

ἐπλανήθηται has not the fuller meaning of 'layeth hold to help,' need not refer exclusively to physical descent from Abraham, but may and probably does, include likeness in faith, as in Gal 3<sup>7</sup>, 'They which be of faith, the same are sons of Abraham.'

2. This line of interpretation is confirmed by the part assigned both to God and to Christ in this process of sanctification. (i.) There seems to be little doubt that the reference in the phrase ἐξ ἐνός is to God, and neither to Adam nor to Abraham, as the common ancestor either of mankind or of the chosen people. God has one purpose, and accordingly also one method in *Him that sanctifieth* and in *them that are sanctified*. *The many sons in being brought to glory are perfected through suffering*: and so it is in accord with the divine method of dealing that the pioneer of salvation should pass through the same experience (v.<sup>10</sup>). This interpretation gives a much fuller content to the phrase than if it meant only that God assigned to *sanctifier* and *sanctified* the same physical nature. (ii.) The clause 'he is not ashamed' as applied to Christ has also fuller value, if it means not merely the assumption in the Incarnation of a human nature, but the voluntary participation in all human experience. It is said of the *Pioneer of faith* that in enduring the cross, He despised shame (12<sup>2</sup>); and probably in the present passage there is a similar reference, as the entire context is concerned, not merely with the human nature, but particularly with the human experience of Christ. Father and Son alike willed the In-

arnation as a complete self-identification with distinctive human experience.

3. In insisting on this view we are simply affirming the standpoint from which all the references in this Epistle to the life and work of Christ are to be understood. Because this is its standpoint the Epistle is of so great value as a challenge of the sacerdotal and sacramentarian position. The Epistle does speak of priesthood and sacrifice, but only to assert the valuelessness of any official priesthood and any material sacrifice, and to substitute for them the priesthood of character perfected by experience, and the sacrifice of sympathy with man, and obedience to God. No objection could be taken to the tendency to emphasize the fact of Incarnation as central to Christianity, if incarnation were not represented as a physical process in itself through sacramental channels valuable and efficacious for man's salvation, but always as a moral and religious experience, even as it is represented in this Epistle. The atonement of God and man is not in the union in one person of human and divine natures, but in the genuinely and intensely human experience of the Son of God, His liability to temptation, His subjection to suffering, His exercise of obedience and sympathy, His endurance of all that may be involved in death. If this is what is significant and valuable in the Incarnation, its benefits will be conveyed to man, not by the material channels of sacraments, but by the spiritual channels of His grace and man's faith.

## Literature.

### HENRY FAWCETT.

Put the right biography into the hands of one whose face is turned to life and there is nothing better that you can do. Put the biography of Henry Fawcett into his hands. If Sir Leslie Stephen's is too large, take Winifred Holt's. Its title is *A Beacon for the Blind* (Constable; 7s. 6d. net). We are all blind, though not in the sense in which Henry Fawcett was blind. We are blind to truth and sympathy and sacrifice. And the value of the biography of Henry Fawcett lies in this, that where we are blind, he was clear-sighted.

The story of his life is told simply and yet

enthusiastically. A noble life it was, and the very reading of it, even the re-reading of it in this pleasant way, is uplifting. There is humour too. For Fawcett was an all-round man, with a weakness for political economy. The following anecdote refers to the time when he was a Fellow of Trinity College, before he was made a Professor and long before he became Postmaster-General.

'Such was the reputation for extreme opinions Fawcett and Stephen had given by their connection with Trinity Hall, that a certain country squire of ancient lineage and Conservative principles hesitated whether he dared send his son to the college where his ancestors had gained their learn-

ing. He decided to visit Cambridge, and there interviewed Stephen and Fawcett. He told them with unfeigned horror of the serious charges of Radicalism against the college that made him afraid to entrust his son to its keeping. The grave Fellows compared notes solemnly before answering the father, then Fawcett reassured him, saying that the rumours which he had heard had been much exaggerated, and though at one time "some of us had been rather infected with extreme opinions, now we have greatly moderated our views, and shall be content simply with the Disestablishment of the Church and the abolition of the Throne."

### ST. MATTHEW'S GOSPEL.

St. Matthew's Gospel, till lately much neglected by the commentator, is now well furnished with scholarly commentaries. First came Archdeacon Allen's in the 'International Critical' Series. Dr. Plummer's rather more popular and expository work followed. And now we have *The Gospel according to St. Matthew*, the Greek Text, with Introduction, Notes, and Indices, by Alan Hugh M'Neile, D.D. (Macmillan; 15s.).

Dr. M'Neile offers a short introduction—for the shortness of which he hopes to receive the gratitude of his readers. The space thus saved he uses for Additional Notes. This is the chief feature of the book. It contains thirty-two Additional Notes, in which special difficulties of text, or interpretation, or criticism, or theology are separately discussed. And it may be said confidently that no part of the book is better done or more acceptable. We shall look at two of these Additional Notes.

But before doing so, we may say that the ordinary notes have all the qualities of the best Cambridge work. It is probable that Messrs. Macmillan have still before them the idea of offering commentaries on all the books of the New Testament, in order to complete the scheme started by Lightfoot and Westcott and Hort. If so, this may be reckoned a step towards its fulfilment. The very binding corresponds with Lightfoot's *Colossians* and Westcott's *Hebrews*. And the notes have the same accuracy and independence that marked the work of the three famous Cambridge scholars.

It may be useful to name the commentaries now published in this form. They are M'Neile's *St.*

*Matthew*; Swetes' *St. Mark*; Lightfoot's *Galatians*, *Philippians*, *Colossians* and *Philemon*; Robinson's *Ephesians*; Milligan's *Thessalonians*; Westcott's *Hebrews*, and the *Epistles of St. John*; Mayor's *St. James*, and *Jude and II. Peter*; Swete's *Apocalypse*.

The subjects separately discussed by Dr. M'Neile which we wish to look at are the Virgin Birth and the Transfiguration.

*The Virgin Birth.*—Dr. M'Neile accepts the Virgin Birth of our Lord as a historical fact. He does so on two grounds—first, because no credible explanation of it, if fictitious, has been suggested; and next, because it is in agreement with the whole body of Christian belief.

If it is a fiction, the origin of the fiction is either Jewish or pagan, or it is a mixture of both. Those who say it is Jewish refer to the Immanuel prophecy of Isaiah as having suggested it. But if this prophecy had such an influence, how is it that, except in Mt 1<sup>23</sup>, it is nowhere in the New Testament even remotely alluded to? Against the suggestion that the idea is of pagan origin are the facts that the narratives of the Virgin Birth are intensely Jewish, and that it would then be the work of Gentile Christians and of too late a date. The intermediate theory, that it is part Jewish and part pagan—that pagan mythology had moulded the ideas of certain Jewish circles—is Cheyne's suggestion. It has all the disadvantages of the other proposals and no advantages of its own.

Dr. M'Neile concludes: 'The belief, if not necessary to, is entirely congruous with, the apostle's attitude towards Christ as the "new Man," the "second Adam," *i.e.* the Founder and Source of a new and spiritual race. It is this congruity with the whole body of Christian belief, with the Incarnation, the Atonement, the Sacraments, which turns the scale for those who will not assert that miracles do not happen, much less that a miracle, avowedly unique, did not happen, but whom the literary evidence leaves in suspense.'

*The Transfiguration.*—It is still true that the Transfiguration is waiting its expositor. What was it meant to accomplish? And for whom? Dr. M'Neile sees one purpose in it. It was given to show that in Christ the Jewish religion had its fulfilment and was now to pass away.

It contains, he says, three main points. These are (1) the metamorphosis; (2) the converse with Moses and Elijah; and (3) the divine endorsement.

The metamorphosis or transfiguration recalls the shining of the face of Moses described in Exodus. This was a borrowed glory, and passed away. It signified the divine origin of the Law, which was now 'being done away.' But the Law and the Prophets, while passing away, are not lost; they find themselves realized in the new law of the Spirit of Christ. This is symbolized by the conversation which Moses and Elijah had with Christ—a conversation to be set beside that which each of them had already had with God (Ex 31<sup>18</sup>, 1 K 19<sup>9</sup>). Finally, the cloud descends; the Sonship of Christ is divinely attested; to hear Him is to hear the eternal truth of which the Law and the Prophets were but partial expressions. 'To attempt, therefore, to provide for the continuous presence of Moses and Elijah was a grave mistake; all that Christians need is to have that of "Jesus Himself."'

#### AFFIRMATIONS.

Dr. Havelock Ellis has issued a new edition of *Affirmations* (Constable; 6s. net). He has issued it without alteration of text, but he has written a new Preface. The book contains what some would call 'appreciations' of Nietzsche, Casanova, Zola, Huysmans, and 'St. Francis and others.' And these 'affirmations,' as Dr. Ellis calls them, stand after seventeen years. With the rest Nietzsche stands, even gaining something by the events of these late months.

Is not this shot through with new significance?

'Between 1873 and 1876 Nietzsche wrote four essays—on "David Strauss," "The Use and Abuse of History in relation to Life," "Schopenhauer as an Educator," and "Richard Wagner"—which were published as a series of *Unzeitgemässe Betrachtungen*. The essay on Strauss was written soon after the great war, amid the resulting outburst of flamboyant patriotism and the widely-expressed conviction that the war was a victory of "German culture." Fresh from the world of Greece, Nietzsche pours contempt on that assumption. Culture, he says, is, above all, unity of artistic style in every expression of a people's life. The exuberance of knowledge in which a German glories is neither a necessary means of culture nor a sign of it, being, indeed, more allied to the opposite of culture—to barbarism. It is in this barbarism that the modern German lives, that is to say, in a chaotic mixture of old styles. Look at his clothing,

Nietzsche continues, his houses, his streets, all his manners and customs. They are a turmoil of all styles in which he peacefully lives and moves. Such culture is really a phlegmatic absence of all sense of culture. Largely, also, it is merely a bad imitation of the real and productive culture of France, which it is supposed to have conquered in 1870. Let there be no chatter, he concludes, about the triumph of German culture, for at present no real German culture exists. The heroic figures of the German past were not "classics," as some imagine; they were seekers after a genuine German culture, and so regarded themselves. The would-be children of culture in Germany to-day are Philistines without knowing it, and the only unity they have achieved is a methodical barbarism.'

#### THE RELIGIOUS QUEST OF INDIA.

The Rev. J. N. Farquhar, M.A., and the Rev. H. D. Griswold, M.A., Ph.D., are the editors of a new series of volumes on the religion of India, to be published by Mr. Humphrey Milford at the Oxford University Press. Two volumes of the series have come out—*Indian Theism from the Vedic to the Muhammadan Period*, by Nicol Macnicol, M.A., D.Litt. (6s. net), and *The Heart of Jainism*, by Mrs. Sinclair Stevenson, M.A., Sc.D. (7s. 6d. net).

The series is to go by the general title of 'The Religious Quest of India.' What is the motive of it? There are two motives. We must give them in the editors' own words.

1. The editors endeavour to work in the sincere and sympathetic spirit of science. 'They desire to understand the perplexingly involved developments of thought and life in India and dispassionately to estimate their value. They recognize the futility of any such attempt to understand and evaluate, unless it is grounded in a thorough historical study of the phenomena investigated. In recognizing this fact they do no more than share what is common ground among all modern students of religion of any repute. But they also believe that it is necessary to set the practical side of each system in living relation to the beliefs and the literature, and that, in this regard, the close and direct contact which they have each had with Indian religious life ought to prove a source of valuable light. For, until a clear understanding has been gained of the practical influence exerted

by the habits of worship, by the practice of the ascetic, devotional or occult discipline, by the social organization and by the family system, the real impact of the faith upon the life of the individual and the community cannot be estimated; and, without the advantage of extended personal intercourse, a trustworthy account of the religious experience of a community can scarcely be achieved by even the most careful student.

2. 'They seek to set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of the world. They are persuaded that sooner or later the age-long quest of the Indian spirit for religious truth and power will find in Him at once its goal and a new starting-point, and they will be content if the preparation of this series contributes in the smallest degree to hasten this consummation. If there be readers to whom this motive is unwelcome, they may be reminded that no man approaches the study of a religion without religious convictions, either positive or negative: for both reader and writer, therefore, it is better that these should be explicitly stated at the outset. Moreover, even a complete lack of sympathy with the motive here acknowledged need not diminish a reader's interest in following an honest and careful attempt to bring the religions of India into comparison with the religion which to-day is their only possible rival, and to which they largely owe their present noticeable and significant revival.'

Well, we have read these two volumes with some care—not out of mere good pleasure, nor because they are before us for review, but because we have been working on the religion of India for some time and wished to know what light these two authors, whom we already knew to be competent, could throw on the many perplexing problems which that study scatters on every learner's path. And we are prepared to say that they are written up to the editors' ideas with astonishing success, yet never fail to charm and enlighten the man who merely wants to know. Dr. Macnicol has had the easier task, or at least he has made it seem to be the easier. Mrs. Stevenson has pushed her way through much unfamiliar jungle and come out again into the light of day. Not every reader of books will struggle through with her; or think it worth while. And yet how truly Indian the book

is; how marvellous the revelation it gives us of the overcoming there must be before the philosophical mind of India can be won for Christ.

Dr. Macnicol is very agreeable reading. What it has cost him to be so easy we shall never know. We should know only if we tried to write a book like this ourselves.

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One of the best short commentaries ever issued was that of Dr. Sutherland Black on Judges in the 'Smaller Cambridge Bible for Schools.' Only a little larger is *The Book of Judges*, according to the Revised Version, by H. C. O. Lanchester, M.A., also issued by the Cambridge Press (1s. 6d. net). But Mr. Lanchester suffers nothing by the comparison. He has twenty-three years' research to build with. And he has his own most accurate and disciplined scholarship.

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Mr. E. W. Lummis, M.A., of King's College, Cambridge, has made a contribution to the Synoptic Problem which is just as startling as the latest German pamphlet used to be, and much more stable. He believes, as almost everybody now believes, that, for the matter which they have in common with Mark, Matthew and Luke were dependent on that Gospel. But the matter which they have in common with one another and which is not taken from Mark he does not believe that they both took from some third source; he believes that Luke took it from Matthew. And to prove it he has published his book *How Luke was Written* (Cambridge: At the University Press; 4s. 6d. net).

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Dr. Rendel Harris has written a recommendation of *Paradigms and Exercises in Syriac Grammar* (Oxford: At the Clarendon Press; 5s. net), and after his words no one will hesitate to buy the book. The author is Theodore H. Robinson, M.A., B.D., Professor of Hebrew and Syriac in Serampore College.

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Two books have been added to Messrs. T. & T. Clark's 'Primers for Teachers and Senior Bible Class Students.' One is an introduction to the understanding of *The First Three Gospels*, by the Rev. W. Manson, B.A.; the other is an introduction to the practice of *The Christian Life*, by the Rev. R. H. Coats, M.A., B.D. (6d. net each). They agree together. First from Mr. Manson's

wonder of compression, clear and attractive, we learn what the Gospels tell us about themselves as the source of our knowledge of Christ and about Christ as the source of our life. Then by Mr. Coats we are taught what our life as the followers of Christ is and how we may live it. The books seem to us as well fitted for the uneducated as for the educated, for manhood as for youth.

There is a long lucid chapter on Mysticism in *The Magic of Experience*, by H. Stanley Redgrove (Dent; 2s. 6d. net), which is as likely to carry a mere beginner into that elusive subject as any chapter or book that has been written. For it is written with sufficient knowledge and with the most complete command of language. But that is not all the volume. The volume is an exposition of a system of philosophy which the author calls 'Idealistic or Rational Empiricism.' He thus explains: 'I use the term "empiricism," because I believe that no true knowledge is attainable apart from experience. I use the term "rational," because I believe that bare experience is not sufficient for this end: experience must be interpreted by reason. Experience, I believe, is the obverse of a coin of which the reverse is revelation: inductive reasoning is, in a sense, a magic ritual whereby fuller or higher revelation becomes possible: but the data of experience are the symbolic elements of this ritual, without which it cannot be performed or its products obtained. Finally, I use the term "idealistic," because I believe that all knowledge is knowledge of ideas, of the relations between ideas, and of minds wherein ideas exist.'

The early Quaker men must have been very good if they were better than the early Quaker women. Mabel Richmond Brailsford gives an account of the character and sufferings and work of *Quaker Women* from 1650 to 1690 (Duckworth; 7s. 6d. net). The greatest of them all was Margaret Fell, who became the wife of George Fox. Her story is well told, and it was surely well worth telling again. But the least of them all is great, persecution having given them the opportunity which they promptly seized. We do not fear in any single instance to anticipate the judgment of the future: 'These are they who have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'

The Rev. Thomas Kirk, Senior Minister of Haymarket United Free Church, Edinburgh, has already written monographs on Samson, Saul, Joseph, Jonah, and Daniel; and now he has written a monograph on Solomon. The title is *Solomon: His Life and Works* (Andrew Elliot; 3s. net). To profit by Mr. Kirk one must forget all that has been done on the criticism of the Bible and take it traditionally. Then the story that is told will be read with enjoyment, for the author has an attractive style of writing.

Not only the members of the Society of Friends, but also all those whose minds turn hopefully towards the ideal of Christian life for which the Friends stand, are well acquainted with the Swarthmore Lectures. Since 1907, they have been delivered and published every year, and by their breadth of sympathy, together with their spirituality, they have attracted many to admiration and imitation who will never be called Quakers. The Swarthmore Lecture for 1915 is in keeping. Its author is Silvanus P. Thompson, F.R.S.; its subject *The Quest for Truth* (Headley Brothers; 1s. net).

A series of volumes, entitled 'Modern Handbooks of Religion,' are under issue from the Lindsey Press (2s. net each). They are described as 'Books illustrative of the Principles and Faith of those who find the seat of Authority in Religion not in Church or Creed, but in the Mind and Conscience and Experience of Mankind.'

That description suggests the probability that the enemy is Trinitarianism. But it is not so. The four volumes of the series already issued all look the other way. The enemy is Rationalism. It follows that in the struggle with Rationalism these books are to be welcomed. It is true that Rationalism is not now the force that even a few years ago it threatened to be. It has become practically identified with materialism, and as an explanation of the universe, materialism has been steadily losing ground. But if they are fighting a losing battle, the rationalists are still fighting. And some of them in this country have a gift of plausible speaking which must be watched with vigilance. Their scholarship is not formidable, but they are not easily beaten in public persuasiveness. These books, therefore, written by Unitarians who are really scholars, are to be heartily welcomed.

For they are addressed to the very multitude with whom the rationalist finds acceptance. And they are written, every one of them, with an excellent understanding of the popular mind. More than that, they anticipate, they do not wait for the approach of the materialist. They seek to furnish men's minds with a right conception of Religion, that they may be fortified against the attack of Rationalism, however well armed with clever arguments and other weapons of moral frightfulness.

The volumes published are: (1) *Religion as affected by Modern Science and Philosophy*, by Stanley A. Mellor, B.A., Ph.D.; (2) *Religion in Social and National Life*, by H. D. Roberts; (3) *The New Testament in the Light of Modern Knowledge*, by Herbert McLachlan, M.A., B.D.; and (4) *Communion of Man with God*, by R. Nicol Cross, M.A.

Each volume contains a bibliography of its subject. But the worth of the books must not be estimated by the bibliographies. For in no case is the list of literature so good as it might have been.

The publishers have done their part well. The books are very cheap and very attractive.

The Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, has published three sermons. The first sermon is on Faith, the second on Hope, the third on Love. Yet Dr. Murray calls the volume containing them *The Courage of Hope* (Lay Reader Headquarters; 1s. net). Has he decided to challenge the apostle's judgment that the greatest of these is Love? Perhaps not. But he has decided to challenge the judgment of the ordinary Christian in our own day that Hope is a feeble third to Faith and Love.

In writing the book entitled *My Priesthood* (Longmans; 3s. 6d. net), the Rev. Walter J. Carey, M.A., sets out deliberately to prove that the priest is a person apart from the people. But he does this, not to conclude that therefore the priest is to be courted and considered and think himself a superior person, but to insist upon his regarding himself as called to be humble and self-sacrificing and the servant of all. We think the separation which Mr. Carey seeks is excessive and unscriptural, but we approve of the devotion which he demands. There is one chapter in the book which every minister of Christ might read with profit. It is the chapter entitled 'The Priest as

Missioner.' On the matter of 'missions' Mr. Carey is a generation in front.

The Right Rev. Charles H. Brent, Bishop of the Philippine Islands, is a preacher. Every sermon in the volume *Prisoners of Hope* (Longmans; 5s. net) has cost him time and toil and trouble. And trouble, we say; for there is in every sermon a thought that has come out of the great tribulation. Take the sermon on Fairness. It demands a man who has won to preach an acceptable sermon on that. How dare he, unless he has risen out of the bigotry and bias so overwhelmingly associated with religion? And how could he speak of the Incarnation as due in fairness from God, unless he has shared the fellowship of the sufferings of the Incarnated? What an optimist he is—as all are who have come through. They know whom they have believed and are persuaded.

The last sermon in the book is on Flag Day. It ends with this:

'Nobly, nobly Cape S. Vincent to the north-west died away;  
Sunset ran, one glorious blood-red, reeking into Cadiz Bay;  
Bluish 'mid the burning water, full in face Trafalgar lay;  
In the dimmest northeast distance dawned Gibraltar grand and gray;  
Here and here did England help me; how can I help England, say!  
Whoso turns as I this evening, turns to God to praise and pray,  
While Jove's planet rises yonder silent over Africa.'

Messrs. Macmillan are the publishers of a new series of books which we wish we could place in every school and home library. It is true they are wholly devoted to the body, and on every page touch matters material rather than spiritual. But we have come at last to understand that the body also is a constant thought to the God and Father of our Lord Jesus Christ. The series goes by the general title of 'The Health Series of Physiology and Hygiene.' The volume which has been sent us has the title of *Making the Most of Life* (3s. 6d.). It is the work of two authors, M. V. O'Shea, Professor of Education, in the

University of Wisconsin, and J. H. Kellogg, Superintendent of the Battle Creek Sanitarium. Every paragraph seems to have been well weighed, is clear to the understanding of the youngest, and touches the stern facts of daily living.

To 'Every Christian's Library' of very evangelical volumes Messrs. Pickering & Inglis have added *The Life that Pleases God*, a practical treatise on the preservation of the Spirit and Soul and Body, by A. T. Schofield, M.D., M.R.C.S. (1s. net).

Every sermon in the Rev. A. W. Gough's *God's Strong People* (Scott; 2s. 6d. net) is swept into the swirl of the war. Nevertheless they are not war sermons. They speak about the war; they are thrilled by the war; yet they are sermons on their texts, and out of their texts bring moral and religious truths, good for all times and peoples. Clearly Mr. Gough is a wise steward.

A small volume of simple evangelical sermons has been published by the Rev. J. Lionel Homer, Incumbent of Cargill, Canada, under the title of *Spiritual Fundamentals* (Stock; 3s. net).

Through the same publishers, but from the other end of the earth, there comes a volume of sermons, dealing also with fundamental and spiritual things, and with similar evangelical simplicity. The title is *Seeing the Invisible*, and the author is the late Rev. N. A. Ross, M.A., LL.D., of Johannesburg (2s. 6d. net).

Professor H. A. Giles, LL.D., the author of the Hibbert Lectures for 1914 on *Confucianism and its Rivals* (Williams & Norgate; 6s. net), is a specialist. The moment he oversteps his boundaries he flounders hopelessly. His remarks about the Bible are full of humour, which is as harmless as it is unconscious. The lectures are popular, and for that reason they are not likely to obtain a large circulation, for the study of the religions of the world is not a popular study yet, though it is moving in that direction. First the scholars, and then the people.

In discussing the difficulties which Christianity has to meet in China, Dr. Giles lays stress on these three: 'First of all, the Confucian dogma that man is born good; secondly, the practice of ancestral worship, which, as has already been shown, is incompatible with Christian doctrine; and thirdly, the rules and practice of filial piety, due directly to the patriarchal system which still obtains in China. It has indeed been seriously urged that the unparalleled continuity of the Chinese nation is a reward for their faithful observance of the fifth commandment. In the face of this deeply implanted sentiment of reverence for parents, it is easy to see what a shock it must give to be told, as in Mk 10<sup>7-29, 30</sup>, that a man shall leave his father and mother and cleave to his wife; also, that if a man leaves his father and mother for Christ's sake and the gospel's, he will receive an hundredfold now in this time, and in the world to come eternal life.'

## The Study of Theology.

BY THE REV. J. AGAR BEET, D.D., RICHMOND,

IN the June number of this magazine, Mr. Alban G. Widgery brings a serious indictment against theology, or at least against theologians, and contrasts theology unfavourably with other branches of knowledge. That this indictment contains much truth, I do not deny: but it is not a fair statement of the whole case; and the writer does not suggest a practical remedy. The seriousness of the matter prompts me to discuss it in this paper, and to propose a remedy.

The indictment is as follows: 'Theology alone still suffers from absolute uncertainty and poverty

of method. For in the Christian world Theology has been and is almost entirely dogmatic, starting with certain quite arbitrary assumptions and arguing to certain foregone conclusions. The chief assumptions are the truth of the Scriptures of the Old and New Testaments, and, among Catholics, the validity of the claim of the Church to interpret them. The foregone conclusions may be summarized as the traditional creeds. At times philosophers have independently discussed theological problems, but no free scientific Theology has yet been established. In this region of research, the