At this point one misses references to the work of E. B. Tylor and J. G. Frazer, though these deal chiefly with early religion.

One result of the study of Comparative Religion was the realization that religion itself was universally diffused, and that it originated in the earliest times. The fact impressed Herbert Spencer with a conviction of the truth of religion; others saw in religion only a compound of fear and magic. But Aristotle's principle that the end explains the beginnings can surely be applied here. Another result was the realization that heathen religions could not be accounted for as debased survivals of the primitive revelation or as the inventions of priests; and Augustine's teaching that the virtues of the pagans were but 'splendid vices' had to be abandoned. Which led to a whole series of disquieting questions as to the place and status of the Christian religion.

A GREEK PAPYRUS READER.

Ever since the gradual publication of the Oxyrhynchus, Tebtunis, and Hibeh papyri, it has been well known that we have here a treasure-house for the life and customs of Egypt in the later Ptolemaic and the Roman periods and for the illustration of New Testament Greek. It is especially with the latter in view that Professors Edgar J. Goodspeed and E. C. Colwell of Chicago University have edited *A Greek Papyrus Reader* (Cambridge University Press; 7s. net), for, as they write in their preface, some acquaintance with such documents must now be recognized as an indispensable part of a thorough training for New Testament work. The *Reader* has for its frontispiece the photo of a 'Termination of Partnership, A.D. 143,' a good example of a readable popular hand of the period, though perhaps some of our readers who have made good work with the literary hands of the Chester Beatty papyri will be a bit disappointed with the legibility. The book contains eighty-two documents, an admirable selection, comprising, besides some Christian speci-

mens and various receipts, petitions, charms, and private letters, such special items as a Notification of the Accession of Nero, a Census Return, an example of 'Unwritten' or 'Trial' Marriage, Problems in Geometry with Diagrams, Reward for Runaway Slaves, Oath of a Fisherman's Union, Contract with an Orchestra. Each selection has a short introduction, and there is a vocabulary at the end of the book. 'It is our experience that the best results in translation are achieved by the use of texts unaccompanied by English translations, but provided with a concise vocabulary.' If the latter had contained references in the case of the principal words to the places where they occur it would have made the book handier.

There are only five Christian documents—but this is probably over rather than under a fair proportion in the selection—and they contain two amulets and three letters, two of these latter commendations of Church membership, and one personal. The first amulet of the fourth-fifth century A.D. consists of the opening words of the Four Gospels—in the order of Matthew, John, Mark, Luke, with the usual text except in the case of Mark (*καθὼς εἶπεν Ἡσαίας ὁ προφήτης [ἀρχὴ τοῦ εὐα]γγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ* in this order! and with *υἱοῦ Ἀβραάμ* added, as in Matthew), of Ps 90, of the Lord's Prayer (*τὸ ὄνομα σοῦ*), and the Gloria in full. The second is a more elaborate charm by which Joannia hopes to get rid of a hateful spirit, and to be preserved from fevers and chills. St. John is naturally her favourite saint: she uses the first three verses of the Gospel, and there is a rare invocation of Christ as *ὁ Θεὸς τῆς προβατικῆς κολυμβήθρας ἐξελοῦ τὴν δούλην σοῦ.* At the close of the charm a list of saints whose *πρεσβεῖαι* are invoked is headed by *τῆς δεσποίνης ἡμῶν τῆς θεοτόκου καὶ τῶν ἐνδόξων ἀρχαγγέλων καὶ ἁγίου καὶ ἐνδόξου ἀποστόλου καὶ εὐαγγελιστοῦ καὶ θεολόγου Ἰωάννου.* Both the letters of commendation begin with *χαῖρε ἐν κυρίῳ*, and close with *ἐρρῶσθαι σε εὔχομαι ἐν κυρίῳ.* Cf. and contr. Ph 3^1 4^4, Ac 15^{29}. The personal letter is a touching little human as well as Christian document; it is from a boy, away from home among strangers, to his mother asking specially for her prayers in his loneliness: it begins with the familiar formula *πρὸ μὲν πάντων εὔχομαί σε ὑγιαίνειν*, adding *παρὰ τῷ κυρίῳ Θεῷ*, and goes on presently *οἶδας γὰρ ὅτι οὐδένα ἔχω σὺν ἐμοί, οὐκ ἀδελφήν, οὐκ ἀδελφόν, οὐκ οἰκεῖον, οὐδένα ἄλλον εἰ μὴ μόνον τὸν Θεόν.* He reminds one of the story of the tiny chap who was afraid to be left alone in the dark: 'I know, mummy, God is here all the same, but I want some one with a face.'

Even a brief survey of the vocabulary discovers some fifty words and more which would illustrate more or less prominent New Testament ones and enrich or modify their usual rendering. Here are a few: *ἄδολος, ἄμφοδον, ἀπάτωρ* (='father unknown,' *N.B.* how in He 7^3 the writer adds *ἀμήτωρ*, 'protecting the former from its common implication'), *ἀπογραφή, αὐταρκής, ἐπιβάλλω, εὔλαβῶς, καταντάω, μονογενής, παρακούειν, προκοπή, προσκαρτερεῖν, φῶς* (=fire; cf. Mk 14^{54}), *χορηγεῖν, χρηματίζειν.* A letter from a slave girl to her master, who has fallen ill during absence from home, offers two more in one sentence: *ἠγωνίασα, κύριε, οὐ μετρίως, ἵνα ἀκούσω ὅτι ἐνώθρευσας.* Moulton and Milligan give several instances of *νωθρεύω* in the sense of sickness, and cite Boisacq for its kinship with *νόσος.* Dullness and slackness (He 5^{11} 6^{12}) may be symptoms of a sick state of body or soul, and one thinks of Bishop Paget's famous sermon on the disease of *accidie.* The outstanding thought in *ἀγωνία*, as an emotion, seems always to be that of *fear.* The first instance in Liddell and Scott from Demosthenes couples it with *φόβος*, and Field, in 'Otium Norvicense,' commenting on Lk 22^{43}, argues the same from its use and associations in the LXX, and the papyri again and again confirm. All along the Eastern Diatessaron has evidently so understood it, and rendered quite plainly, 'when (or as) he feared, he prayed the more earnestly'; and this is a recurring note in Ephrem's Commentary (*e.g.* Moesinger, p. 234), ut esuriit, et sitivit et defatigatus est . . . ita et timuit. Haec passus est ut hominibus in terra difficile fieret dicere, 'Sine passione et labore culpae nostrae ab eo expatiatae sunt.'

THE REVIVAL OF PASCAL.

Pascal's 'Pensées' still hold the attention of many readers, if for nothing else than their human and poetic grandeur. By virtue of this quality alone, apart from many other attractions, they still maintain their position in the religious and intellectual world, both in France and in other countries. In *The Revival of Pascal* (Milford; 12s. 6d. net) we have a study of his relation to modern French thought, by the late Miss Dorothy Margaret

Eastwood, B.A.(Oxon.). In the Preface, Professor Gustave Rudler states that 'no writer can be understood save by one who thinks and feels like him.' In other words, religious thinkers deal best with religion, and rationalists with rationalism. Hence it is that Miss Eastwood (who died two years ago at the age of thirty) was able to produce such an interesting and thoughtful volume, for she seems to have had all the gifts demanded by her subject, such as strong philosophic sense, delicate religious feeling, and tender human sympathy. The word *Revival* in the title is well chosen, as since the end of last century the rise of Pascal's influence in France has been almost miraculous. The volume is not exactly or exclusively a study of his influence, but it seeks rather to describe how, by coming into contact with modern French thought, his 'Pensées' have experienced a kind of resurrection, and have become a living force in the consciousness of France. From being regarded merely as a literary masterpiece, or as a curious product of the intellect, or the record of an intensely vivid personality, they are now extolled for their supreme actuality. There are eleven chapters, packed with most interesting thought, in Miss Eastwood's volume, including such important subjects as 'Poincaré's Criticism of Science,' 'Bergson's Vindication of Personality,' 'The Intuitionist Movement,' 'Moral Pragmatism and Pascal's Wager,' 'The New Apologetic represented by Father Laberthonnière,' and 'The Modern Attitude towards Pascal's Jansenism.' It is not generally known, nor does the gifted authoress mention, what led Pascal to commence his 'Pensées.' On March 24th, 1656, an event occurred which made a profound impression on his mind: his niece, Margaret Périer, appeared to be cured of an eye trouble through having it touched by a 'thorn from the crown of Jesus.' This 'miracle,' as it was called, Pascal regarded as the hand of God confirming him in his faith, and he thereupon conceived the idea of writing a work in which he would overthrow the freethinkers and prove the truth of the Christian religion. We commend Miss Eastwood's critical yet friendly study to ministers, teachers, and all Christian apologists and philosophers. There can be no question as to its distinction or outstanding merit.

PAULINE STUDIES.

Many readers of this journal will recall the excellent expository studies which the Rev. R. Martin Pope, M.A., B.D., has contributed from time to time to its pages, and some will be familiar with his little book, *Studies in the Language of St. Paul*, which appeared some years ago and is now out of print. A new volume under the same title has now been published by the Epworth Press (3s. 6d. net), which includes the former collection and other studies of a like kind which have never been published before in book form. Mr. Pope's method is to take a Pauline passage or phrase, to examine it carefully from the linguistic point of view, and then to elucidate the thought in an expository manner, illustrating it by the aid of historical allusions and by admirably selected extracts from the poets and other literary writers. The result is an exceedingly choice and suggestive series of studies, which reveal the advantages to be derived from a close study of the original and which are sure to set the mind of a preacher working in a creative manner. In all there are nineteen studies, each introduced by a felicitous title. We confidently recommend this volume to all lovers of the Scriptures, and to preachers and teachers in particular. Its beautiful phrasing, deep insight, ripe scholarship, and spiritual power will render it a cherished possession as both a devotional and as an expository aid of the highest value.

VITAL PREACHING.

The Warrack Lectures on Preaching for 1936, which were delivered by Dr. Sidney M. Berry, Secretary of the Congregational Union of England and Wales, have been published under the arresting title of *Vital Preaching* (Independent Press; 3s. 6d. net). Dr. Berry has arranged his Lectures in a group of five in which successively he treats the Preacher, the Sermon, the Study, the Congregation, and the Sanctuary. In all that he has to say there is a note of challenge and a strong sense of the high calling to which a preacher's vocation belongs. He does not hesitate to warn young students to be open-eyed to the difficult conditions which prevail in the modern world. More preachers, he believes, have been wrecked upon the shoals of self-pity than upon the more obvious rocks of moral failure. Sermons, he says, were meant to die in order that they might live in the lives of those who have been moved by their truth. In these Lectures there is a welcome insistence upon the value of doctrinal preaching. 'Contemporary Christianity is crying out for education, a body of thought which will deliver the pulpit from subjectivism, and give to all its teaching a great objective background.' Dr. Berry is also a believer in a certain amount of expository preaching, and in seeking in the open

air to arrest the attention of those who display a marked reluctance to enter churches. He is insistent in his warnings against the use of loose statements, of an overplus of moral indignation, and of the use of sarcasm in the pulpit. He is the sworn foe of the 'clerical voice,' and would have talkie films made of sermons, so that preachers might see and hear themselves preach. Withal, these counsels are accompanied with kindly exhortations and informing confessions drawn from the day-book of Dr. Berry's experience. Few better books could be placed in the hands of students and young preachers than this slender volume, which ought to make for a higher standard of preaching in days to come.

HISTORY OF EARLY IRAN.

It is only within recent years that excavations have been made in Iran (an immense plateau of which Elam forms a part), and even these have been few in number and confined mostly to the tell of Susa (Biblical Shushan). As a result, historians of this important country, which forms the connecting link between Far East and Near East, have been considerably hampered in their understanding of the ancient Elamite empire there, as well as of its origin and chronology. It is to the credit of Mr. George G. Cameron, Instructor in Oriental Languages in the University of Chicago, that he has been able to produce a *History of Early Iran* (Cambridge University Press; 13s. 6d. net), from the dawn of its activity to the rise of Cyrus the Persian. Other histories of the Iranian plateau usually begin with Cyrus and conclude with Alexander the Great, but in this volume we are furnished with the earliest facts of Elamite and Iranian history, so far as known at present. The author has utilized for his purpose not only the Persian records, but all necessary Babylonian and Assyrian sources, and has been considerably assisted by Professor Olmstead's unpublished notes and manuscripts, as well as by this Oriental scholar's discussions, criticisms, and suggestions. No doubt, until archæological investigation of Iran has further advanced, and the ruined city-mounds which dot the country have been explored, much of the history of this immense tract must remain buried. The author, however, has described comprehensively and intelligibly what can already be gathered of Iranian history before Cyrus attained the mastery. As Elam cannot be neglected by any serious student of the ancient Near East, the volume should prove a necessary and useful addition to the rather imperfect histories already in existence. Not all scholars, it may be said, will agree with the Babylonian chronology adopted. Thus, Hammurabi's accession is placed in 1947 B.C., which seems unusually low as compared with the Fotheringham-Langdon date of 2067, or even Shoch's and Thureau-Dangin's 1994.

In these days it is perhaps not easy for many of us to let our interests fare east of Geneva, but the Far East has still power to engage at least our curiosity. What of China, is a question and a problem which bulks large whenever our tired brains attempt to form some judgments on the world-situation. That events of profound and immeasurable importance have been transpiring in that vast region we are all aware. That a veritable ferment in that land of ancient immobility has been produced by the impact of the West we have been told often enough. As to the future of China and the part she may yet come to play in the world we entertain feelings now of high hope, now of fear. The ferment is still proceeding and no man can predict with any certainty what loveliness or what monstrosity may eventuate. Amid our perplexity we welcome *The New Culture in China* (Allen & Unwin; 7s. 6d. net). It is written by Professor Lancelot Forster, who holds the Chair of Education in Hong-Kong University, and an Introduction has been contributed by Sir Michael E. Sadler. Professor Forster has had exceptional opportunity to observe what is happening in China, and he is endowed with the qualities which make his observations valuable. The scope of the work will be best illustrated by simple quotation of some of the chapter-headings. They include the New Culture in China, the Revival of Confucianism, Confucianism and the Western System, the Mass Education Movement, the Stress of Life in China, the Japanese Threat. Every chapter is illuminative. The author makes no pretence at ability to predict the course of events, but with all his caution he gives on the whole an impression of hopefulness. It is a book which we can thoroughly recommend.

A perfectly charming book has been translated from the Hungarian language in which it was written—*A Banker meets Jesus*, by Roland von Hegedues, translated by M. L. Christlieb (Allen & Unwin; 2s. 6d. net). The contents are wider than the title. It is true Jesus is the centre of the book. The banker always comes back to Him, and always with words of intense devotion. Jesus is to him

the centre of the universe. All this is deeply impressive. But if the centre is Jesus, the circle is an extensive one. All sorts of themes come into view. The book is a series of brief studies, largely autobiographical, on whatever is before the writer's mind—books, musicians, Gospel stories, politics, theology. He talks in an unconventional way about it all. There is a fascinating chapter on Beethoven, whom he considers the greatest man after Jesus, and on how Beethoven's music helped him to believe in the doctrine of the Trinity. His reflections on the Johannine literature, on Matthew ('a financier like myself'), on Emil Ludwig's biographies of great men, on scientific advances, are endlessly interesting. In short, here is a religious book about Jesus which any one who loves R.L.S. or Montaigne will find absorbing.

In *The Greek Language in its Evolution* (Allen & Unwin; 7s. 6d. net) Professor Anatol F. Semenov has essayed a very desirable and important undertaking in seeking to provide, within small compass, a detailed account of the evolution of the Greek language from Homer down to the present day. In Part I. he surveys the forms which Greek has assumed in the course of time, in Ancient Greek and its dialects, in the Κοινή, in Vulgar Greek, and in Modern Greek and its dialects; and in Part II. he seeks to supply an historical account of the developments of Greek Syntax. The book is well arranged and contains much useful and valuable information, but, unfortunately, its value is seriously diminished by the perfunctory and inaccurate use which is made of the Greek of the New Testament writings. Non-existent passages are mentioned, and it is quietly, but incorrectly, assumed that Matthew contains more Semitisms than Luke. In this respect the book is a silent warning to New Testament scholars how greatly a small but competent manual on the syntax of the New Testament is needed.

Professor Harold J. Laski has given us another very readable book in *The Rise of European Liberalism* (Allen & Unwin; 7s. 6d. net). It is replete with suggestion, eloquent in diction, and obviously sincere in conviction. It gives in compact form a great mass of information not easily acquirable by the average political thinker. Yet it has faults. It abounds in allusions which few will understand. The title is scarcely borne out by the contents, for the book deals almost exclusively with Britain and France, ignoring such an important field as Spain. Further, there are still many Liberals left in the country, though their representatives in Parliament are few, and we are certain that they will differ sharply from Professor Laski in his views of the origin of Liberalism and his view that it was doomed from its cradle. Without embarking on a political discussion, for which our columns have no place, we simply say that we do not believe that it was the ethic of private property that constituted the origin and the continuous motive of Liberalism.

The complaint is often made, not without reason, that Karl Barth's dialectic is so abrupt and enigmatic as to be barely intelligible to the general reader. For any one who wishes to make a first acquaintance with his teaching we can cordially recommend *God in Action* (T. & T. Clark; 4s. net), which seems as clear and admirable as anything Barth has written. The book contains five lectures given on various occasions, but forming a distinct sequence. The subjects are Revelation, the Church, Theology, the Ministry of the Word, and the Christian as Witness. The Divine Word constitutes the Church, and is the subject of Theology. It is regulative of all Christian thought and preaching, and to it the Christian is called to bear witness. In an appendix of considerable length a report is given of a discussion which followed the last of the lectures. It is the most interesting chapter in the book, for Barth is evidently at his best in answering questions, and he makes his points with great clearness and force. Referring to the religious situation in Germany, he utters an impressive warning to the English-speaking churches, part of which may be quoted. 'My dear friends from England and America, I am from Germany. There we have reached the end of the road at whose beginning you are standing. . . . For what we have experienced in Germany during these latter days—this remarkable apostacy of the Church to nationalism, and I am sure that every one of you is horrified and says in his heart, I thank Thee, God, that I am not a German Christian! I assure you it will be the end of your road, too. It has its beginning with "Christian *life*" and ends in paganism. For, you once admit, "Not only God, but I also," and if your heart is with the latter—and, friends, that's where you have it!—there is no stopping it. Let me assure you there are many sincere and very lovely people among the German Christians. But it did not save them from falling a prey to this error. Let me warn you now. If you make a start with "God *and* ——" you are opening the door to every demon.'

A Gospel You Can Believe, by the Rev. Edward Beal (James Clarke; 3s. 6d. net), contains over a dozen short sermons or 'disjointed essays,' as the writer calls them. In an appreciative foreword Dr. John McConnachie speaks of them as 'cathartic and bracing, like a wind from the heights.' They are certainly breezy and are expressed in such language as may the more easily catch the ear of the man in the street. One could have wished that the writer had come to closer grips with some of the great problems he handles. But the essays are excellent in their variety and interest, while they are enlivened throughout by a number of capital illustrations.

A New Pulpit Manual (James Clarke; 2s. 6d. net) has been prepared by the Rev. James Burns, M.A., whose previous Pulpit Manual had a wide circulation. The present Manual contains 'forms of prayer for use in the conduct of public worship, suggestive summaries, orders of service for celebration of the sacraments, church festivals, and all other public occasions.' The quality of such a Manual is not to be gauged by a reading, but to be tested in actual practice. It may be confidently said, however, that a very high standard of thought and expression is maintained throughout. The language is chaste and reverent without being too archaic, and very wisely it is based in large measure on the language of Scripture. The section devoted to special services is particularly full and varied. The Manual should prove of great value to ministers who desire to enrich the devotional part of their service.

Professor J. A. Robertson, D.D., whose 'Spiritual Pilgrimage of Jesus' first made his name widely known, and who has followed it with several suggestive and scholarly books on the Gospel narratives, has turned his attention to a subject which suits his poetical pen admirably in *Studies for a Portrait of Jesus* (James Clarke; 2s. 6d. net). Dr. Robertson thinks that in many of the famous portraits of Jesus we miss the more commanding spiritual qualities which are suggested by the material in the Gospels. He has put aside all preconceptions, and allowed himself to be led by the suggestions he finds in the words of the Evangelists. It is impossible, however, for the Professor to discard that poetic imagination which has lent such charm to many of his other studies, and it is not wanting in these new impressions. But one thing the reader will everywhere feel as he reads is that the author has stood before the majestic figure of Jesus, and looked at it with reverent and loving eyes. The result is that in these chapters we are allowed to share some of the treasure he has found. In six chapters he has studied the Gospel references to the Presence (*i.e.* the Personality), the Face, the Eyes, the Feet and Hands, the Body, and the Voice of Jesus. The 'studies' are all delightfully fresh. They are often deeply moving and impressive, because in this book we listen to one who has gained a new vision of the Lord, who has beheld His glory, full of grace and truth.

Joseph Rutherford is an example of a man whose natural gifts were so great that his early lack of education could not conceal them. His opportunity came when he was called at the age of thirty-seven into the ministry of the Primitive Methodist Church. The manner of man he was may be seen from the fact that his name was proposed for the Principalship of Hartley. He published nothing during his lifetime, but his friends have now collected a number of his sermons —the volume is issued by the Epworth Press with the title *Key Words* (3s. 6d. net). The studies are all on texts from Romans, the Epistle which appealed to him in a special way as containing Paul's great argument for natural Christianity. Conversion, to Rutherford, was man's turning round to live after the law of his own being. We have quoted part of one of the sermons in 'The Christian Year' this month. We hope it will draw attention to the volume.

The Rev. Max Warren, Vicar of Holy Trinity, Cambridge, has published a study of contemporary evangelism under the title *Interpreters* (Highway Press; 2s. 6d. net). The book is divided into three parts: The Word Spoken, The Word made Flesh, The Fellowship of the Word. Roughly corresponding to these three divisions is the threefold object of the book: first, to indicate the meaning of evangelism; secondly, to illustrate the inbreaking of God into human life all the world over; thirdly, to consider some of the principles underlying evangelistic work. The second object really dominates, and in prosecuting it Mr. Warren has culled a large number of illustrations from Christian experience at home and abroad. His book should be of great interest to those who are engaged in missionary and evangelistic work.

The price of liberty is eternal vigilance, and it is well that among Protestants there should be a

sufficient number on the watch-tower against Romanism. All interested keenly in this vigilance may be advised to study Professor C. J. Cadoux's latest book—*Roman Catholicism and Freedom* (Independent Press; 5s. net), and Protestants who are placidly content to live and let live may be counselled to read it too. The thesis is simply that Rome has never explicitly renounced persecuting principles and that her nineteenth-century record shows that it is lack of power, not change of policy, that has restricted her persecuting practice. Dr. Cadoux on the whole gives a satisfying answer to the counter-charge that Protestants themselves adopted persecuting principles; and his argument as to facts is, as we should expect, fully documented. Of course, here and there one may find something on the other side; for instance, Dr. Cadoux justifiably poking fun at the Roman Index omits an equally entertaining section on Protestant denunciation of books; but we can recommend the work as a sober, learned, and largely convincing piece of polemical writing.

When a writer declares that 'the construction of the Revelation is simple' we know what to expect—a dogmatic interpretation of times and half-times, signs and seasons, which can satisfy none but the mind which conceived it. *The Unveiled Future*, by Mr. L. M. Dorman (Marshall, Morgan & Scott; 3s. 6d. net), is a book of this type. It deals in brief outline with the visions of the Apocalypse and mingles strange fancies with much that is Christian in spirit. The seven churches are the seven ages of the Church. When the saints are suddenly withdrawn from the earth, as many of them will doubtless hold responsible positions on railways and in factories, there will be a prodigious smashing of machinery with disasters that surpass imagination. In the final conflagration in Palestine the petrol pipe to Haifa will burst and add fuel to the flame. The Jordan valley will be elevated till the river flows into the Red Sea. The Suez Canal will be abolished, but a canal from the Jordan to the Mediterranean will make Jerusalem a great seaport. *Sed haec hactenus.*

Concerning Himself, by Mr. J. T. Mawson (Marshall, Morgan & Scott; 2s. 6d. net), is a book written in the full assurance of faith. It deals throughout with our Lord Jesus Christ, His miraculous birth, His deity, sinlessness, death, resurrection, and exaltation. It is based upon an unquestioning dependence on the Scriptures as infallible. The writer does not seem able to enter sympathetically into the difficulties which beset other minds, and his arguments will hardly carry conviction to those that are in doubt. Nevertheless, many will find here a rich vein of Christian teaching, and all must respect the fervour and earnestness with which it is set forth.

Consciousness in Neo-Realism (Milford; 9s. net), by Mr. Binayendranath Ray, M.A., Ph.D.(Dacca), Lecturer in Philosophy, Dacca University, is a study approved for the Ph.D. degree of the University of Dacca by a Board of Examiners consisting of Professors S. Alexander, G. Dawes Hicks, and W. De Burgh. Professor S. Alexander's is one of the chief names associated with the movement of Neo-Realism in philosophy. Other prominent names are those of Bertrand Russell in this country and E. B. Holt and R. B. Perry in America. The scope of this study is restricted to a review and criticism of the contributions of Neo-Realism towards the solution of the problem of consciousness in its ontological and epistemological aspects.

The author first endeavours to show that the American new realist is unable, with his theory of external relations and his method of analysis, to deduce consciousness from a few simple and indefinable 'neutral' entities. Such deduction, it is held, utterly neglects the element of time as a real and determining feature of our concrete experience. Then he turns to Alexander, Russell, and C. D. Broad, but fails also to find in them a satisfactory deduction of consciousness from simpler forms of being.

Passing to the epistemology of neo-realism, the author considers the question of the nature of consciousness. He holds that the American neo-realists obliterate the distinction between the subjective and the objective, thus identifying themselves with the behaviourists, according to whom the mind is purely objective and its subjectivity or inwardness is only a fiction. The British realists dissociate themselves from this view and allow some room for subjectivity. Consciousness is within the responsive organism, and not in the objective environment.

Next are considered the merits of the neo-realistic theory of consciousness, and suggestions are then made towards the formulation of a theory of consciousness assimilating all that is of permanent value in the neo-realistic doctrine. The merits are set forth as (1) the establishment of a monism of primordial stuff as against ontological dualism, (2) the repudiation of the conception of mental substance, and (3) rejection of epistemo-

logical dualism, advocated by the theory, of which Locke was a great champion, traditionally known as representationism.

There is a good deal of repetition in the book, but it appears to be an able and competent piece of work.

In the last few years there have been many books of prayers issued. There must have been dozens, with prayers selected and prayers original. But there has been none, we venture to affirm, better than *A Diary of Private Prayer*, by Professsor John Baillie, D.D., D.Litt., S.T.D., of the Chair of Divinity in Edinburgh University (Milford ; 3s. 6d. net). We draw attention to the collection because it is the flower of a remarkable spiritual insight. The prayers are original, and they have evidently issued from a searching self-examination and a deep and moving spiritual desire. Each day has its two devotions, one for morning and one for evening. And we can hardly conceive it possible that these prayers should be used without profound ethical and spiritual results. This is a choice book —choice in its simplicity, in its felicitous language, and in its spirituality.

'I believe the main thing is . . . to bring out the glory of peace, its immense difficulty, its call for self-abnegation,' writes Viscount Cecil in a Foreword to *Youth and Peace*, by Mr. T. G. Dunning, M.A., Ph.D. (National Sunday School Union ; 2s. net). He thinks that peace has suffered from the unwise insistence by pacifists on the dangers and hardships of war. For these are the very things that attract generous youth. And the main purpose of this book is to insist on the glory of peace, its immense difficulty, its call to self-abnegation. Youth should be shown the challenge to heroic efforts in the perils of our time. The author is not a pacifist, but all through the book there is a passion for peace, and he believes that if youth is properly appealed to it will say, in the words of one of its representatives, 'Tell us the price of peace, and we will pay it.'

The present Dean of St. Paul's is editing a series which is sufficiently described as 'The New Library of Devotion.' It starts with a volume by the well-known preacher, the Rev. R. J. Campbell, D.D., who is now Chancellor of Chichester Cathedral, entitled *The Peace of God* (Nisbet ; 2s. 6d. net). Anything Dr. Campbell writes will command attention. We all remember the freshness and originality of his early works. And on this theme he contrives to be interesting. His attitude to life and to ordinary folk is (or has become) a trifle pessimistic. Many people would demur to a quoted pronouncement such as this, 'Judged by the standard of misery the present time must be the most unhappy moment in the history of the human race.' The aim of the book, however, is edification, and this is achieved in chapters on our need of peace, the nature of peace, the path to peace, helps to peace, hindrances to peace, loss and recovery of peace, and abiding peace. Many devout souls will be helped and comforted by the writer's wise words.

Dean Selwyn of Winchester has written an instructive and inspiring book, *Thoughts on Worship and Prayer* (S.P.C.K. ; 3s. 6d. net). Dr. Selwyn was editor of 'Essays Catholic and Critical,' so we know where he stands in the world of theology. His High-Church attitude appears often in this book, notably in his dealing with the question of prayers to the Virgin and the Saints. But it is never a hindrance to the enjoyment of the reader or to his profit. All aspects of worship are considered—communal and individual, public and private—and everywhere we find inspiration and instruction. The chapters are headed, 'Theology and Christian Worship' (the dogmatic foundation), 'The Art of Public Worship' (worship informal, formal but not sacramental, formal and sacramental), and 'Private Prayer.' There is a robust intelligence in these discussions, as well as a devout spirit, which are very appealing.

The Gospel of Fulfilment (S.P.C.K. ; 5s. net) is a thoughtful and reverent study of the Fourth Gospel, by the Rev. Robert A. Henderson, M.A., late Vicar of Heckmondwike, Yorkshire. The standpoint is conservative and little attention is given to critical questions, the writer's aim being to set forth what he believes to be the Apostolic Evangelist's meaning and message. An appreciative Preface is contributed by the Archbishop of York.

The Rev. C. S. Phillips, D.D., author of 'The Church in France, 1789–1848 : A Study in Revival,' continues his history of religion in France with *The Church in France, 1848–1907* (S.P.C.K. ; 12s. 6d. net). It is a very interesting treatment of very dramatic events. The literary style is crisp, the research has been exhaustive, and every important statement is fully documented. The Roman Church in France within the period under review

experienced various vicissitudes. We have first the strange story of ultramontanism and how it changed its significance from a liberalizing to an enslaving movement. The Church in France was felt by many earnest men to be unworthily in bondage to the State. Ultramontanism in its inception was designed to surmount that Erastianism. The Church, it was believed, might best vindicate her liberties as against the State by putting herself under the closer supervision of the Roman Curia. But speedily that acknowledgment of dependence on Rome turned to a loss of freedom of an at least equally distressing kind. Roman supremacy meant the loss of real power of the bishops and the disappearance of the Gallican liberties for which the Church in France had contended for many centuries. It involved the vanishing of all Gallican usages in the liturgy. Strict conformity to Rome in all things was the price paid.

Then we have the story of the Modernistic movement in which men like Loisy played a distinguished part, and the story of its suppression. Lastly, there is the story of the rise of anti-clericalism and the process by which the Concordat of Napoleon's time was abolished and the religious Orders expelled.

It is, as has been said, a dramatic story, and Dr. Phillips has told it not only well but instructively.

The latest additions to the 'Religion and Life' books published by the Student Christian Movement Press at 1s. net are *Art and Religion*, by the late Canon Percy Dearmer, D.D.; *The Divine Initiative*, by Professor H. R. Mackintosh, D.D.; and *Psychology's Defence of the Faith*, by Mr. David Yellowlees, M.B., Ch.B. This is a valuable series containing, as it now does, reprints of so many important works, and we have pleasure in drawing attention to it again.

The Hope of Immortality, by the Very Rev. W. R. Matthews, K.C.V.O., D.D. (S.C.M.; 2s. 6d. net), contains three lectures given over the wireless, together with an additional chapter, in which some of the questions which were called forth by the lectures are dealt with. That the subject is of living interest is evidenced by the fact that letters were received from nineteen hundred correspondents. The Dean's method in treating the subject is first to discuss the idea of immortality, then to review the various arguments which have been advanced by ancient and modern thinkers, and finally to state the Christian hope based on the resurrection of Jesus Christ. It is somewhat curious that while acknowledging that the Christian hope is based on the Resurrection and that the New Testament expresses it in terms of resurrection, the lecturer should speak of it throughout in terms of immortality. The whole exposition is clear and simple and free from technicalities. It is likely to prove most stimulating and helpful, and will be widely read.

Psychology and Religion in Early Childhood, by Mr. J. W. D. Smith, M.A., Ed.B. (S.C.M.; 2s. 6d. net), is a book by a competent educationist who is entirely in sympathy with the religious standpoint. It is therefore a book not to be neglected, even by those who find themselves in disagreement with his somewhat revolutionary position. Briefly, Mr. Smith's conclusion is that the religious education of young children should be indirect rather than explicit and positive. By this he means that children should be helped to an attitude to life, an attitude of courage and security, and not by direct religious *teaching*. Positive religious teaching may even be, in certain circumstances, a snare and a hindrance to spiritual growth. 'Definite religious teaching and training has very much less religious value than is commonly supposed. . . . Young children are not ready for teaching about God, because as yet they have not learned to look beyond their parents as the source and explanation of all things. . . . In such circumstances it is unsound educationally and spiritually unwise to press the thought of God upon [their] attention.' And, most startling of all, 'whatever religious ideas may be given to the young child it is best at this stage not to attempt to link them with conduct.'

Many people, with as much experience as Mr. Smith, and as good an outfit, will disagree with the thesis of this book. But, all the same, it should be read and considered. Mr. Smith is making a real contribution in his positive contention when he stresses the value of the training, through home, example, suggestion, that gives the kind of courage and independence that are so vital to happiness and peace.

The view that man first appeared on the earth as the result of a Divine creation was very generally held until Charles Darwin published his epoch-making books, 'The Origin of Species' (1859) and 'The Descent of Man' (1871), which affected the trend of thought in biology and other sciences, and indeed changed the whole intellectual outlook

of the world. In *Man: A Special Creation*, by Mr. Douglas Dewar (Thynne; 3s. 6d. net), we have a statement of some of the facts opposed to Darwinian evolution or the 'man-from-ape theory.' As there is hardly an instance of a present-day scientist known to be opposed to the doctrine of transformism in some shape, the author has set himself a very difficult task. After laying stress on man's uniqueness and his special place in Nature, he deals with the various arguments adduced in support of man's animal descent, regarding these as flimsy and untenable. Common sense, he states, inclines us to accept the theory of special creation, which he holds is vouched for by anatomical, psychological, and palæontological facts, as well as by the testimony of the Bible. The doctrine of evolution has led us to think of the world in which we live and of the history of man in terms of a long and gradual development rather than as originating through a special Divine act. We have come to look upon evolution as the method by which the Creator has brought into existence the many and varied forms of life. In other words, He has worked through modal rather than causal processes. Readers of this little volume may not be persuaded to the contrary, and may still regard evolution as solving the problem of man's origin in a way that can help religious belief, and as in no sense atheistic, materialistic, or anti-Biblical. All will agree, however, as to the excellence of the volume, the great importance of the subject, the clear presentation of the matter, and the interesting and varied amount of scientific evidence produced.

A brightly written but very unwise book has been produced by the Rev. Father Superior J. S. M. Ward, entitled *The Psychic Powers of Christ* (Williams & Norgate; 5s. net). Theologians, he holds, must welcome what help psychic science can give, and what he regards as the proved phenomena of materialization, dematerialization, and levitation enable us to understand how Jesus could pass through hostile crowds, walk on the sea, be transfigured, emerge from the tomb through the stone, and now appear and again disappear after the Resurrection. Father Ward does not realize that such scientific explanation of the miracles so far from confirming faith, makes belief in the incidents easy at the expense of making faith in the Divinity of Christ unnecessary, Jesus being no more than a super-yogi. But worse; he holds that the very foundation of our faith in the Divine Sonship of Jesus lies in Lk 1^{35}; Jesus is Son of God basally because He had no human father. It is in keeping that Father Ward should give the erroneous translation of the verse as it is in A.V., and be quite oblivious that 'Son of God' is a phrase with a prehistory. Worse still, he uses the materialization theory to explain the perpetual virginity of Mary; the fœtus was materialized outside the body of the Blessed Virgin. He does not see that if that were so, Jesus was not really born of a woman as the New Testament declares. No; it will not do.

The Teacher and the Old Testament.

By the Reverend F. J. Rae, D.D., Director of Religious Instruction, Aberdeen Training Centre for Teachers.

A question that inevitably suggests itself at the outset is: Why teach the Old Testament at all? It is confessedly the imperfect stage of revelation. It is full of stories that have a questionable ethical value. We have the perfect stage of revelation in the New Testament. We have Christ's own example and teaching. What values can the Old Testament have for religious or ethical education that are not infinitely richer and greater in the Gospels? The German educational authorities are reported to have banned the Old Testament because it is a purely Jewish book. And it is. It is the literature of a people who lived before Christ was heard of. In answer to these doubts, there are four perfectly sound propositions that can be stated. I have not space to develop them. (1) The Old Testament has a very high religious value for its own sake. There could be no tales more perfectly embodying the ideal of simple and natural fellowship with God than the stories of Genesis. The Psalms and the high parts of the Prophets contain the loftiest expression of the religious spirit to be