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will learn a good deal about the New Psychology itself, though in a somewhat scrappy fashion. But the discussion of the problems it raises in the religious sphere is not thorough at any point, and is specially disappointing at one point, the challenge of the New Psychology to religious experience.

The reason why we call the New Psychology *the* Enemy is that it assails religious faith with a subtle and plausible argument that is likely to make a great impression on many people. Tansley, for example, attributes religious faith to a delusion of the mind itself. We wish a sense of security, we wish to be rid of a sense of inferiority, we wish the conflict in the soul resolved, we wish to rest on an absolute authority; and therefore we create the God who will give us these things. Our faith is due to the process of 'rationalization.' Its source is our unconscious desires.

This is the modern issue in religion that is to take the place of evolution and critical results. Here is a problem on which the preacher eagerly opens Dr. MILLER'S book to get some help. But he does not get much. The author's answer to the sceptical psychologist is that the verification of religious experience is its power to produce results. Does it create heroism? Does it lead to a calvary? Does it make for both personal harmony and social worth? Then it is valid.

Is this satisfactory? Doubtless the ethical results of a belief have a place in its vindication. But one is inclined to ask two questions. First, Is it unknown that an erroneous belief can produce fine ethical fruit? If it can and does, then Dr. MILLER'S criterion fails. And further, May a belief not be true and held honestly with very imperfect and inadequate ethical consequences?

The real reply to the suggestion that religious faith is a purely subjective 'phantasy' must surely be on broader lines and on more than one line. We may hold, for example, that the very same argument which would make spiritual experience an illusion will make our physical experience an illusion. There is no more ground for asserting the validity of our belief in any external object than there is for asserting the validity of our belief in God. The argument which seems to destroy religious faith destroys the reality of *all* that is outside our mind.

Then again, Dr. MILLER seems to think little of the argument from *semper et ab omnibus*. But surely he is in error here. If an experience has been repeated age after age in the case of uncounted millions of people, and always, in its essence, and amid many varieties of colour, the same, this would seem to make strongly for the validity of that experience. This fact has to be used with caution, but so has every fact.

There are other considerations. But we turn finally to a point on which Dr. MILLER has much that is wise to say. In what respects has the New Psychology brought a contribution to religion and to the preacher of religion? We can do little but indicate some points. Its contribution need not be exaggerated. Often the 'discoveries' of the New Psychology are only new names for old facts. The 'introvert' and the 'extravert,' for example, are only our old friends the 'inner' and the 'outer' man.

But there are real accessions which have come to us from the new science. It has shown us the immense influence of the herd in religion. It has enabled us to see that sins are often really forms of disease—mental or nervous disease. It has brought to all intelligent and wise preachers a new power in dealing with the sinner himself. Its discovery of the subconscious is destined to have a far-reaching influence in religious education. And, perhaps best of all, it has brought into the religious sphere a breadth of outlook, a sanity and charity which will help to create a new religious apologetic.

The Kenosis of the Spirit.

By Principal the Reverend H. Wheeler Robinson, M.A., Regent's Park College, London.

In an important reference to the Person of Christ (Ph 2^{7}), the Apostle Paul speaks of Him in His pre-existent glory as One who counted it not a thing to be grasped at to be equal with God, but emptied Himself, taking the form of a slave, in the assumption of our human nature. For many centuries the phrase 'emptied Himself' has arrested the attention of the theologian. How is the Jesus of history related to the eternal Son of God, who though He was rich, yet for our sakes became poor, that we through His poverty might become rich (2 Co 8^{9})? What attributes and prerogatives of the Logos-Son were laid aside, what was the emptying or 'kenosis' (to use the noun corresponding to Paul's verb, ἐκένωσε) in making God manifest in the flesh? That there were some limitations or deprivations is evident: the life of a Jewish Carpenter from the manger to the Cross, the use of one particular Aramaic dialect, with all the associations of its vocabulary, the social environment of a particular race at one particular point of its development—all these remind us that the phrase 'emptied Himself' must have a real meaning.

With the problems of the Incarnation this article is not concerned; but its title is intended to suggest that there are very similar problems when we think of the work of the Holy Spirit in continuation of the work of Christ. Such a continuation the New Testament clearly teaches (Jn $16^{12\text{-}14}$), and in the teaching of the Apostle Paul, the work of the Spirit covers the whole realm of the work of Christ, since the risen Christ is Spirit, life-giving Spirit, and life in Christ is life in the Spirit, whilst the indwelling Christ is not to be distinguished from the indwelling Spirit, so close is the unity of operation. The very atmosphere of the New Testament, which makes it different from every other book in the world, is this Real Presence of the Son of God, not only in the narrative of the Gospels, but in the activities of His spiritual representative, the Holy Spirit, in the Acts and the Epistles and the Apocalypse. It would be easy to show in detail how personal in character this Presence is, a Presence to be grieved by our sins (Eph 4^{30}), insulted by wilful relapse (He 10^{29}), teaching our infant lips to cry, Abba, and witnessing with our spirit that we are God's children (Ro $8^{15f.}$), helping our weakness and making intercession for us (v.^{26}). But the title of this article limits us to a particular aspect of all this—the truth that the Real Presence of God by the Spirit of His Son in the hearts of believers involves a continued act of humiliation, a continued kenosis or emptying, as real in its own way as was that of the Incarnation.

The assumption here made is that Christian experience is always supernatural in character, not to be explained from below, but only from above, and that it is explained only through the indwelling of man by God. This is the teaching of the New Testament. 'I live, yet no longer I, but Christ liveth in me' (Gal 2^{20}). It is an overwhelming thought. Dr. Timothy Richard once asked a Chinese scholar, who had read the New Testament through several times, what struck him most. He answered that 'the most wonderful thing to him was that a man could become a temple of the Holy Spirit.' We have only to expand the thought, and it becomes a spiritual philosophy of the universe, as Professor Pringle-Pattison has seen, perhaps more clearly than any other of our leading philosophers. He speaks of the doctrine of the Trinity as being, when rightly understood, 'the profoundest and therefore the most intelligible, attempt to express the indwelling of God in man,' and remarks that 'if God is not thus active in the time-process, bearing with His creatures the whole stress and pain of it, the immanence of the Creative Spirit becomes an unmeaning phrase' (*The Spirit*, p. 18). If the New Testament doctrine of the indwelling Spirit were a vital part of men's thoughts about the Christian faith, we might have been spared the modern revival of the idea of a limited God. The Divine sympathy, nearness, and co-operation are adequately emphasized only when we teach that the transcendent God has emptied Himself to meet our need, not once only in the historical event of the Incarnation, but continually in the Kenosis of the Spirit. In both Kenoses there is a cross to be endured for man's sake, whether the Cross of Calvary, or the spiritual crucifixion of God in fellowship with such men as we are—for we still crucify God by our sins. John

Masefield makes the Quaker evangelist say to the drunkard-hero of his poem, 'The Everlasting Mercy':—

'Saul Kane,' she said, 'when next you drink,
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another mock by where He tread,
Another nail, another cross,
All that you are is that Christ's loss.'

Theologically, it is more accurate to say with Horace Bushnell, that the *Spirit* 'hath His Gethsemane within us . . . if the sacrifices of the much-enduring, agonizing spirit were acted before the senses in the manner of the incarnate life of Jesus, he would seem to make the world itself a kind of Calvary from age to age' (*The Vicarious Sacrifice*, p. 47).

There is a practical value in this doctrine of the Kenosis of the Spirit, for it enables us to meet the shock of disillusionment. Some readers will remember a picture of Doré's, familiar a generation ago, called 'The Neophyte.' It showed a score or so of monks in the choir of their church, each with his own type of face and character, all of them showing the limitations of their vocation. On the face of the newly admitted monk, the 'neophyte' who gave the picture its title, you saw the first awakening of disillusionment, as he looked round on his future comrades, and began to realize, with the intolerance of youth, the contrast between the real and the ideal. Some of the faces are coarse and brutal, some narrow and fanatical, all are disappointing in some way or other—and this is what the dedicated life means! Most of us have felt some such disillusionment—not the spiritual vanity and self-complacency which is contemptuous of the faults of others and ignorant of its own, but the honest and humble disappointment with the whole order of things in the Kingdom of God. Are Church-members morally any better than those who make no profession? Is conversion more than adolescent emotionalism? Does the Church really count for anything in the betterment of society? Are ecclesiastical politics any less ignoble than politics of other kinds? and so on. Now when these difficulties arise, the middle-aged Christian may shrug his shoulders, and stick to his job, determined to make the best of things. But the young and enthusiastic disciple often finds the shock too much for him, and turns away from it all in disgust or despair.

At such a time, the doctrine of the Kenosis of the Spirit serves to remind us that God does not wait until man is perfect before making him in some way a partaker of the Divine nature. Just as it is true that while we were yet sinners Christ died for us, so is it true that while we are very unworthy Christians the sanctifying Spirit lives within us. In both ways the love of God is commended to us. The spiritual life of man, like the moral, is essentially the subtle interweaving of two elements not yet adjusted to each other. Our moral problems are largely made by the fact that it is the warp of the body into which the shuttle of the soul must weave the weft of its higher nature. Christian life lifts the moral problems to a new level of meaning, and makes us yet more conscious of dependence on something higher than ourselves for any success. 'The spirit indeed is willing, but the flesh is weak.' Within the individual life, this is exhibited in the seventh chapter of Romans, or in Hawthorne's 'Scarlet Letter.' But the same conflict of body and soul is seen in our social relations, economic, international, and ecclesiastical. Even that New Testament Church which elicited some of the Apostle Paul's most deeply spiritual utterances was the Church that desired to retain within its fellowship a man guilty of incest. This does not mean that we are to be content with things as they are, or comfort ourselves with the thought that things are no worse than they have been. But it throws us back on the faith that the help man needs in living the highest life is really given to him, in spite of his obvious failures, given by the Personal Presence of God, and on the recognition that it is given as part of his own real life, *with all its limiting conditions*. If we had been living in the palmy days of Puritan theology, we might have expressed the first part of this truth in John Owen's words: 'There is not any spiritual or saving good from first to last communicated unto us, or that we are from and by the grace of God made partakers of, but it is revealed to us and bestowed on us by the Holy Ghost.' To many men to-day, such language has ceased to be intelligible, and to use it would often be to give a stone for bread. But there is still virtue in the ancient advice, 'Come and see,'

when those who give it have won the right to give it. The reading of the Bible, and of all books that reflect its light, the fellowship of believers, the sacramental communion of the Church—these and other familiar means of grace have not yet lost their virtue. But many seek some token of the Spirit's presence more impressive than the quiet and steady growth in grace on which Paul laid such emphasis. Ministers have not yet adequately taught their people what Dr. H. A. A. Kennedy rightly calls 'one of Paul's most splendid achievements in the life of the Early Church, the transformation of the conception of the Spirit as a fitful energy, accompanied by extraordinary manifestations, into that of an abiding, inspiring power, which controls conduct in the interest of love.' How scornful, how indignant, the Apostle would have been against some of the trivialities which men often seek as the necessary support of their faith! 'Jews ask for signs, and Greeks seek after wisdom: but we preach a Messiah crucified' (1 Co $1^{22f.}$). When so fine a saint as Stephen Grellet speaks of his early fellowship with God, he emphasizes the quiet continuity of it. When at evening he came silently and solemnly into the Lord's presence for self-examination, he says, 'My inquiry was not so much whether I had retired from the world to wait upon God, as whether I had retired from God's presence to harbour worldly thoughts.' That is the hall-mark of a Pauline Christian, a man 'in Christ.' Such continuity of leading does not preclude the more intense and even dramatic realization of the presence of God. It is Grellet himself who tells us of his conversion that 'one evening as I was walking in the fields, alone, my mind being under no kind of religious concern, nor in the least excited by any thing I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, "Eternity! eternity! eternity!"'

The example just given will serve also to illustrate the second part of the truth just stated, that the spiritual presence of God is manifested as part of our own life, in terms adapted to our need. The conversion of Grellet, like every genuine conversion, is closely inter-related with his temperament and environment. The Spirit speaks our language—just as Jesus spoke Aramaic. There could be no spiritual communication in a vacuum. There is always some medium, through which the rays of white light as they fall suffer some distortion, that they may spread out into the colours of our human life. The message of the encompassing and indwelling Spirit may come in the lowest of whispers, the faintest touch of persuasion, yet it is a whisper to *our* ears, it is a touch upon *our* mind, with all its mental habits of interpretation. To realize that aspect of the Kenosis is to be delivered from the fanaticism and superstition which have so often haunted the doctrine of the Holy Spirit. We are taught humility, since absolute truth, as Lessing reminded us, is for ever beyond mortal grasp. Rufus Jones has well expressed it by saying that there is not any supernatural click that lets us know infallibly the Spirit's testimony. There is an absolute Truth, and it surely belongs to the Spirit of Truth; but all truth in our experience of it is truth relative, relative to us and to our environment, and to our stage of development. We show our childish folly, indeed our unworthiness, if we throw away the portion of truth given us by the Spirit because it is not final or undiluted, but is only such as we can receive. We ought rather to glory that there is no finality in human experience of truth, that truth is always bigger than our horizon can take in. What holds for truth, holds for beauty and for goodness, for the whole life of the Spirit, for all that has its home in God. He must empty Himself, if we are to know Him at all; He must stoop to our intellectual and moral state, as the prophet says He stooped to the child Israel, teaching him to walk, carrying him in His arms when he was tired with trying.

The Divine acceptance of human limitations is not to be confined to 'covenanted' ways, or even within the borders of the Christian faith. The Old Testament reminds us that the Spirit of God was the life of the world from the very beginning, and that the ways of God are often unconventional and surprising. The Holy Spirit, *i.e.* the Spirit of God working through the personality of our Lord Jesus Christ, claims a unique and supreme place in history and experience. But there are testimonies to a wider activity, constantly emerging in literature and in life. 'The truths of life,' as Gissing has said, 'are not discovered by us. At moments unforeseen some gracious influence descends upon the soul, touching it to an emotion which, we know not how, the mind transmutes into thought.' Still more, perhaps, is that unseen Presence manifest, where the mind does not yield so readily. In R. L. Stevenson's words: 'To any man there may

come a consciousness that there blows, through all the articulations of his body, the wind of a spirit not wholly his ; that his mind rebels : that another girds him and carries him whither he would not.' The clearest example of this Divine compulsion is in the sense of duty, as may be seen in the prophetic consciousness of Jeremiah. The conscience of man, as the ethical religions have usually been led to recognize, is the present tribunal of God. But Paul, who teaches this so emphatically in the opening chapters of Romans, also teaches that the ethical consciousness is the supreme field of the Spirit's activity. An adequate philosophy of ethics can explain the sense of duty in all men, whether they know it or not, by nothing less than the ultimate pressure of the Divine Spirit upon our own. But we must go farther back. Prior to the specific operations of the Spirit of God through the personality of Jesus Christ, prior even to the moral life of the race, there is the great fundamental work of the Spirit of God in constituting us spirits at all. 'Thou sendest forth Thy Spirit, they are created.' Here is the first great inclusive Kenosis of the Spirit, universal as the race itself. Here is God, who fashioned man's body as from the dust of the earth, in the fulness of evolutionary time breathing His Spirit into man. Here is the cardinal act of the Infinite accepting the limitations of the finite, from which all else flows. But the Kenosis of Creation, in the sense of a continual outgoing of the Spirit of God through the long ages of evolutionary development, has certain aspects of a grave and perplexing character, which no honest thinker can ignore. Let Dostoevsky raise them for us. In 'The Brothers Karamazov,' there is a description of brutal cruelty to a helpless child, followed by this challenge to theistic faith : 'Imagine that you are creating a fabric of human destiny with the object of making men happy in the end, giving them peace and rest, but that it was essential and inevitable to torture to death only one tiny creature—that babe beating its breast with its fist, for instance—and to found that edifice on its unavenged tears, would you consent to be the architect on those conditions ?' There is a double problem there—the suffering of the innocent and the sin of the torturer. Paul apparently thought that suffering came into the world by sin. 'We know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves' (Ro $8^{22f.}$). It is not so easy for us to explain all suffering as ultimately due to sin. To our eyes, suffering often seems to be the inevitable cost of progress, if not also its inevitable condition. We can see that our social solidarity means that the sin of one man may bring suffering on another who is innocent, but it is the individual injustice of this that strikes us most. It does not seem enough to speak with Paul of travail-pains, and await the issue of the world's birth-pangs in a new order. We have had to wait nearly nineteen centuries longer than he expected, and though, as Samuel Rutherford said, 'It is not for us to set an hour-glass to the Creator of time,' yet the problem here is not so much one of time as of the essential nature of things. Men are not to be put off to-day with the promise that the end shall justify the means. Their question is rather, 'Is the world, taken in cross-section, a just world, or a world that lends itself to the Christian interpretation of it ?' Not every wronged man can keep his faith in God intact like Peter Vaux, who suffered twenty-three years of imprisonment as a New Caledonian convict until his death in 1875, whose unjust conviction was not annulled until twenty-two years after his death. 'O God of infinite wisdom,' he wrote, 'what is Thy secret purpose ? I see the things I have worshipped condemned. Invincible Right, eternal Justice, sublime Truth, the love of one's fellow-men, Devotion, Unselfishness, Public Spirit, here below all these are crimes ! O Lord, my weak reason cannot compass the vastness of Thy wisdom. Thy will be done.' So his epitaph stands on that New Caledonian grave : 'Here lies Vaux ; he has gone to ask justice of God' (H. B. Irving, *Last Studies in Criminology*, pp. 221, 277). But what of men without that village schoolmaster's patriotism and courage ?

If, as we Christians believe, the Spirit of God continues to sustain and indwell a world that so contradicts His nature, we are faced by a Kenosis much more subtle and wonderful than that of the creation of finite spirits. It is for us an ultimate fact, beyond our explanation. There is certainly no easy or formal solution to the problem of the suffering of the innocent, any more than that there is to the great mystery of sin. But sometimes we are helped in our difficulties simply by bringing two of them together, as when the blind man carries the lame man on his shoulders, to be

eyes for both. The chief object of this article is to emphasize the continuity of the Divine activity from the Incarnation onwards—exactly the truth which those who hold a 'high' doctrine of the sacraments urge in other applications. The result is that we may interpret the Incarnation in the light of the Spirit's work, and the Spirit's work in the light of the Incarnation. Thus approached, the difficulties that attach to any kind of theodicy are seen to run back to the Cross. There is the same suffering innocence, the same apparent injustice and defeat. All that we want to say by way of arraigning the Universe may be said at the foot of the Cross of Christ. But if it is said there, there is something else to be said, something about the redemption of the world and the power of God unto salvation, something about a God who does not stand aloof, could not so stand, being God, but must enter the world to share our sorrow and bear our sin. *But that is what He is doing all the time by the Kenosis of the Spirit.* It is present experience, not simply ancient history, that, however deep the mystery of sin and suffering, God is in it, and God shares its burden. And is it not present experience that as the Cross shows the great miracle of transformation from shame to glory, so the Spirit continues to transform the so-called 'facts' of experience? For, as Wordsworth said, the highest dower of our human nature is the power of Spirit to transform the meaning of things. Perhaps the last word about many of our problems will be this transforming power of Spirit, exercised not fitfully and weakly by ourselves, but steadily and triumphantly by God. He humbles Himself, now as then, that He may transform from within, not tyrannize from without.

In another way also, the bringing together of the two *kenoses* is suggestive. We may answer the question, 'What is the purpose of the Kenosis of the Spirit?' by asking another, 'What is the purpose of the Kenosis of the Son?' In the manifestation of God in the flesh, in the historic Person and Work of Jesus Christ, there is the presentation to men of clear issues *in terms of intrinsic value.* The eternal is manifest amid the temporal, as the Fourth Gospel brings out so forcibly. 'Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, . . . took a towel, and girded Himself' (Jn $13^{3f.}$). There God is seen, manifested in the dignity of service; but to the eye that cannot penetrate the disguise, there is no dignity. One great lesson of the Incarnation is that God wants to be loved for His own sake. He empties Himself of all that might compel allegiance, and comes to man on man's own level, saying, 'Do you recognize Me? will you follow Me, as one of yourselves?' Thus, one aspect of the Kenosis is the putting off of all but the essentials of the Divine character—sacrificial love, holy pity, moral compassion, the redemptive purpose. The towel, and all it means, is first a disguise, and then a symbol of what God is. Apply that to the continued Kenosis of the Spirit. How hard it is, as we have just been thinking, to recognize the indwelling of God in many of our fellow-Christians, in the great world about us, indeed in our own hearts most of all! We are always instinctively asking for the demonstration of the divinity and power of God by some external means that will save us from the responsibility of moral choice. Within our own hearts, we expect a revelation of duty that will occasion no perplexity, an illumination of truth that will call for no struggle of search, a holy peace that needs no constant guarding. In the lives of men around us we look for the dramatic and overwhelming vindication of God, in some way that men cannot deny, and cannot explain away. We expect God to come always with a blast of trumpets to herald His approach. But the Kenosis of the Spirit means something very different. The signs of God's presence are intermingled with many other things. We walk with a stranger on the road to truth, and all the evidence of identity we have is the heart that burns within us. We know the clash of duties, and have to choose with frequent hesitation that which seems to be the right road, in the hope that it may be God's. We discover that the fellowship of the Church, where we expected to find His glory most clearly revealed, is a very imperfect thing after all, whilst we are sometimes left asking whether its undoubted good is human only, and not Divine. So it is with every realm of God's presence, every token of His activity. What does all this mean, in the light of the Kenosis of Galilee and Judæa, but that God says in effect, 'I am here to be known for Myself, to those who will to know Me. If they cannot recognize Me, penetrating beneath every disguise, they may not call themselves My friends'? These then are the really decisive challenges and tests of life. To fail here is to commit the unpardonable sin—if this be our last word—the sin

against the Holy Spirit, which consists in not knowing the intrinsically good, by the evidence of its own nature. God so breathes His Spirit into the mystery of life, that the life itself becomes its own evidence. That is the soul of things, and all else is the body, useful and necessary for a season, but not of the essentials. As we face the moral conventions of the world, we are to discern what is moral and what is conventional, and how far the morality itself is a morality of the Holy Spirit. As we make or listen to the evangelical appeal, we are to remember that the only orthodoxy worth seeking or having is that which brings God, as we have known Him in Christ through the Holy Spirit, into the hearts of men. As we take our part in social relationship, we are to discriminate between that which is of the body and that which is of the soul, married indissolubly as they are in our present experience. Thus does the Kenosis of the Spirit bring before us the real issues of eternal life, in their present entanglement with the transient forms of time. So, through all the generations, men are brought face to face with God as Spirit still manifest in human ways, still disguised, still challenging us with His sacrificial love, and appealing to us through His lowliness.

Literature.

THE EPISTLE TO THE HEBREWS.

Among the monuments to the Theological Scholarship of the English-speaking world for which we are indebted to Messrs. T. & T. Clark, the 'International Critical Commentary' takes a very high place. With the publication of Dr. Moffatt's *Hebrews* (14s.) and Dr. Lock's *Pastoral Epistles*, this enterprise, so far as the New Testament is concerned, comes within measurable distance of the end of its long and honourable history ('Acts' and the 'Fourth Gospel' are still awaited). We will look at Dr. Moffatt's volume first.

The reader who is ignorant of the literary ancestry of the words and ideas of the document is at a greater disadvantage in Hebrews than in almost any other New Testament book. In his method of Scripture proof, for example, and in his conception of the 'two worlds,' the shadowy, phenomenal, and the perfect, real, world, the writer is no Melchizedek 'without genealogy,' but is dependent on his literary environment. Philo had spoken metaphorically of the Logos as high-priest. The Enochic Son of Man, like the Jesus of Hebrews, had to be in some sense 'Man' 'in order to help men,' and had to be 'transcendent in order to be a deliverer or redeemer.' Hence Dr. Moffatt, while he does not undervalue the poetical or religious originality of the writer 'to the Hebrews,' recognizes that it is a very important part of his work to illustrate the vocabulary and the thoughts of the Epistle from other writings, Christian, Jewish, and 'pagan.' This he does with a thoroughness which will give his commentary an assured place for a long time to come.

Dr. Moffatt impresses hardly less with the conviction his judgments carry than with the abundance of the materials with which he supplies us for forming judgments of our own. He devotes very little space to the vexed question of authorship, recognizing that, so far as we are concerned, the Epistle is and is likely to remain anonymous. Whoever the recipients were, they were in no sense 'Hebrews' nor did the author himself know any Hebrew. The readers were tempted to fall back, not into Judaism but into irreligion; nor were they, as has been recently suggested, a body of 'teachers' in some local Church.

As a single illustration of Dr. Moffatt's method, take the word ὑπόστασις (11[1]), where he quotes and supports the interpretation of Ménégoz ('une assurance certaine') and of Tyndale, as against; on the one hand, Chrysostom ('faith gives substance to unseen hopes') and, on the other hand, a suggestion of Moulton, from the papyri, that 'hypostasis' means 'title-deeds.' Whether he is discussing the rhythmical cadences of the style, the impossibility of a second repentance, the author's ignorance of the sacrificial system as actually practised, or the 'shadow' theory of the nature of earthly things, everywhere Dr. Moffatt

illuminates the subject in a way which is possible only to the ripest scholarship. In spite of the almost bewildering fullness of the discussions, and especially of the literary parallels, he is to be congratulated on having kept the volume within very manageable dimensions.

THE PASTORAL EPISTLES.

The second volume of the 'International Critical Commentary' published this month is *A Critical and Exegetical Commentary on the Pastoral Epistles*, by the Rev. Walter Lock, D.D. (T. & T. Clark; 12s. net). As might be expected, it maintains the reputation of this now famous series for full and accurate scholarship. Dr. Lock thinks that the delineation of the true Christian character and the spiritual dynamic which should make it possible, and not ecclesiastical organization, was the main interest of the writer. The question of authorship he regards as secondary. This conclusion is not, perhaps, so obvious as Dr. Lock believes. There are many books of Scripture regarding which the question of authorship is not important. But in the case of the Pastorals one issue that is not altogether negligible is raised. If Paul is the writer, then the Church organization, which is already of a permanent nature, has apostolic authority behind it. If the writer is some one in the second century, a very different conclusion follows. Dr. Lock's own opinion is obscure. He balances the evidence with exasperating calmness, and comes to no certain conclusion, except in regard to 2 Timothy, which he regards as almost wholly Pauline. He is not so certain about 1 Timothy and Titus. On the whole he is inclined to accept the Pauline origin of both, with additions by later hands. Almost every argument except two are in favour of this conclusion. The weightiest argument against Pauline authorship is the vocabulary. The style and the doctrine are both Pauline, but the vocabulary has definite non-Pauline elements. The other argument against the traditional theory is the somewhat mature stage which the Christian life has reached. The excitement of conversion, the 'crisis-ethic,' the expectation of a speedy Parousia have all passed. And also the Christian ideal approximates closely to the best found in Greek and especially Stoic ethics. But the letters are so genuinely Pauline in feeling and outlook and belief that Dr. Lock would apparently incline strongly to support the traditional view. He also holds that there are only two orders of subordinate ministers, that of Presbyter or Bishop and that of Deacon. 'Presbyter' and 'Episcopus' are names for one office on its official and functional sides respectively.

These and other matters are discussed fully in the Introduction. The relevant facts are stated with careful impartiality, and the reader has all the material for a decision before him. The exegetical part of this very able commentary is, it is needless to say, marked by the competent scholarship for which Dr. Lock is everywhere known.

THE APOCRYPHAL NEW TESTAMENT.

The Protestant Church takes pride in the fact that it has no Index Expurgatorius. But it has a Canon; and the existence of the Canon forms, in fact, a very effective Index Expurgatorius. It is safe to say that a hundred people read a book of the New Testament for every one that reads one of the New Testament Apocryphal books.

One reason why this is so is that the canonical books are so much more accessible; and so the Provost of Eton, Mr. Montague Rhodes James, Litt.D., F.B.A., F.S.A., has done us a notable service in giving us *The Apocryphal New Testament* in a new translation (Milford; 10s. net). In the preface he tells the story of the gradual degradation of the word 'Apocryphal.' Its root meaning is 'hidden,' and it meant originally 'secret' because 'sacred,' too holy to be used promiscuously by the vulgar. To preserve this sacred character books were sometimes issued under venerable names of holy men of old, and it was pretended that they were being brought to light after being long 'hidden.' When the pretence was discovered, 'apocryphal' came to have the meaning it has since retained: 'spurious' or 'false.'

The idea that the New Testament Canon was settled by a number of Church dignitaries sitting round a table has perhaps not quite died out. Why should most of us know more than we do know about the books that might conceivably have found a place in the Canon, and in some cases came very near doing so? For one thing, a study of the Apocryphal Gospels, Acts, Epistles, and Apocalypses, such as we have here, increases our respect for the wisdom of the Church in making the choices she did make, haphazard as her methods may at

times seem. Further, while the history of the non-canonical books is often very far from being historical, and their edification is not always very edifying, yet these books are always at least an important witness to the ideals held by their authors and the circles in which they were prized. They help us to understand the origin and growth of some conceptions that have played a prominent part in the history of the Church, such as the honour given to asceticism, the reverence felt for the Virgin Mary, and the idea of the immaculate conception of the Virgin.

The author has translated the important documents, including the non-canonical sayings of Jesus, using a style that gives the atmosphere of the New Testament. He has condensed where a summary seemed sufficient, and omitted where considerations of space or unimportance of material seemed to necessitate. This important and scholarly book is doubly welcome, coming as it does so soon after Dr. A. F. Findlay's *Byways in Early Christian Literature.*

SONGS OF SORROW AND PRAISE.

The Rev. Duncan Cameron, B.D., who has placed all aspirants to a knowledge of Hebrew in his debt by his 'First Hebrew Reader,' has enhanced our obligation to him by a fresh and searching study of the Psalter, entitled *Songs of Sorrow and Praise* (T. & T. Clark; 7s.), which represents the Hastie Lectures delivered at Glasgow University in 1920. After a lucid discussion of the Form of the Psalter, the writer proceeds to deal with the Covenant in the Psalter, the Law, the Temple, the Prayers, the Psalter in the Jewish and the Christian Churches and other cognate themes. Every page of the book attests Mr. Cameron's profound acquaintance both with the Psalms themselves and with the problems to which the criticism of them has given rise, and to the solution of some of those problems he makes his own independent contribution.

One valuable feature of the book is the careful analysis to which he has subjected certain illustrative psalms: another is the new light he throws on certain familiar words or phrases. Particularly valuable is his discussion of the word *chesed,* usually translated 'loving-kindness.' Mr. Cameron offers cogent reasons for the view that it conveys the idea of fidelity to a covenant: he points out that it is sometimes paralleled with a word meaning 'faithfulness,' and opposed to 'dealing falsely,' and that, after a great slaughter of Syrians by Israelites, Benhadad describes the kings of Israel as kings of *chesed,* which can hardly, in such a context, mean merciful kings, but rather implies kings who will be faithful to a treaty. Again he argues that the phrase 'before His presence' often means 'in the Temple'; so that in the 'book of remembrance which was written before Him' he sees an allusion to a book laid up in the Temple, probably containing proofs of citizenship, as may be inferred from Neh 2^{20}.

On the vexed question of the Psalms sometimes described as anti-sacrificial (40, 50, 51), Mr. Cameron maintains that they do not really condemn the offering of sacrifice: if so, how could we account for their ultimate inclusion in the Psalter? In defence of this position he makes the interesting suggestion that in Ps 40^{6}, instead of 'burnt-offering and sin-offering hast thou not required,' we should, by a very simple change, read 'burnt-offering *and sin*' (cf. Is 1^{13}). Another interesting point is the suggestion that Pss 15 and 24, 'while they may refer to the true worshipper, may have a special reference to the servants of God dwelling in the Temple.' Some curious knowledge is scattered throughout the book. It is strange to be told, *e.g.,* that not a single verse of Ps 23, so popular in the Christian Church, is to be found in the synagogue services. Much accurate knowledge and careful workmanship lie behind these chapters which are so easy and pleasant to read, and many a useful course on the Psalter could be built by preachers on the suggestions scattered throughout these rich and unassuming pages.

GEORGE MACDONALD AND HIS WIFE.

'The little grey town' of Huntly in Aberdeenshire was the birthplace last century of two children each of whom in his own domain won a repute that is world wide. One was George MacDonald, preacher, poet, novelist, the centenary of whose birth falls in December of this year; the other was James Hastings, the founder and much more than the editor of this magazine for upwards of thirty years, who belongs to a later generation. Though the lives of the two men present many contrasts, yet they had in common an abiding affection for the place of their birth and the scenes of their youth.

George MacDonald's oldest son, Dr. Greville MacDonald, has anticipated the centenary of his birth by the publication of a biography entitled *George MacDonald and his Wife* (Allen & Unwin; 21s. net). It is a fine tribute by a son to the characters of his father and mother. He has written a graphic narrative of what was really the heroic and prolonged struggle of this notable nineteenth-century man of letters, and of his wife, the mother of eleven children and equally with her distinguished husband 'a creature of heroic mould.' She is described as a woman of untiring energy and courage and of very exceptional ability.

George MacDonald may be said to have had a genius for family affection at once ardent and utterly unselfish, alike as son, as brother, as husband and as father, and a genius too for friends. From the opening of his career as a minister of the English Congregational Church, misfortune upon misfortune had accumulated. He had a serious attack of hæmorrhage, the first of many grave illnesses, and later, what was worse, he was suspected of heresy. But to aid him in his life struggle, he had the supreme good fortune to have a brave and devoted wife, and a deep-seated faith. He writes in one of his letters, looking back upon his early experience as a minister: 'Had I been capable of condescending merely to please I might have been in circumstances now—better outwardly; inwardly how much worse!' 'As long as God thinks it worth while to let us suffer,' he writes, 'it is worth while.' 'I for my part would not go without one of my troubles. The only one I fret at is being dependent.'

George MacDonald was infinitely rich in friends. Lady Byron was one of them. It chanced that when he and his wife had spent their last farthing, and did not know how their children were to have bread, there came a letter from Lady Byron's executors intimating that she had left him a legacy of £300. John Ruskin had his own worries, but he was a good and most generous friend; so too was Miss Mulock, the popular author of 'John Halifax,' who did him the inestimable service of finding him a publisher, so that never again had he any difficulty in 'placing' a book.

Much as might be written of George MacDonald's literary work as poet and novelist, and on the still open question whether the poetry will or will not survive the novels, or whether the exquisite fairy stories will not survive both, the outstanding facts in this record are the amazing heroism, the unceasing industry, and the unfaltering religious faith of the man. Here is his own confession of faith: 'All my hope, all my joy, all my strength are in the Lord Christ and His Father.' This was written before he and his wife had suffered repeated and grievous bereavement. This is a part of the tragedy of their lives. Their faith was indeed shaken but it never failed.

THE BIBLE FOR YOUNG PEOPLE.

Four volumes which have just appeared show how much better off in regard to religious reading the children of to-day, and still more the children of to-morrow, are going to be than their fathers. One of the greatest obstacles in the way of making the Bible interesting to children has been the way in which it has been produced. Small type, the division into verses, the sombre binding, all the devices which were no doubt intended to make the Bible different from all other books, have effectually isolated it from children's minds. But this is being altered. The Cambridge University Press have just issued two volumes on the newer lines: *The Children's Bible* (4s. net), and *The Little Children's Bible* (2s. net). They are edited by Dr. Alexander Nairne, Sir Arthur Quiller-Couch, and Dr. T. R. Glover, and these names are a sufficient guarantee of the taste and intelligence with which the extracts have been made and arranged. The arrangement is based on 'The Cambridgeshire Syllabus of Religious Teaching for Schools,' which followed a Report on the teaching of Religion in the Schools. Both books begin rightly with the story of Jesus. *The Children's Bible* (which is for those from seven to eleven years of age) goes on to the Story of His People. In *The Little Children's Bible* this is worked into the narrative as 'Stories that Jesus would learn from His Mother.' The selection and arrangement seem to us to be admirable, and the books are beautifully bound and printed in clear, large type. They will make the Bible a new thing to children.

The other two books are of an entirely different kind. They form the fifth and sixth volumes of *The Bible for School and Home*. This is a series of narratives, each devoted to a period of Bible history, in which the writer, the Rev. J. Paterson Smyth, not only tells the story, but shows how it ought to be taught. Each book, in short, is a series of lessons which might be read to children,

but which also form model lessons for teachers and parents. The two issues before us deal with the whole ministry of Jesus. Each lesson is followed by questions which may form the basis of 'expression work' for the children. The aim of the writer is admirably carried out, and the story of Jesus is told vividly and simply, in a way to interest the youthful mind. Teachers and parents will find in these books a mine of help and inspiration (Sampson Low; 3s. 6d. net each).

THE ROSICRUCIANS.

Mr. Arthur Edward Waite, whose name stands in the forefront of the real authorities upon all occult matters, has produced a really magnificent work in *The Brotherhood of the Rosy Cross: Being Records of the House of the Holy Spirit in its Inward and Outward History* (Rider; 30s. net). We use the word 'magnificent' advisedly. It is the only word for a book printed and bound and illustrated as this is. And it is the only word for a book written as this is out of a rich store of learning and a deep fount of wisdom. It is a great achievement. Mr. Waite traces with unerring hand the origin and course of the great society. He is able to appraise the value (or want of value) of the many myths which have gathered about its fountain-head. And when he reaches firm ground he leads his readers through the different periods of the history and by devious ways, always with a steadfast eye upon the inner significance of the story. There are few men living for whom such an achievement was possible. Perhaps none but the writer himself. And what fits him for it is not only his knowledge but the spiritual insight that illumines so much that is dark. This will be the definitive history of the Brotherhood. And it is fitting that so great a literary and spiritual work should be issued in so beautiful a garb. The many plates that adorn the text are worthy of it.

INTERPRETATIONS NEW AND OLD.

In *Interpretations New and Old* (T. & T. Clark; 7s. 6d. net), the Rev. A. S. Geden, D.D., who has done excellent work in the field of Biblical scholarship, and who is an authority on the Religions of the East, presents us with a series of addresses on vital topics of religion which are obviously the fruit of fine scholarship and of a profound Christian experience. Some of the topics discussed are Optimism *versus* Pessimism, the Source of Happiness, the Foundation of Confidence, Everlasting Life, Inspiration, and What is Truth? The writer is very much alive to the ugly features of modern life, but from 'the serenity of threescore years and more,' he looks out upon it all with quiet trust and unquenchable hope. There are some incidental strictures on the 'fickle democracy,' and on the 'so-called leaders of the people,' who 'spend their time and activities in endeavouring to deprive others of that which they possess, instead of utilizing their own for the benefit of their fellow-men.' But the notes of confidence, courage, and hope are resounded throughout. Twice he quotes with cordial approval the often misquoted proverb, 'Magna est veritas et praevalet'—prevails already, and not merely will prevail: this is significant of the whole man and his outlook.

One of the chapters deals suggestively with the problem discussed in the Book of Job, and Dr. Geden is not afraid to go his own way by claiming the Elihu speeches as part of the original book. In the chapter on 'And I, if I be lifted up from the earth, will draw all men unto me,' he argues that 'it is the risen, not the dying Christ, that is to be the centre of attractive power.' The book concludes with a helpful discussion of Inspiration, in which, dealing with the famous verse in 2 P 1^{21}, 'Men spake from God,' etc., he suggestively points out that it was *men* who spake—there is inevitably a human element in the Bible—and that those men were '*moved* by the Holy Ghost, but not overpowered or suppressed.' Many besides Dr. Geden's old pupils will welcome these profound and persuasive discussions.

Making a Personal Faith, by Bishop William Fraser McDowell (Abingdon Press), is the Merrick Lectures for 1924, delivered in Ohio Wesleyan University. The aim of the author is 'to help men and women, far younger than myself, to find their own way to Jesus Christ.' Bishop McDowell writes out of a wide experience of life, with great sanity and wisdom, with Christian courage and fervour, and with a virile and cheery optimism. 'I am not so anxious now to save the faith of our fathers as to save the children of the fathers to a living faith of their own.' These lectures should help many towards this high end.

It is late in the day to praise 'Indian Philosophy' by Professor Radhakrishnan, who holds the Chair of Philosophy at Calcutta University. For it is, of course, a signally happy instance of what we much need, that India should interpret her own mind and mental history to us through gifted sons of her own who are also well versed in Western thought and the English tongue. But that book is large, and it costs a little. And therefore it is a happy thought to re-issue *The Philosophy of the Upaniṣads* in a separate and handy form (Allen & Unwin; 5s. net). For the Upanishads are the well-head from which have risen most of the streams that have watered India; and few can read them without finding much that moves and thrills. Yet, unfortunately, to our minds there is much that is dark or at least opaque; and we have not been altogether happy in most of our Western studies on the subject. Gough is ruled out through lack of sympathy; and Deussen, however learned, is heavy and a shade pedantic. Here, certainly, is as good a book as we possess; very readable, wading to the heart of things, giving the impression that the author really understands the minds of these intrepid thinkers of the long ago who brooded upon life so daringly. There is a Foreword by Rabindranath Tagore, an Introduction by Mr. Edmond Holmes, and, what one is glad to note, a Dedication to that fine scholar, the Rev. Dr. William Skinner, formerly Principal of Madras Christian College, another indication of how real and deep is the mark that that shyest of men has left upon India.

Messrs. Allenson have already published several small Day-books, demy 16mo, at 2s. 6d. net. Uniform with these there is now issued *Thoughts on many Themes*, by Miss Edith Macdonald.

A story which would make an excellent gift-book for boys and girls in their early teens has been published by Messrs. Allenson at the very low price of 2s. net. The title of it is *Loyal Hearts*, and the author is the Rev. Reginald Callender, M.A., who was formerly Assistant-Secretary to the Children's Special Service Mission. The story is about a V.C. and a 'Crown of Glory,' and its readers won't find it 'pi' but will enjoy it thoroughly.

Such are the ramifications of that wonderful faith that it is almost impossible to say anything upon Buddhism without qualification. The most learned of the scholars speak with the most caution, while ordinary folk can hardly open their lips without tumbling headlong into error. That is what gives such value to a book like Mr. Kenneth J. Saunders' Haskell Lectures, *Epochs in Buddhist History* (Chicago University Press; $3.00), which is really a most masterly survey of Buddhist thought from the time of the great teacher himself until now. This is a delightful volume, beautifully printed, and with interesting illustrations; but its main feature is the skill with which one is led as easily as in a garden full of flowers, and glorious flowers they are, through intricacies and difficulties among which, if left alone, one would have lost oneself in sheer confusion. Here are the mass of knowledge gathered alike from Western and Buddhist teachers, the sympathy, the wideness of outlook, the indescribable something that reveals the master who has got very near the heart of things, that give one confidence in following an author's guidance. This is an admirable book. Let any one open it at that moving appendix composed of Buddhist prayers, and he will want to read it through; and, having started, he will have to finish it.

A companion volume to that on the Social Life, issued last year, has appeared in *Religious Life in Ancient Egypt*, by Sir W. M. Flinders Petrie, F.R.S., F.B.A. (Constable; 6s. net). Both are popular summaries of material soon to be published in the 'Descriptive Sociology of Egypt.' The chapters in the present volume relate to the gods and their temples, the priesthood and its teaching, the faith in the gods, the future life, the burial and the tomb, and the folk beliefs. The religious life is traced as part of the daily life, and in its social connexions 'from its savage beginnings to its latest developments,' on which Christianity was grafted. The facts presented are the outcome of very wide experience, and the conclusions reached are manifestly the result of matured reflection, and will command general respect.

In the series of 'Plays for a People's Theatre' which has already produced twenty-three volumes, the newest issue is *Shelley: A Drama in Five Acts*, by Mr. John W. Klein (Daniel; 6s. net). The play follows in the main the well-known facts of

Shelley's life, and adheres to the traditional version of the poet's experiences, except in two matters. One is the character of Mary Godwin, Shelley's second wife, who is made out here to be a rather inferior type. The other is the representation of the poet himself, who is presented as a sort of hysterical being of wayward tendencies and entirely unreliable character. Indeed, the poet of this drama is a most unpleasant person. There is a good deal of ability shown in the various delineations; and in any case the general impression of the book is one entirely sound morally. The reader feels that when these immoral people are so tiresome and so unhappy, goodness after all is the best way.

Mr. B. Halper, M.A., Ph.D., has compiled a valuable *Descriptive Catalogue of Genizah Fragments in Philadelphia* (Dropsie College, Philadelphia; $3.00), which covers a wide variety of subjects and which cannot fail to be of the greatest service to scholars in their endeavour to clear up many obscure phases of Jewish literature and history. The subjects represented by these fragments comprise texts, translations, and commentaries on the Old Testament; texts, translations, and commentaries on the Talmud, Midrash, and Halakah; liturgy; secular poetry, documents, and letters; philosophy and Kabbalah; and miscellaneous matters, such as medicine and folklore. A very large number of these fragments are in Jewish Arabic, so that they have linguistic as well as historical interest. The legal documents include many marriage contracts, and among the miscellaneous fragments are part of a grocer's account-book, and a bookseller's account, recording certain sums due for books. Perhaps the most interesting section is the liturgical, which contains parts of prayer-books dealing with festivals, prayers for the dead, funeral service, and treatises on prayer, all of which would seem to suggest that there was a vast literature in Jewish Arabic, on prayer in its various ramifications, only faint traces of which have been preserved. A book like this, while it adds to our knowledge, reveals no less the depths of our ignorance, and illustrates the vast labour which lies before scholars in this important and little known field.

They who are wearied of controversy and want just a definite statement of the great fundamental verities of the Christian Faith will read with pleasure and profit *Ecce Deus*, by the Rev. Henry L. Dixon, M.A. (Wells Gardner; 7s. 6d. net). On such great topics as Providence, the Pre-existence of Christ, the Incarnation, the Sinlessness of Jesus, Prophecy, and Miracle, Mr. Dixon has firm convictions of his own, and his confidence will act as a tonic to those who desire to retain a conservative view in face of modern unrest of thought. The author has evidently read widely, and there is proof that his reading is up to date. Yet we have a feeling, especially about his chapter on prophecy, that he is somehow unaware of the landslide in thought that has taken place within the last thirty years or so.

The Mediator of Life, by the Rev. T. H. Passmore (Wells Gardner; 3s. 6d. net), has for its subject the mystical union of the Soul with God. The author seeks to throw light on this mystery by comparing it with the union of the Divine and human natures in Christ. We could wish that he did not allow himself to rhapsodize. This is specially noticeable in his treatment of 'God's unspotted Mother,' and we feel thankful that the Holy Scriptures are not written in this strain.

The Shout of the King, by Mr. Ernest Raymond (Hodder & Stoughton; 5s. net), contains twenty short addresses on Biblical themes, printed just as they were delivered to various audiences of men. The style is colloquial and breezy. The thought is not profound, but the matter is always fresh and interesting. The writer has in an eminent degree the story-teller's art, and can make Bible stories live again and render up their treasures to a new age.

In 1922–23 the Federal Council of Churches in America sent a message of Christian goodwill to China and Japan. The Rev. Dr. Sidney L. Gulick, the secretary of the Council, who had been for many years a missionary in Japan, was chosen as the bearer of the message, and the story of his journey, with the conferences held and conclusions reached, is now published under the title of *The Winning of the Far East* (Hodder & Stoughton; 6s. net). As the book is of the nature of a church report much of it is of no permanent value. An undue place is given to the earthquake in Japan and the help rendered by America, and hopes are built on this

of a new era of international friendship between the United States and Japan, hopes which more recent events hardly seem to justify.

At the same time the book contains much that is both interesting and informing, and the writer expresses many well-considered and weighty judgments on the state of things in the Far East. Among the significant movements dealt with are the development of industrialism, the rise of the proletariat, and the mystery of Bolshevist propaganda which seems to puzzle all observers. The present deplorable condition of China is regarded with grave misgivings, not to say despair, by foreign residents. Dr. Gulick found the missionaries were the only optimists, and their optimism was based on their confidence in the gospel and their knowledge of the Chinese. 'They come in contact with men and women of sterling character in whom they learn to have complete confidence. In concrete details they see significant changes in mental outlook, in understanding, in practical efficiency, taking place in individuals; and they believe that as soon as enough of these modern-minded and trained young men and women get into the field and into action China will start upward.'

Since Dr. Horton published, twenty years ago, his little volume on 'The Bible: A Missionary Book' not much has been written on the missionary aspect of the Bible. That task is being taken up again. Recently we have had Mr. Hugh Martin's excellent sketch 'The Kingdom without Frontiers' (S.C.M.), and now we have Canon Vernon F. Storr's suggestive treatment of the subject in *The Missionary Genius of the Bible* (Hodder & Stoughton; 3s. 6d. net). Like his two predecessors, Canon Storr is thoroughly modern in his outlook and frankly accepts the general results of Biblical criticism, which, like many another, he has found to illumine rather than to obscure the ways of God. Half of his book deals with the Old Testament, and half with the New. In the former he traces in clear, broad outlines the Old Testament conception of God, man, redemption, and Messianic prophecy, and shows how the universalistic, and consequently the missionary, idea inheres in those great fundamental conceptions. But, except for the Book of Jonah, which Canon Storr also briefly discusses, this idea only becomes explicit in the New Testament; and this he makes plain in a succession of useful chapters on The Teaching of Jesus, The Work and Person of Jesus, The Fourth Gospel, The Acts, The Pauline Epistles, and The Book of Revelation. The missionary era has begun indeed when in one book are gathered together the Roman Cornelius, the Philippian jailer, the Ethiopian eunuch, Crispus of Corinth, and Lydia of Thyatira. Following Deissmann, Canon Storr brings us the salutary reminder that Paul was missionary even more than theologian. He has suffered injustice through being transferred 'from the sphere of vital religion into the sphere of theology which, while it is not quite foreign to him, is obviously secondary.'

Ten additional numbers of the Tracts issued by the Anglican Evangelical Group Movement have reached us. They are, we may remind our readers, apologetic tracts, couched in simple language but dealing with the great themes, and all by masterhands. They are a marvel of cheapness and effectiveness. Among the new tracts are one on *Freedom and Authority*, by Canon E. W. Barnes, Sc.D., F.R.S.; one on *Materialism*, by the Rev. R. Hanson, B:D.; one on *The In-Dwelling of God in Man*, by Canon B. H. Streeter, D.D.; and one on *Is God a Person?* by the Rev. W. R. Matthews, D.D. There are others, but these will show the quality of the series (Hodder & Stoughton; 3d. each).

Classics of the Inner Life (Hodder & Stoughton; 5s. net), edited by Archdeacon F. B. Macnutt, is a rather tantalizing book. It is good, but not as good as it ought to be. It consists of Lenten lectures by distinguished men, such as Dean Burroughs and Dean Inge, who write worthily, but not in any case as well as their names in every case give us the right to expect. These studies are slight, nor is there much indication in the list chosen of the many-sidedness of God's ways with souls. If any one wishes to learn of Brother Lawrence, à Kempis, Andrewes, Augustine, Keble, and Law, he will here find a fitting introduction to them. But there are others more winsome and thorough and impressive. This is a cramped work in comparison with Dr. Welsh's 'Classics of the Soul's Quest,' issued a year or so ago by the same publishers, while the late Dr. Smellie packed far more, and said it much more movingly, into twenty pages than you will find in this entirely competent, but somewhat undistinguished book.

A small volume of Thoughts and Prayers for Mothers during the months of expectation has been written by Flora Abigail Macleod. When Miss Macleod was Librarian to the Mothers' Union, she tells us, she was often asked for a book like this, and had to reply that she did not know of one. So she herself has filled the gap. The small volume is published by Messrs. Longmans, with the title *The Vigil of Hope* (3s. 6d. net).

The Epistle to the Hebrews: A Commentary, by Mr. W. H. Boulton (Sampson Low; 3s. 6d net), is written from the Christadelphian point of view, and illustrates the peculiar doctrines of that body on the Person of Christ, His reign in Zion, etc. Apart from that, however, more 'orthodox' Christians will find Mr. Boulton's exposition of the argument of the Epistle helpful.

A good book on the English Church Catechism is a desideratum because it will help people to appreciate one of the influences which have determined the course of religious life in England, and also because it will enable the world to understand the position which the Anglican Church holds to-day doctrinally and practically. Such a book has been written by the Rev. E. Basil Redlich, whose 'Old Testament Stories and How to Teach Them' is one of the very best books on religious education in existence. In *The Church Catechism: Its History and Meaning* (Macmillan; 4s. 6d. net), Mr. Redlich sets himself to answer such questions as these: From what sources was it taken? When and by whom was it compiled? What is the standard of churchmanship which it upholds? The answers take us into fascinating regions of Church history under a guide entirely competent and always interesting. The book is meant primarily for teachers and students, but it will appeal to and instruct a much wider public.

An Anthology from the Revised Version has been compiled by Harriet E. Colvile. She calls it *Spiritual Milestones*, because 'in looking back, the wayfarer gratefully recognizes the Hand of God at various turning-points.' An excellent idea is the insertion of blank pages intended for 'milestones' discovered by the reader (Marshall; 3s. 6d. net).

The large public which knows Dr. Smellie's devotional works will welcome a selection of his sermons, made by Mrs. Smellie and published by Messrs. Melrose. The volume contains seventeen sermons, and is issued at the remarkably low price of 3s. 6d. net. This is excellent, for it will enable even those who have to limit very strictly their buying of books to obtain a copy. In 'The Christian Year' we have given a slightly abridged form of one of the sermons. It will, we think, show how suggestive they are. The title of the volume is *Sunset Glory*.

There has been translated into English for the first time, and published, the drama *Priyadarśikā*, written in Sanskrit and Prākrit by Harsha, King of Northern India in the seventh century A.D. The volume is No. 10 of the Columbia University Indo-Iranian Series (Milford; 9s. net). Professor A. V. Williams Jackson, Ph.D., L.H.D., LL.D. (the editor of the series), Mr. G. K. Nariman, and Mr. Charles J. Ogden, Ph.D., have collaborated in its production. The drama is transliterated and translated, with copious notes. It is in four acts, and has an ingenious plot, worked out by aid of the device of 'a play within a play.' The introductory material extends to fully one hundred pages, and is of first-rate importance for the interpretation of the work and for Sanskrit study in general. The volume is the outcome of repeated and most intimate reading, and can be warmly recommended for class use.

The religious activity in the student world is one of the most hopeful signs of the time, and special missions have become quite a feature of university life. In February of this year, a mission was conducted in the University of Manchester by the Right Rev. J. P. Maud, D.D., Bishop of Kensington, and the substance of his addresses is now published under the title of *Life in Fellowship* (Nisbet; 3s. 6d. net). The speaker's challenge to the students was, 'You are daily helping to break down those physical and material barriers which have hitherto kept men apart. You are sharing in the wonderful conquests of Science by which the whole world is rapidly becoming one neighbourhood. . . . What are you doing to develop those other forces in human nature, by which the spiritual may redress the balance of the material? What are you doing to make such forces effective? Have you discovered that such forces are available?

Do you realize that they are the decisive factors in human affairs?'

The addresses are devotional in character, built on a foundation of solid Christian thinking, and breathing throughout a fine religious spirit. Each address is followed by 'thoughts and suggestions for prayer' of an unusually fresh and helpful kind.

The Rev. A. W. F. Blunt, B.D., has written a little book on *Israel before Christ*, whose sub-title is *Social and Religious Development in the Old Testament*, and which is published by the Oxford University Press at the astonishingly low price of 2s. 6d. net. We say 'astonishing,' because, though the book is small, it contains a great deal of matter, and is beautifully illustrated by twenty-three pictures (including maps), representing many phases of Oriental life and interest, ranging all the way from ploughing, harvest, and nomadic tent-scenes, to the Ishtar Gate in Babylon, through which the Jewish captives were led, the worship of the Babylonian sun-god, and the famous Aramaic papyrus from Elephantine. The book begins with the period from Abraham and Joshua, and carries its interesting story right up to the period when Greek influence began seriously to affect Judaism, and almost to the threshold of the New Testament. It deals in a trenchant and helpful way with great religious movements, notably with the chiefly pre-exilic prophetic movement, and the chiefly post-exilic priestly movement; but perhaps its greatest value lies in its sketches of the social conditions in Israel, and its pictures of ancient civilization, which, without some such help, do not stand clearly before the mind of the average reader of the Old Testament. It is interesting to note that Canon Blunt revives the suggestion, of which we have not heard much in these latter days, that 'it is not impossible that our Lord habitually spoke Greek, and used only occasional Aramaic phrases, which have been duly recorded in the Gospels.'

We could not imagine a much more profitable exercise for one who wished really to grasp the historical movement represented by Old Testament literature than to read this book carefully through, scrupulously looking up all the Biblical references with which it is abundantly supplied. It can certainly claim to have admirably fulfilled the aim of 'The World Manuals' series of which it forms a part, in that 'it presents authoritative and scholarly work in terms of human interest in a simple style and moderate compass.'

A re-issue, corrected, of Professor A. A. Macdonell's *A Practical Sanskrit Dictionary* has been published (Oxford University Press; 30s. net). It is of interest to note that the original edition by Messrs. Longmans, Green & Co. is here photographically reproduced. The result is a very clear page, and the arrangement of the whole work is such as to make it highly serviceable to learners and scholars.

Handfuls on Purpose, by Pastor James Smith (Pickering & Inglis; 4s. net), is the fifth of a series of expository outlines and Bible readings intended for 'weary gleaners.' The writer has a decided homiletical gift, and sets forth the truth as he sees it, with sincerity and simple faith. Some of the outlines are so full that there is a danger of ministering to the indolence of the gleaners, but no doubt many will find them most helpful.

Character and Happiness, by the Rev. Alvin E. Magary (Scribners; $1.50), contains a number of wise talks on moral and religious subjects. A uniformly high level is maintained, though there is little intensity of passion or elevation of thought. The apt illustrations with which the pages are brightened indicate wide and discriminate reading. The spirit of the book is a brave and cheery optimism, and its message is that the springs of happiness must be sought within. 'This age is not a peaceful age. . . . We hold in vigorous idolatry such words as punch and pep and ginger and all those other condimental qualities which are supposed just now to season the lives of all the strenuous, red-blooded and efficient. It is a blessing that we can find, somewhere, a deep, still pool, away from the turbulent stream, and untroubled by the furious paddlings of those who know no kind of progress save rushing round and round in a whirlpool.'

Paul, Son of Kish, by Mr. Lyman I. Henry (University of Chicago Press; $3.00), is a novel. The incidents of the life of Saul of Tarsus as found in the New Testament are taken as a basis, but they are combined with imaginative incidents; and characters which are not Scriptural

appear. There is Paul's father Azel, and his grandfather Ben Hanan, his mother Deborah, and his wife Tabitha. The background is well drawn, and the whole gives quite a vivid picture of the life of the times. This is a good story of its kind, but we confess we do not care for the kind. This mingling of fiction with Scriptural narrative is oddly confusing, but for those who do like it, here it is well done.

We are glad to announce that a second edition of *Atonement and Non-Resistance*, by William E. Wilson, B.D., Professor of New Testament Theology and Christian Ethics in the Selly Oak Colleges, has been issued by the Swarthmore Press (2s. net). The first edition appeared in 1914, and there are no material alterations in the present one. Mr. Wilson says: 'I am more convinced than I was in 1914 that the true meaning of the death of Christ is to be gained along the lines herein suggested, and that human affairs can never go rightly until men learn that evil can only be overcome with good.' Mr. Wilson has been working on the teaching of the New Testament regarding the death of Christ for some time, and we look forward to the publication of the larger work which he has promised.

The author of *The Quaker Seekers of Wales*, Miss Anna Lloyd Braithwaite Thomas, has explained how the book came into being. Before the War she spent a summer holiday in Wales, and in a book of 'Montgomeryshire Worthies' got some curious information about her own ancestors—the Lloyds. With the help of the journal of Richard Davies, through whose ministry Charles Lloyd was convinced, she pieced together all that was known of the first convincement and sufferings of Charles and Thomas Lloyd in the days of the Stuarts. This story moves quietly. It is an account of real courage and endurance, but it is the courage and endurance of Quakers. There is much sound information in it, and, with that, considerable charm. The publishers are the Swarthmore Press, and the price 6s. 6d. net.

Recent Theories as to the Cause of Universal Sinfulness.

By the Reverend F. R. Tennant, D.D., D.Sc., Lecturer in Theology and Fellow of Trinity College, Cambridge.

The merit of the Augustinian and kindred doctrines of original sin, which caused them to be embraced tenaciously and unquestioningly by thinkers other than dogmatic theologians, consisted in the easy and natural explanation which they offered of the universality of sin. And perhaps the greatest obstacle to the ready acceptance of the evolutionary theory as to the origin and propagation of sin, in our day, is the fact that it seems to many to be deficient precisely in this respect. I will not repeat here the positive arguments for the real adequacy of the evolutionary theory, which dispenses with the doctrine of the fall of man from pristine integrity; but inasmuch as attempts have repeatedly been made, in recent years, to find an alternative to this theory, it may be worth while to offer a brief critical notice of them.

The evolutionary view, which while emphasizing the potent influence of moral environment in the diffusion of sinfulness, implies that in the last resort each man is the Adam of his own soul, is frequently condemned because savouring of Pelagianism and as too individualistic. Hence some writers have sought an explanation of the universality of sin in the idea of what is called 'social sin.'

This appeal to the fact that the subject or agent in sin is society rather than the individual is not new, though it has of late received a fresh form. Theologians such as Ritschl emphasized that sin is the work of all in each; and since Galton's time the phrase 'social heredity' has been in common use. It may be remarked by the way that this phrase is not a happy one, because what it is intended to designate has nothing to do with heredity in the strict or proper sense of that term. The influence of society or moral environment, in accounting for the sinfulness of individuals, is to be recognized; but it is abundantly evident that it is not sufficient, alone, to explain the presence of