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It will be admitted that we have here a striking parallel to our evangelical gloss: so we must examine the passage a little closer. The writer is quoting from the second chapter of the First Book of Maccabees. That is certain; but it is also clear that in that case we have a fragment of the earliest Syriac text of Maccabees that is known to us. It is an earlier text than the printed Vulgate Syriac, and somewhat earlier than the great Milan text of the sixth century: the latter runs as follows:

'And he saw the blasphemies that were done in Judah and Jerusalem, and he said: Woe to me! why has it befallen me to look upon the misery of my people, and upon the ruin of the holy city? and they sat there, while it was delivered into the hand of the enemies and into the hand of the aliens . . . and behold! our sanctuary and our beauty and our glory is devastated.'

We have, then, in the *Martyrdom of Simeon bar Sabba'e*, an extract from a very early Syriac text of 1 Mac., and this extract supplies us with so many coincidences with what we have in the gloss on Luke, that we may conclude the latter to be dependent on the former. Here is the 'Woe' in its archaic form, and here the references to the devastation of Jerusalem. Here also is the clue to the references in Ephrem and in Marutha to the seeing what was being done or to be done to the Holy City and the Holy Place. The glossator has drawn upon this passage in the Maccabees, and has expanded it by a reference to the sins of the people, 'Woe to us for our sins!'

The next thing that is clear is that the gloss cannot have come from the Greek text of 1 Mac. It is the Syriac text that is being quoted in the *Martyrdom*, and it is with this Syriac text that the authors quoted show coincidence. The Greek text begins οἴμοι, ἵνα τί τοῦτο ἐγενήθην, which will not furnish the requisite matter either to the *Peter Gospel* or to the *Diatessaron*.

It will also be regarded as fairly certain that, in spite of the antiquity of its attestation, the gloss can hardly be allowed as a part of the primitive text. The evidence that we have brought forward shows that it was imported into the *Diatessaron* from a Syriac text. It seems probable, also, that the *Gospel of Peter* is—as Swete suggested, under the influence of the *Diatessaron*, and that the St. Germain MS. is in the same condemnation. We now apply to all the Biblical texts that are involved in the inquiry the rule that 'when the cause of a variant is known, the variant itself disappears.' We began our inquiry with an historical sequence of related texts that had come to light, beginning with the reading of the Cureton text. It has, however, come out in the course of that inquiry, that the involved reading of the *Diatessaron* must have been a good deal longer than that in the Old Syriac Gospel. There was more of Maccabees in it. The play which Ephrem makes over the 'seeing' the destruction of Jerusalem, takes us back to the passage in Maccabees, which in the existing Greek speaks of 'seeing the devastations of my people and the devastation of the holy city.' It is interesting to note that Ephrem keeps up the play on this for paragraph after paragraph. 'The city was to see its own ruin. But in future the Jews would not be able to see it.' In fact they are now prohibited from seeing it: or they 'could only see it widowed and destroyed.' The recurrences show that, as we pointed out, Ephrem's *Diatessaron* had more in it (from the Maccabees) than the old Syriac can now show.

Enough has now been said by way of clearing the text of the NT (or at least its critical apparatus) of one more encumbrance. In this direction every simplification is a distinct gain. It is also an advantage to know that the text of the First Book of Maccabees was probably extant in Syriac at a very early period.

Literature.

THE CENTURY BIBLE.

Professor A. C. Bradley once remarked that the period during which an English Dictionary is authoritative is about ten years. The late Principal Adeney apparently estimated the duration of the validity of a Commentary on the Gospels at twenty years. At least that is about the time that has elapsed since the Gospels were first published in *The Century Bible*, and we now have a new edition, to which we accord a hearty welcome.

The Century Bible, revised edition: *Matthew*, ed.

by Professor G. H. Box, M.A., D.D.; *Mark*, by Professor J. Vernon Bartlet, M.A., D.D.; *Luke*, by the late Principal W. F. Adeney, M.A., D.D.; *John*, by the Very Rev. J. A. McClymont, C.B.E., D.D. (Jack; 3s. 6d. net per volume).

One commendable change is the omission of the 1611 version. It may with safety be assumed that the so-called 'authorized' version is in the hands of all who are sufficiently interested in the Gospels to read a commentary on them. This omission brings the new commentaries into line with the Old Testament volumes in the same series, and leaves valuable space available for new material.

Another innovation is the insertion in the margin of the Synoptic Gospels of symbols indicative of the source from which each section is believed to be derived. This change has also the precedent of the historical books of the Old Testament in the Century Bible. The experiment was perhaps worth making, though the difficulties that beset it are well known to the editors.

The edition of *Matthew*, edited by Professor Box, is a new book edited by a fine and reverent scholar. It is a worthy opening volume of the revised New Testament section of this important series. The editor allows a large place to 'miracle,' but treats each narrative on its merits. When he favours conservative views, as on the whole he tends to do, it is because they commend themselves to the mature judgment of one who knows what is to be said on the other side. Thus he accepts the Virgin Birth, but is doubtful about Jesus walking on the sea, and suspects that the story of Peter walking on the sea is a kind of Christian midrash. Like Professor Bartlet he has his quarrel with Mr. Montefiore.

Professor J. Vernon Bartlet's volume on *Mark* is also for all practical purposes a new book. Even where he follows Principal Salmond's earlier commentary most closely, he never simply reproduces it; everywhere there is careful emendation. Like Professor Box he has spared no pains to make his readers acquainted with the present position of New Testament scholarship on his subject. He writes with knowledge, reverence, and just the proper degree of disregard for the supposed susceptibilities of his readers. He takes us into his confidence, and when he finds himself unable to accept the Gospel narratives as they stand, tries to explain how the facts clothed themselves in their present form. We believe that Professor Vernon Bartlet has rightly judged the state of mind of a large section of the reading public, who are no longer content with pious reflexions even on the sacred narrative, but want to know the how and the why. The insight, the scholarship, the patient industry, and the independent judgment revealed in this volume make it a real addition to our literature on Mark.

Luke is edited, as in the earlier edition, by Principal Adeney, who was the General Editor of the series. In the Introduction, the sections on Composition and on Date have been rewritten. The earlier commentary, apart from some corrections, seems to have been generally retained. Principal Adeney belonged to the conservative section of those who adopt critical methods, and frequently contented himself with expounding the text of a passage which to others would suggest difficult problems. His point of view is indicated in the first of two new appendices, that on the Virgin Birth. He gives a fine and just summary of the arguments on both sides, a summary which furnishes no dogmatic conclusion. He acknowledges that apart from the Infancy narratives in Matthew and Luke the Virgin Birth is never mentioned in the New Testament. It is nowhere used as a proof of the Divinity of Jesus or as an explanation of His sinlessness. Therefore, says Principal Adeney, the burden of proof lies with those who suggest that vv.[34. 35] of Lk 1 are an interpolation. This is at least clever.

The *Fourth Gospel* is edited, as in the earlier edition, by Dr. McClymont. There is much new material in the Introduction, but the commentary seems to follow the earlier commentary very closely. On the whole he accepts the authorship of John the Apostle, while allowing for the possibilities of later revision, and leaving open the question how far the writer's individuality has influenced his reproduction of the words and actions of the Master.

THE CLOISTERERS OF THE MIDDLE AGES.

'If history,' says Mr. C. G. Coulton on p. 185 of vol. i. of *Five Centuries of Religion* (Cambridge University Press; 30s. net), 'is to have any real value for the world, it must strive to get down to those realities in which all readers are interested; for the old religious problems, amid

all changes of name and circumstance, are eternally with us.' For the period with which this volume deals, whose sub-title is 'St. Bernard, his Predecessors and Successors, 1000–1200 A.D.,' Mr. Coulton 'gets down to those realities' with conspicuous success and with a superabundance of detail which he commands with complete mastery and enables his readers to estimate with ease, as his quotations from mediæval sources, which are often lengthy, are practically always translated.

His aim, he tells us, is 'to describe, however summarily, the life and work of those myriads of nameless cloisterers who were so naturally dominant in the Middle Ages, and by whose own choice it has come about, if indeed man is in any sense master of his own and others' fate, that their successors count for so little in the world around us.' In a book adorned with many beautiful illustrations he deals in a truly fascinating way with the life and belief of the monks and of the Middle Ages generally, elaborately discussing topics of such commanding interest as The Rise of Monasticism, Hell and Purgatory, The Mass, The Mother of God, The Gospel of Mary, A Novice's Soul, The Eternal Feminine, etc. Like a true historian he seeks to offer a faithful picture, neither all light nor all shadow; but what he says of the age of Benedict and Gregory, that 'much of current Christianity was merely paganism veneered,' was true more or less of the whole period. Indeed, the same thing could be said with some justice of 'much of the current Christianity' of to-day.

The sections dealing with Mary are of peculiar interest. True, there were some who 'neglected or depreciated or even doubted' her transcendent glories, but in the main she held a place of incomparable esteem and devotion, and 'played a greater part than any Greek or Roman goddess ever played.' For practical purposes her protection was more important than Christ's own, and her cult did something to humanize a creed which, 'in the hands of formal theologians and dialecticians, had grown too inhuman.'

Another very interesting section is the discussion of The Mass, a discussion on which Mr. Coulton confesses that he enters with reluctance, as it is difficult to do complete justice to a doctrine on which Catholic and Protestant hold such passionately divergent opinions. Mr. Belloc, we are reminded, took Mr. Wells to task for his omission of the Eucharist in his sketch of European history; but Mr. Coulton very properly points out that 'Mr. Belloc would have been less pleased with Mr. Wells if the latter, instead of ignoring the Mass, had described it precisely as he conceived it.'

Two things this book does for the student of Monachism. It presents innumerable facts drawn from the most varied and, to most men, inaccessible sources; and it removes popular misconceptions. One of these is that the Middle Ages were wholly given over to credulity: in point of fact, however, we learn that there was not a little healthy scepticism. Many priests, *e.g.*, did not believe in Transubstantiation: that doctrine, though definitely consecrated by the scholastic theology of the twelfth century, was definitely combated as late as A.D. 1050. There were free-thinkers at the University of Paris who maintained that St. Augustine was no more inspired than Ovid.

Again, with regard to the Catholic knowledge of the Bible, Mr. Coulton has some interesting things to say in his chapter on St. Bernard. 'It was once a Protestant superstition that no Catholic ever knew his Bible well. . . . The rough truth may be put very simply; the best writers knew their Vulgate very well; a great many more knew parts of it well enough, especially those portions which happened to come in their service books. The average priest knew nothing outside those service books, and not even all that was inside; the lower priesthood . . . understood little or nothing even of their church offices. . . . But Bernard himself knew his Bible inside and out; Luther and Bunyan knew it no better.'

Another misconception he touches upon, this time in the sphere of Art. Much of what was noblest in architecture and painting was indebted for its ultimate inspiration to the teaching and preaching of men whose minds were puritanical to the point of severity. A great deal of nonsense, he reminds us, has been written about the inspiration and self-dedication of the average mediæval artist. St. Bernard's impulse must have inspired more than one creative hand and brain. In ancient and modern as well as in mediæval times, a healthy Puritanism has exercised a bracing influence even upon activities with which it may seem to have least sympathy.

In some very important respects, we are told, mediæval religion was far less narrow than modern Catholicism, whether Roman or Anglican; yet there is much in it which is not very creditable,

either in the intellectual or in the moral sphere. 'At the beginning of the eleventh century there was an epidemic of newly discovered relics, which brought considerable pecuniary profit.' The great pervasive weaknesses of mediæval Catholicism were its superstition and its intolerance. And the sum of the whole matter is, as Mr. Coulton says, near the beginning of his book, that 'much that is characteristic of monachism in general can hardly be found in the Christ of the Gospels'; or, as he puts it in his closing chapter, 'the true monk lived a noble life, but it was not really Christ's life.'

AUGUSTUS TO AUGUSTINE.

Dr. Ernest G. Sihler has been Professor of Latin at New York University for over thirty years, and is an experienced and sure-footed guide in the whole region of classical literature. But above everything else he is a passionate admirer of the Christian faith, is almost stunned by the glory of the difference its coming made, echoes with his whole being the saying of Paulsen that Christianity is not an evolution but the greatest revolution known to the records of men. All this he has put into his *From Augustus to Augustine*, Essays and Studies dealing with the contact and conflict of classic Paganism and Christianity (Cambridge University Press; 12s. 6d. net). Where the two run side by side it is not as big a book as Glover's *Conflict of Religions*, and at other places it is handicapped by the trying background in the reader's mind of the Decline and Fall. But it is a fine piece of first-hand scholarship, massive, learned, readable, with a happy knack of lighting on an apt phrase or illuminating parallel, as when we are told that in Lucian there is a strain that reminds one of Thackeray, cool and sane in face of excited eulogies, quietly bringing these exuberances and fervours to the test of the cold facts. But always there is first that enthusiasm for the Christian faith, its beauty, its gallantry, its amazing achievements. Indeed, so dazzled are Dr. Sihler's eyes by the splendour of Jesus Christ and His followers that the other stars gleam to him pale and wan. One feels that there is more to be said for the Stoics or the Neoplatonists and the like than he allows; that, careful though his studies of them are, he is not thinking with their minds or looking on life through their eyes, fails somewhat in the genius of sympathy. Yet things are usually so loaded the other way by eager humanists that it is well to have this classical scholar with his blunt revelation that too much of the beauty of that world which still haunts men's minds was really an iridescence shimmering on the surface of much tragedy and ugliness; with his feeling that even in the best of the philosophers one misses the something one finds in the Testament (Plato, said Lactantius, dreamed of God, but he had not known Him; or, as Dr. Sihler puts it, compared to the single parable of the Prodigal Son, 'all the dithyrambic flights in Plato's myths are what to a famishing wanderer is some splendid baronial hall hung with arras, figures to look at, nothing more'); with his frank admiration for the faith, and his wonder at the mass and glory of its triumphs where the noblest of mankind had failed.

LETTERS OF PRINCIPAL LINDSAY.

In 1906, when Principal Lindsay was spending a holiday in Florence, he met Mrs. Ross at the house of a mutual friend. They found they had a great deal in common, and from then until the time of Principal Lindsay's death in the end of 1914, they kept up a constant correspondence. Mrs. Ross says she was attracted by the Principal's 'very blue eyes.' 'That was the beginning of a friendship which lasted until his death. Would that I had known him sooner!'

Mrs. Ross was an intimate friend of George Meredith. She had written several volumes of reminiscences, and when she first met Dr. Lindsay she was busy with a book on Pisa. Dr. Lindsay was Principal of the United Free Church College in Glasgow, and a great authority on Church history. In 1906 the first volume of his great work, 'A History of the Reformation,' had just come out. It was not to be wondered at, then, that Principal Lindsay and Mrs. Ross became fast friends.

And now Mrs. Ross has edited the letters which Principal Lindsay wrote to her, and they have been published by Messrs. Constable with the title *Letters of Principal T. M. Lindsay to Janet Ross* (18s. net).

The whole volume is made up of letters, for Mrs. Ross feels that they do not need an introduction. As she says, 'they tell their own story and depict the learned, witty, broad-minded, and kindly man far better than any words of mine could ever do.'

The letters make very good reading, though they

do not all contain such a spicy story as the one we quote. It is the first letter in the volume, and we give it in full:

'37 Westbourne Gardens.
Glasgow, 10*th November* 1906.

'Dear Mrs. Ross,—Very many thanks for your delightful long letter. You need not fear to tire me with your Pisans. I enjoy all your references to them. I do not know about Rutilius, but I have asked Susie, who is at present at Oxford with the Cairds, to enquire of some learned pundit there, and I have no doubt I shall be able to send you the information soon.

'I really ought to apologise for coming to you as a wolf in sheep's clothing; but I dislike uniform of all kinds and never wear clerical dress out of Scotland. They are quite a nuisance in travelling. A clerical garb is a sort of placard, "Enquire here for everything," especially to ladies, who demand strings, paper, ink and pens, the names of hotels, the proper tips to give, etc. etc. I remember once at Waterloo Station, when I was in uniform, a very ecclesiastical lady accosting me. "Are you a Churchman, Sir?" I naturally said, "Yes," forgetting for the moment that I was in a foreign land—then recollecting said: "I am a Presbyterian." The poor thing was quite dismayed at contact with a schismatic and gasped out—"Bu—Bu—But perhaps you can tell me the way to the underground railway?" Apostolic succession was not needed to give correct information on that point at least.

'As I must act up to profession I enclose a "tract," or what will do as well—some more jottings from the *Recueil des Historiens des Croisades*. I am sorry I gave you its name and set you hunting for it. It consists of eight huge folios, but contains after all but little information. The same things are repeated over and over again without variation. I think that with this last set of extracts I have taken out all that can be of any use. The *Resgesta*, on the other hand, is full of information; but I have sent you the cream of it. I hope to send one sheet more. I am not sure that I have translated all the words correctly. *Casale* I have always translated "site": but I suspect that it sometimes means "farm with buildings and serfs." Then *Curia* I once translated "space of ground without buildings"—that was, if I recollect rightly, the "Curia" at Babylon; but on reconsideration I believe that there, as in other places, it means "law-court," and the privilege granted was that all disputes among the Pisans were to be settled in a law court of their own, and according to Pisan laws.

'I am glad you liked the address on Buchanan. It is to be published in a memorial volume, some time, I do not know when—and I must remember to send you a copy. One or two of the Essays will interest you, I am sure.

'Your description of your climate makes me envious. To-day we have frost and biting east wind. Yet I am remarkably well. The lazy holiday I had at Florence has done wonders for me.—Yours truly, Thomas M. Lindsay.'

PALESTINE EXPLORATION.

Interest in the archæology of Palestine has been revived with the return of facilities for excavation. Tangible proof of the excellent work now being done is provided by *The Annual of the American School of Oriental Research in Jerusalem*, vols. ii. and iii. for 1921–1922 (Yale University Press), which is conducted on lines similar to the Palestine Exploration Fund Quarterly Statement. A special feature of the 'Annual' consists in numerous photographic illustrations and plates (some coloured).

The first article, 'Contributions to the Historical Geography of Palestine,' by W. F. Albright, is of much importance, not for the number of sites identified, either with certainty or with a measure of probability, but because it is evident that this expert is working on right lines (following Macalister), with due appreciation of the value of the pottery index. He locates Ekron at Qaṭra instead of the usual 'Āqir, Gath at Tell el-Menšīyeh instead of Tell eṣ-Ṣāfi (8 miles distant), and Libnah on the usual site for Gath.

The second division of the article is concerned with 'Some Sites and Names in Western Galilee,' and, amid much that is tentative, the writer decides for Beth Anath = Be'neh, Beth Shemesh = Tell eš-Šemdīn, and Hannathon = el-Harbaj. He concludes: 'in the Plains of Esdraelon and Accho are vast treasure-houses of ancient remains, still to be tapped, for the most part. Some of the finest tells have not even been identified, as Tell Abū Šūšeh.'

The concluding division deals with the complicated problem of the location of Taricheæ. The discussion is marked by sound and impressive argument throughout, with a decision in favour

of Magdala (Mejdel), *i.e.* the Magdala Ṣabbā'āyā in contrast to the Magdala Nūnāyā of the Talmud. In a note appended the writer allows that the conclusions reached are partly confirmed and partly require to be modified in the light of subsequent investigations by others.

The remaining articles can only be mentioned: 'Muslim Shrines in Palestine' and 'Epigraphic Gleanings,' by Chester C. McCown; 'Sepulchral Cup-Marks, Pools, and Conduits near Jerusalem,' by W. H. Worrell; 'A Painted Christian Tomb at Beit Jibrīn,' by Warren J. Moulton, the editor; 'A Few Ancient Seals' and 'The Scored Pebbles of Sidon,' by Charles C. Torrey; 'A Latin Inscription in the Lebanon' and 'A Catacomb Church on the Hill of Evil Counsel,' by James A. Montgomery.

MISS PANKHURST AS A PROPHET.

There are two remarkable features of the religious situation at present. One is the revival of an aggressive conservatism on critical questions. The other is an equally marked outburst of apocalyptic prophecy. The two features are closely related. They may, indeed, be parts of a single movement of thought, for the vivid expectation of a speedily impending advent of the Lord is based on a literalistic view of Scripture, and especially on a traditional interpretation of the prophetic literature.

The most notable of recent contributions to the Second Advent discussion is a book by Miss Christabel Pankhurst, LL.B., *The Lord Cometh: The World Crisis Explained* (Morgan & Scott; 3s. 6d. net). The significance of this book lies in the personality and history of its author. Miss Pankhurst was the protagonist in the women's suffrage movement. She believed that when women possessed a vote all would be well. But after the War she realized that this was an illusion, and, in view of post-war conditions, the future appeared to her dark and hopeless. Just then she chanced on some writings on Prophecy in a bookshop, and the discovery changed her whole outlook. Here was the clue to the maze. She found that God had foretold in the Bible the evils of this age and had clearly indicated the solution of them in the return of Jesus Christ. Her heart stirred to this, and her practical political eye saw in this Divine Programme the one solution of the international, social, political, and moral problems of our time.

This piece of autobiography is the prelude to a study of the predictions in detail. And, given her view-point, the exposition is convincing. It is a thankless task to discourage such ardent hopes, and it is all the more thankless because of the beautiful spirit of this book and its loyal devotion to Christ. These things will deeply move any reader. But it must be frankly said that the whole argument is based on a view of Scripture which is quite hopelessly antiquated. The writer puts the whole thing in a nutshell when she says: 'Biblical prophecy is simply future history.' With this in her mind the writer sees in the details of prophecy predictions of facts and events before our eyes to-day. But people with similar views have found the same fulfilments for hundreds of years. It is needless to argue the point. The real answer is the historic view of Scripture. But with the central contention of the writer all Christians will be in agreement. The one solution of present troubles is the presence and the power of Jesus Christ.

MALEBRANCHE.

In the histories of philosophy Malebranche has scarcely received justice. After two centuries a careful and scholarly collation of his numerous writings is still to seek. His most interesting philosophical work, *Entretiens sur la Métaphysique*, has only now been translated into English. Mr. Ginsburg has done his work as translator well. Malebranche rather contemned literary studies, but wrote, nevertheless, in admirable French. Mr. Ginsburg has, on the whole, turned it into admirable English. The dialogue is a form of literary composition which has its own pitfalls and difficulties. Plato stands unrivalled. Berkeley in *Alciphron* is charming. Malebranche comes behind him, but not very far. From the philosophic point of view, it is hard to understand the neglect of Malebranche. His position is very interesting. He does not occupy, as has been alleged, a half-way house between Descartes and Spinoza. He sees what Cartesianism has issued in with Spinoza, and his effort is to avoid that pantheistic terminus. We do not think that logically he succeeds, but in his attempt there is much that is suggestive and interesting. This book—*Dialogues on Metaphysics and on Religion*, by Nicolas Malebranche, translated by Morris Ginsburg, M.A. (16s. net)—is a valuable addition to Messrs. Allen & Unwin's 'Library of

Philosophy.' The introduction by the translator is masterly. The preface, by Professor G. Dawes Hicks, is one of the most excellent prefaces we have ever read.

BELIEF.

Among the most urgent tasks of the present day is an apologetic which will justify Christian faith and yet be loyal to the whole field of truth as that has been disclosed from other quarters. This is the task which the Rev. A. Boyd Scott, M.C., B.D., has set himself to accomplish in a book with the suggestive title: *Nevertheless We Believe: A Scottish Minister's Belief* (Hodder & Stoughton; 6s. net). Mr. Scott is minister of a church in Glasgow, and the substance of the book was delivered in the form of lectures from the pulpit on Sunday evenings. Such an origin is all in favour of a book of this kind, for its objective is just the kind of audience that would be attracted in a big city by such discussions. These discussions as they now appear have great merits. They reveal courage, originality, and a certain mental distinction. Perhaps the greatest merit of all is that their candour is likely to open a way for truth into minds that are not usually accessible to it.

Mr. Scott's aim is, in his own words, 'to exhibit, in the light of modern thought, the substance of the things commonly held among believers.' This purpose he has, on the whole, succeeded in fulfilling. He has been hampered in his course by taking the Apostles' Creed as the basis of his discussion. But this choice had at least the advantage of bringing him face to face with some of the gravest difficulties of the Christian position. His treatment of these will not be regarded by everybody as satisfactory. Many, even among those who are doubtful about the Virgin Birth, will feel that, when the case against it is so fully and ably stated, the case for it might also be put, in fairness to what may be called the catholic tradition. Another chapter that will not carry complete assent is that dealing with the post-Resurrection appearances of Christ. Mr. Scott agrees with Keim that these were not physical events but visions of Himself projected by the living Lord. The Ascension was simply a final demonstration of His reality in the same fashion.

These instances are not mentioned as representative of the book. The book is essentially sound on the main things. It is, above all, full of a deep reverence for Christ, and on the crucial question of His eternal Sonship it takes the highest ground. A book so serious and so persuasive, will not fail to bring help and assurance to the minds for whom it was written.

The metaphysical treatment of the problems of existence is sufficiently rare to make any earnest and careful work of the kind welcome. *Our Infinite Life*, by Mr. William Kingsland (Allen & Unwin; 6s. 6d. net), is an essay of this kind, and is marked by strenuous and independent thinking. It is an idealistic interpretation of human life, but an idealism that has an open ear to science and makes use of the concepts not only of physical science but of the 'New Psychology' as well. It would be impossible to summarize the close-knit argument of the book in a brief notice, but it may be said that the main theme is the relation of the One Life, supreme and all-pervading, to the universe and to the individual life. The Cosmic Process, the development of individual selves within the all-inclusive Self, the nature of good and evil, the relation of cosmic mind to separate minds—all this and much more is expounded with remarkable ability and suggestiveness, and readers interested in these ultimate problems will find in the book before us a fresh and lucid treatment of them. The writer is, in the good sense, a rationalist, and it is refreshing, in days when unconscious instinct is regarded as the king of life, to find such a sound reliance on reason as pervades this argument.

In *From a Friar's Cell*, by Fr. Vincent McNabb, O.P. (Blackwell; 6s. net), we have a series of essays on things theological and ecclesiastical which have an interest of their own as coming from the Roman Catholic standpoint and from the pen of one who combines real ability with a certain breadth of sympathy. The most significant chapters are those dealing, fairly and with a desire for real understanding, with the question of reunion. Perhaps the most interesting and revealing chapters are those which are purely theological or at least concerned with questions of criticism. Readers will know what to expect if we give the division of the first six chapters of St. John which occurs in an essay on 'The Doctrinal Witness of the Fourth Gospel': 'Chapter I. Holy Orders (calling of the Twelve), II. Matrimony (Marriage Feast at Cana), III. Baptism (Confirmation) (Dialogue

with Nicodemus), IV. (V.) Penance (Dialogue with the Samaritan Woman), VI. Holy Eucharist (Dialogue with Jews and Peter), (chap. XII. 1–8 extreme unction ?).' The mark of interrogation is the author's ! The book, however, is all over better than this. It is a gain to have the Roman point of view put so whole-heartedly and yet with such competence and humanity.

The hundred and third volume of *The Christian World Pulpit* has just been issued by Messrs. James Clarke (7s. 6d. net). The fare is as varied and as good as ever. As a sample of its quality we offer, in a slightly abridged form, a sermon by Mr. Spurr on 'The Centrality of Jesus Christ.' This will be found in 'The Christian Year.'

A popular introduction to the Third Gospel has been written by Rev. J. T. Pinfold, B.D., D.D., and published by the Epworth Press—*St. Luke and his Gospel: An Introduction* (3s. 6d. net). It is, on the whole, a good popular account of the main conclusions of criticism. The author is inclined to take his own fancies as ascertained facts. 'In Luke we discern the companion of Cleopas to whom was given the unspeakable privilege,' etc. Luke was converted by Paul's 'patience and faith' during an illness. 'St. Luke, as a physician, would be able from his professional standing to obtain information [about the Nativity] that would not readily be given to comparative strangers.' And, most surprising of all, 'if all the facts of their friendship were known, we should most likely find that the influence of St. Luke had been no small factor in the fashioning of St. Paul's theology'! It is fair to say that this kind of originality is only occasional. The writer reveals a good knowledge of the literature of his subject and a healthy scepticism of extreme views. He deals with all the relevant topics, such as the authorship, style, destination, and trustworthiness of the Gospel. The chapter on the sources is specially good. The teaching of the gospel is dealt with on broad lines, and the reader will at the end have quite a good knowledge of what has been said by sound criticism on these matters.

The Ethics of Gotama Buddha, by the Rev. C. H. S. Ward (Colombo: Frewin & Co.), is a pamphlet of some fifty-four pages, yet it is a real study, well worth reading. It is called an appreciation and a criticism, and it is both, dealing with central things and moving swiftly to the point. But on the whole the appreciation is a trifle niggardly and the criticism somewhat overstrained. No doubt it makes things easier to rule out consideration of Buddha's specific moral precepts on the ground that these 'are common to all teachers of morals in civilised communities'; and in that there is much truth. Yet the great moral teachers cannot be herded together in this promiscuous fashion; they display real originality in what they omit and where they lay the emphasis, and the order in which they arrange the virtues. And outside the Scriptures no one has shown more wisdom and discrimination in such things than Gotama. Aristotle's high-minded man is an unattractive creature compared with Buddha's ideal; and if the ethics of the Old Testament at its highest are exquisitely beautiful and tender, none the less the Buddhist canon is not marred by aspirations that the children of one's enemies be dashed against the stones. Such facts should be faced, and honour given where honour is due. Nor can one accept without many reservations Mr. Ward's central tenet 'that morality in Buddhism is pure egotism,' or feel anything but impatience with some of the arguments by which he seeks to buttress it. Indeed, his handling of the great scene where Buddha slowly makes up his mind to preach his gospel to the world, a scene which has awakened adoring gratitude in innumerable breasts, and inspired countless Buddhists to renounce their Nirvana to spend themselves for this needy earth, makes one wonder if Mr. Ward has come within sight of the real spirit of their faith. No doubt he is writing of the Singhalese Buddhists; but even so, if one is to found on logic, one must be logical all through. It is not easy to see the egotism of a faith which denies the existence of an ego, which makes one strive for righteousness not for one's own sake—there is no I—but for the sake of that other Being, as our minds would express it, who is the outcome of my karma. This is an interesting little book, but Buddha was much bigger than he is here represented. And Christ is so wonderful that no granting of their full due to the other masters can at all lessen Him, or hide the gap between Him and the nearest of them.

The most amazing thing about *Love's Most Excellent Way; or, Christian Courtship,* by Mr.

Andrew Borland, M.A. (Marshall Brothers; 3s. 6d. net), is that it is written by 'a young man, unmarried.' The cynical would probably say it could only have been written by a bachelor! The book is a complete guide to courtship and marriage. Nothing is overlooked. This, *e.g.*, is how you ought to write to your beloved—'Don't pass the bounds of actual reality . . . vary the address according to the conscious experience of the moment, but never give suggestion that love is not so ardent as before. . . . Write that which is good to edify . . . think a beautiful thought every day, and record each in the next letter. . . . Write nothing the publicity of which you would be afraid and ashamed of. . . . Study some famous letters as models.' There is a chapter on the proper way to dress when you are courting. The marriage ceremony is treated with becoming solemnity and thoroughness. The place especially is drastically discussed with sections on 'The Hotel Marriage,' 'The Neutral Hall Marriage,' 'The Home Marriage,' and 'The Church Marriage.' When it is mentioned that the Honeymoon has a chapter to itself it will be seen that the 'young man, unmarried' is not without courage. We commend his engaging wisdom to all who possess a sense of humour.

More than Conquerors is the title of a modest collection of discourses by the Rev. F. W. Ainley, M.A. (Marshall Brothers; 2s. 6d. net). They are on familiar topics, and are soundly evangelical. There is nothing startlingly original in them, but they convey a sense of competence and experience, and they are such discourses as must have been very profitable to hear and still more profitable to apply.

The Hulsean Lectures delivered before the University of Cambridge in 1921–1922 have just been published in a volume bearing the title *Erasmus the Reformer: A Study in Restatement*, by the Rev. Leonard Elliott Binns, B.D. (Methuen; 5s. net). The motive of the writer may be put briefly. As the Renaissance of the fifteenth century was followed by the Reformation, it is certain the New Learning of the nineteenth century will have a similar fruit in the religious sphere. How are we to prepare for it, and in what spirit to face its tasks? In that of the revolutionary, Luther, or that of the constitutional reformer, Erasmus? The religious readjustment needed to-day is not so much moral or ecclesiastical as intellectual, and in this sphere what we need is the spirit of wisdom and forbearance characteristic of Erasmus. The actual contents of the book can be indicated in a few words. The Times of Erasmus are first described; then Luther's way of healing the hurt of the age is indicated; next, the way of Erasmus, Reformation by Amendment; and, finally, in 'The Lesson from Erasmus,' the bearing of these past events on the present needs is discussed. The great work the gentle reformer did was to help to build a bridge between the old world and the new which was coming to birth. And that is his significance for us. In each of three fields of life this readjustment is urgently needed—the scientific, the social, and the æsthetic. It is the spirit at least, if not the ideas, of Erasmus that should guide us in this task. Mr. Binns' graphic and suggestive lectures are not only a useful contribution to this necessary task of restatement; they are an interesting and absorbing study of a great personality, setting him before us in all the fascination of his broad humanity.

A popular series of Bible Readings on the Epistle to the Hebrews has been issued by Messrs. Morgan & Scott. The writer is the Rev. W. H. Griffith Thomas, D.D., and the title is *Let Us Go On: The Secret of Christian Progress in the Epistle to the Hebrews* (5s. net). The writer's standpoint is well known, and readers will know what to expect when it is said that the substance of the book was spoken at the Keswick Convention and Wycliffe Hall, Oxford, and subsequently appeared in the pages of *The Christian*. There are forty-one chapters, and each contains a devotional exposition of a section of the Epistle. The book is a good specimen of its kind and is sure to provide edification for readers such as those who originally heard the spoken word. The weakness of this particular school of exposition is that it is apt arbitrarily to select an idea and impose this as a keyword on a book of Scripture. The idea is not always the dominant one of the book, and in the present case it may be doubted whether the Epistle to the Hebrews has progress of any kind as its keynote. This, however, will not affect the practical value of the exposition, which has considerable merits.

Professor J. G. M'Kenzie, B.D., of the Paton Congregational College, Nottingham, has written

an excellent book for teachers with the title *Modern Psychology and the Achievement of Christian Personality* (National Sunday School Union ; 2s. 6d. net). The book is a successful effort to state in a popular way the main conclusions of the 'New Psychology' and their application to religious education. The 'Achievement of Personality' is just the attainment of unity within the self, and Professor M'Kenzie describes in easy language the process by which this unity is attained. He first analyzes the basic elements of personality (Instincts, Conscience, Reason and Individuality); then describes the psychological processes by which these are unified into a personality (with an admirable chapter on the Will); and, finally, deals with factors in the making of personality (Heredity and Environment, Education, Conversion and 'Sanctification'). The treatment is thoroughly modern, but the writer nowhere surrenders his own independence, and at various points diverges from the current 'New Psychology.' The book is meant for teachers and is cordially commended to them, but it will be of great value to the ordinary reader who wishes to know what this 'New Psychology' is all about. In particular the writer is successful in reconciling the best elements in the new science with sound Christian teaching.

The Philosophy of Religious Experience, by Professor Eric S. Waterhouse, M.A., D.D. (Sharp ; 6s. net), is a weighty book, the work of an able mind, and, although dealing with matters in themselves opaque, lucidly and readably written. What is religion? That ancient question, to which there has been a medley of answers, is the starting-point. Mr. Waterhouse defines it as the sense of a 'more-than-human order.' It is not inborn in man although of very ancient lineage, and has played so big a part in human life and development that no serious philosophy can overlook it. It is, indeed, so essential that once arrived it never really dies, but if it passes is only superseded by another type which fills the place never left vacant. Its origin is largely a feeling of awe and an instinct of self-preservation. Man finds himself 'planted in the midst of a huge workshop of moving machinery, surrounded by "live" cables, not knowing what he dare and dare not touch, seeing his comrades killed or injured as they moved to and fro. He was thus impelled on very practical grounds towards some attempt to safeguard himself. The only method open to him was that of postulating and finding out whether his postulate worked.' His first idea was that he could control them, and hence magic ; his second, that he could conciliate them ; and out of this there grew religion, which has always had at the back of it the belief that these more-than-human powers are conciliable, and has slowly won its way to worthier conceptions of their character, to a belief that in reality there is 'a principle sympathetic to human good in its completest sense.' This postulate is verifiable ; the proof is empirical, but no less real on that account. The book is divided into two sections, the former psychological, the latter philosophical. The whole is a serious contribution to an all-important subject.

This is the day of the biologist. He himself believes with assurance that he holds in his hand the key which will unlock the majority of the problems and some of the mysteries of life. And there are very many who agree with him. Among them is Mr. Henry Howard, who, in *The Church which is His Body* (Sharp ; 6s. net), fastens on Paul's conception of the Church as a living organism with Christ as the Head, and, founding on the scientific statement of life's characteristics, applies these to the Church, with a wealth of biological illustration and analogy skilfully handled, in chapters on 'Organization,' 'Metabolism,' 'Development,' 'Differentiation of Function,' and 'Reproduction.' There are those who will hail the book as an obvious and complete success. Others may have a feeling that the metaphor is being rather overstrained. Readers should get the book and judge for themselves. It is interesting, touching in its course on a wide variety of topics, some of them rather unexpectedly shrewd and discerning, always readable and sometimes eloquent, the work of an earnest, thoughtful mind at home in spiritual things. One feature is the use made of etymology in pressing home religious truth. This is a fine Fernley Lecture which should stimulate many minds and illuminate and freshen many a sermon.

Cornaby of Hanyang, by Mr. Coulson Kernahan, with biographical chapters by Mrs. Cornaby (Sharp ; 2s. 6d. net), is nearly a success. But there is something lacking. Either the materials were scanty, or else the best use has not been made of them. Certainly there is padding, as in a chapter headed 'Cornaby and R. L. Stevenson,' which merely

draws attention to some surface resemblances between the two. And yet, though the editor is at times a little trying, one catches from him something of his own glowing enthusiasm for the shy, sensitive man, reared in circumstances that sometimes recall Mark Rutherford—with his love of children, his skill in letter-writing, his open-heartedness to friends, his real learning, his notable distinction as a Chinese scholar, and, above all, his passion for God. Cornaby was a fine representative of Jesus Christ, and the Wesleyan Methodist Church has reason to be proud of him, a pride in which all sister Churches share.

The Week of Our Lord's Passion, by Mr. E. Theodore Carrier (Sharp ; 2s. net), consists of six sermons, four of which, we are told, were taken down in shorthand by one or two who heard them. What has been admired by some may be admired by others. But most hearers would find these discourses colourless and superficial. When a preacher with such a text as our Lord's prediction of His Passion on the road to Jerusalem, remarks : 'Secondly, I want you to note the use which Jesus makes of that classic figure of speech which we call the Polysyndeton,' by which he merely means that, as the incident is reported, there are fifteen 'ands,' one's thoughts begin to wander, and one's irritation to grow hot.

A delightful series of devotional meditations is called *The Beauty of God*, by the Rev. F. Fielding-Ould, M.A. (Skeffington ; 3s. 6d. net). The general subject is God's relation to man on its various sides, and there are chapters on 'The Presence of God,' 'The House of God,' 'The Fear of God,' 'The Service of God,' 'The Holiness of God,' and kindred themes. It is a beautiful little book, profoundly spiritual in its insight and outlook, but also full of real thinking that gives a solid background to the devotional element.

An admirable contribution to the history of Christianity is made by the book published by the S.P.C.K. entitled *Documents Illustrative of the History of the Church*, vol. ii., A.D. 313–461. The editor is Rev. B. J. Kidd, D.D., and the price 10s. net. There are many famous passages included in the selection. We begin with Eusebius, Bishop of Cæsarea, on 'The Persecution under Licinius,' and end with the Council of Orange on 'The Catholic Doctrine of Grace.' Between these limits we have many notable names and the decrees of some of the decisive Councils. Arius is here, Cyril, Athanasius (13 extracts), Basil, Ulfilas, Ambrose, Gregory of Nazianzus, Pelagius, Jerome (15 extracts), Augustine (33 extracts), and others. There are creeds and pastorals and liturgies, like the *Quicunque Vult*, the Nicene Creed, and the Liturgy of St. Mark. The source of each passage is indicated and an occasional sentence or two elucidates a point. The editor has exercised severe self-repression, but he has given us a piece of work of remarkable interest and value.

Professor E. D. Burton of Chicago has done the earnest student of the Gospels a signal service in his book just published—*A Source Book for the Study of the Teaching of Jesus in its Historical Relationships* (University of Chicago Press ; $2.00). Professor Burton has given his strength in his University lectures to the 'Teaching of Jesus,' and has constantly felt the need of a book which should present the material, both from the Gospels and from contemporary sources, in convenient form. He has therefore produced such a book himself. Its contents can be briefly indicated. There is an excellent introduction on the Sources (Gospels, Epistles, Acts, and extra-canonical books), the use of the Sources, a method of study, and finally some general hints to students. The main part of the book follows and contains the passages from each source, canonical and extra-canonical, relating to the various topics relevant in a study of the teaching of Jesus. These topics have been chosen with care and as a result of much experience in teaching. It will be seen that such a book, in which all that has been found in the literature of our Lord's age is set out before the eye and arranged under the proper headings, will be of immense use to students. It is admirably designed, and could have been produced only as the result of immense labour. It may be added that at the close of each section the modern works bearing on this particular subject are mentioned with a view to further reading. On p. 7, note, Professor Moffatt's name is spelt with one 't.'

A very able and thoroughgoing work on the life and teaching of Justin Martyr has been written by Mr. Erwin R. Goodenough, B.D., D.Phil.(Oxon.)—*The Theology of Justin Martyr*. Curiously enough,

it is published in Germany by the Verlag Frommannsche Buchhandlung (Walter Biedermann), Jena (Fr. 7.50). The printing and form are excellent, but the book bears evidence of its origin in numerous mistakes or misprints. There are errata of this kind on pages 11, 21, 36, 40, 44, 52, 76, and 101. These should be removed in a later issue, which the merits of the book are sure to demand.

The main interest of Justin, as the writer points out, is his transitional position. It is therefore important to know not only his influence on the growth of Christianity, but also the origin of conceptions in his writing which had a significance for the faith of the second century. The author consequently prefaces his study of Justin by two chapters on the character of the thinking which preceded and surrounded Justin in the Greek world. One is devoted to the development of Greek philosophic thought and deals with Anaxagoras, Plato, Aristotle, the Stoics, and the later Platonic school, and glances at the welter of crude superstitions and Eastern mysticism which filled the popular mind in Justin's age. The second gives a most interesting account of the nature and growth of Hellenistic Judaism from which Justin derived so much both in his thinking about God and in his interpretation of Scripture.

The essay which follows is a competent and able survey of Justin's teaching. There are sections on his life and his writings; and in succession his apologetic, his theology proper, his doctrine of the Logos, his view of the world, matter, man and sin, of Christ and Redemption, and finally of eschatology, are dealt with exhaustively and with careful scholarship. Finally, there is a bibliography, occupying twenty-six pages and embracing nearly five hundred volumes. It will be seen that this latest contribution to patristic learning is the fruit of much labour. It is also written in a fresh and vigorous style, and will take its place as a reliable and comprehensive study of one of the most interesting of the ancient fathers.

The International Review of Missions (Oxford University Press) for July is a good number. Dr. Garfield continues his survey of the missionary significance of the last ten years, dealing in this number with India. There is a valuable contribution from Dr. Cheng on 'The Development of an Indigenous Church in China.' Other articles deal with Mission Work in Kenya, Polygamy in West Africa, and Missions and the Press (by Basil Mathews). The magazine maintains its reputation for a broad and enlightened view of the missionary task. It is well edited and always interesting as well as educative.

A Reconciling Principle.

By the Very Reverend W. R. Inge, D.D., Dean of St. Paul's.

'The spirit of man is the candle of the Lord.'—Pr 20^{27}.

The numerous histories of the Church of England since the Reformation give us a picture of a sustained conflict between the Catholic and Protestant elements in a Church which, because it was national, had to be comprehensive and yet insular, embracing all except irreconcilables, but stiff against those who owned either a foreign allegiance or no allegiance at all. The whole history, when thus treated, is inextricably intertwined with secular politics, with the rising consciousness of nationality and stout independence under Henry VIII. and Elizabeth; the alliance with the monarchical principle under the Stuarts; the acceptance of the oligarchic régime while the ship floated on calm waters through the eighteenth century; the response within the Church to the pietistic middle-class revolt which caused the Methodist secession; the revival of Laudian ecclesiasticism to meet the threatened Liberal attack upon the Church at the beginning of Queen Victoria's reign; and, lastly, the apparent rather than real *volte-face* of the epigoni of the new Laudians, who are bidding for the support of organized Labour. It is part of the ingrained politicism of English thought that Church history should be written in this way. The method and the centre of interest are much the same if, as in some Church histories, the relation of the Establishment to political and social movements is ignored, and the narrative deals with Church politics, with