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robbed of whatever interest attaches to these "gorgeous visions" (contained, by the way, in twelve lines), as your correspondent is good enough to suggest, if only some attention may be given to whatever of truth there may be in the remaining pages.

I heartily agree with "An Englishman in India" that "many a long year" will pass, probably more easily reckoned by generations, before England's work in India will be complete. And if that be so, perhaps it may be deemed premature to think or speak of it now. Certainly if the thought raises such indignation in the mind of *one* Englishman in India, and adds in the slightest measure to his difficulties already overwhelming, it had far best be left unspoken. But the meanwhile presents so many problems of practical and pressing interest, that I believe your readers would have welcomed more gratefully from your correspondent some further criticism of the remaining nine-tenths of the article, which doubtless he is fully qualified to give.

STUART H. CLARK.



Notices of Books.

THE REASON OF LIFE. By W. P. Du Bose, M.A., S.T.D. *Longmans*.
Price 5s. net.

Dr. Du Bose has given us some hard reading, and the plain man is sometimes constrained to rub his eyes and wonder where he is. We found the four or five chapters which follow the introductory one packed with difficult thoughts and needing the closest application on the reader's part. In the next half-dozen chapters we met with much more that appealed, and it seems to be here that the main theme of the book is worked out and "the reason of life" discovered. Christianity is seen to be a life, a life of Christ, a life like Christ's, a life of Christ in us. There is no "other life" save as a sequel to this, and our desire should be, not to go to Heaven, but rather to bring Heaven to us. Love is the fulfilling of all law, and is the "seminal principle" of life. By bringing Christianity into the common life we make Heaven out of earth, and in this happy service every individual member of the Church should be engaged, co-operating with God. A quotation from p. 118 is a fair summary of much of this central portion of the book: "The truth we are trying to carry along with us is, that life or salvation is not away from the natural to the spiritual, but through and by the natural into the spiritual. We are not to love God instead of our neighbour, or heaven instead of earth, but to love God in our neighbour, and make heaven out of earth. If we have not loved the visible, how shall we love the invisible?"

There are further seven chapters which again need careful following. We have such familiar doctrines as those of Imputed Holiness and Justification by Faith "properly and scientifically" demonstrated. The rival claims of the teachers of Divine Immanence and Divine Transcendence are tested and harmonized. God is both, just as Christ was seen to be both "Encosmic and Incarnate" in the early part of the book. Should we speak

of Christ's Deity or of His Divinity? Is He man reaching Godward, or God reaching manward? "My answer is that he is both" (p. 254). "The conclusion of the matter is, that if Jesus Christ is not God to me, there is no God for me at all; God outside of Him is an inference." A supplementary chapter deals with the modern attempt to distinguish St. Paul's theology and Christ's ethics. It is shown that no real difference exists. "The chief seeming differences between Jesus and St. Paul are not differences at all, but only harmonies too deep for shallow experiences."

The book all through, is stiff reading; it is, in turn, startling, instructing, dazzling, confusing, comforting, stimulating. The result of a fearless investigation, in the course of which most of the fundamental positions of the Christian Faith are brought under review, is that the orthodox position is maintained and confirmed. Old-fashioned evangelical truths find themselves scientifically and philosophically stated, and, somewhat to their surprise after such unusual handling, endorsed. But the main message of the book is that "we are here, not to conform or correspond with the world as it is, but to be perpetually reforming and making a new world out of it."

W. HEATON RENSHAW.

CHRISTIAN EPIGRAPHY. By Canon Orazio Marucchi. *Cambridge University Press*. Price 7s. 6d.

This dumpy little volume puts into short compass a mass of information on this subject, which has been, up to the present, practically inaccessible to English readers, and will prove serviceable to the student of Christian origins. The inscriptions are carefully classified, and, so far, are easy of reference; and the material provided for the discussion of doctrinal development and of the organization of the Church is of great interest. At the same time, it must be said that the book is deficient in several directions. In the first place (and this the author himself notes in the preface) the bulk of the material is drawn from the Roman cemeteries; a hasty examination has revealed about half-a-dozen inscriptions from Africa, two from Asia Minor and one or two from Gaul. Apart from the *stele* of Abercius, Professor Sir W. Ramsay's discoveries in Phrygia—amongst which are some late second-century inscriptions of singular interest—are completely ignored as are the researches of Père Delattre at Carthage. Further, it would have added considerably to the value of the book if a chapter had been inserted dealing with inscriptions throwing light on the New Testament. For instance, there seems to be no reference either to the Amplatus inscription of the cemetery of Domitilla, or to the Tryphæna and Tryphosa marble of that of Priscilla; and sundry inscriptions, like the 'lapis Tiburtinus' (which exists in the Lateran Museum), the *συναγωγῆς Ἐβραίων* from Corinth, the Sergius Paulus inscription from Karavastasi (*Soli*), in Cyprus, and others, which are not easily accessible, might well have been included. Still more serious is the absence of an index, which will add considerably to the labour involved in using the volume. But most serious of all the deficiencies of the book is the absence, in the vast majority of cases, of any indication of the approximate date of the inscriptions cited. Cavaliere Marucchi expresses a hope that this volume will be of value in the illustration of lectures; but the lecturer on the doctrine or organization of the Church will find it hard to

illustrate his points, when he is unable to say whether the inscription which he adduces, say, in support of the practice of the Invocation of Saints, is of the second or the seventh century! That the vast majority of these inscriptions cannot be *accurately* dated goes without saying, but in most cases either the type of lettering or the particular provenance of an inscription gives some clue to the expert as to the period from which it comes, and of this no hint is given. It is much to be hoped that a second edition will soon be issued in which the learned author, who could, better than any man living, make good the last defect, will give this most necessary additional information.

M. LINTON SMITH.

BIBLE STUDIES IN OUTLINE. By G. A. Gollock. London: *Longmans, Green and Co.* Price 1s. net; cloth, 1s. 6d. net.

STUDIES IN THE GOSPEL OF ST. JOHN. By Annie H. Small. *Student Christian Movement.* Price, cloth, 2s. 6d. net; paper, 1s. 6d. net.

Two ladies write studies on the Fourth Gospel. Both volumes are excellent, but there is a difference. Miss Gollock provides the reader with much more material, and makes him do the work for himself; Miss Small does it for him. In Miss Gollock's case both she and the reader have to study; in Miss Small's, she has studied, and the reader enjoys. We are very thankful for both books, and are certainly not going to indulge in comparisons. For study circles and individual Bible students—*i.e.*, for all real Christians—the two books come as a real help. We simply make a suggestion: For the circle or for the individual who is working through Miss Gollock's book it would be a real help if the work were done with Miss Small's book ready at hand. All good wishes for a prosperous and useful career to both books, each excellent alone, but better together.

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