

REVIEWS OF BOOKS.

ARCHBISHOP BERNARD ON ST. JOHN,

THE LATEST COMMENTARY ON ST. JOHN'S GOSPEL. By Archbishop J. H. Bernard. International Critical Commentary. T. & T. Clark. 3os.

The number of books and articles on the Fourth Gospel which have poured forth from the press in recent years is legion. Yet the words of Dr. Sanday in 1904 on Bishop Westcott's famous commentary on St. John, so far as Great Britain was concerned, still held good until the appearance last year of the latest addition to the volumes in the International Critical Commentary series: "I believe that in spite of the lapse of time Dr. Westcott's commentary remains, and will still for long remain, the best we have on the Fourth Gospel."¹ Perhaps even now the majority of scholars will maintain that the older work has not been superseded, but they will admit that the new commentary on St. John's Gospel by Dr. Bernard, Archbishop of Dublin, who died in 1927, is worthy to be mentioned with the older one. The editors of the International Critical Commentary showed great judgment in asking Dr. Bernard to perform the sacred task of expounding the meaning of the most spiritual of all the gospels. His scholarship and wide range of knowledge were unquestioned, and still more his intensely reverent mind and deep spirituality marked him out as an interpreter of the gospel whom we could safely follow, and one who could help us to understand afresh its message of eternal life through faith in and reliance upon Jesus Christ, the Son of God.

Nearly a hundred and eighty pages are devoted to introductory questions. Nothing is said about the unity of the gospel: this is a serious omission in view of the partition theories advocated by many present-day scholars, and in a standard work of this size this subject should have come up for consideration. On the other hand, dislocations of the text are advocated, e.g., chapters v. and vi. are transposed. Chapter vii. 15-24 is reckoned to be out of its place and is made to follow immediately after chapter v. In the discourse in the upper room, chapters xiii. 31-38, xiv., should come after chapter xvi. Some rearrangement of chapter x. seems also to be imperative. Other minor rearrangements are suggested. The reasons brought forward by Dr. Bernard are not new, but they are very forcible. Nevertheless, his caution must be borne in mind, namely that we cannot expect logical sequence such as would be appropriate in a philosophical treatise (p. xxi.; cf. pp. 485, 493). The authorship, structure and historicity of the gospel and its

¹ *The Criticism of the Fourth Gospel* (Clarendon Press, Oxford, 1905), p. 14.

relationship to the other New Testament writings come in for treatment.

The conclusion arrived at, based mainly on the evidence of Papias, is this, that there were two Johns at Ephesus, John the Apostle and John the Presbyter. To the first Dr. Bernard would ascribe the Apocalypse (p. lxviii), and to the second the gospel and Johannine epistles. "John the Presbyter was the writer and editor of the Fourth Gospel, although he derived his narrative matter from John the son of Zebedee. John the Presbyter, in short, is the *Evangelist*, as distinct from John the Apostle, who was the *witness* to whose testimony the Evangelist appeals (xix. 35; xxi. 24)" (p. lxiv). Most emphatic is he against the view that St. John ever endured "red" martyrdom, and his objections on this point seem to us most convincing. Where, however, he earns our gratitude most is in his strong insistence on the historical value of the gospel: "The Evangelist intended to present narratives of fact, of the truth of which he himself was fully persuaded" (p. xc), though he rightly qualifies this statement by the remark that "it is not always easy to disentangle John's commentary from his report of the Lord's words" (pp. cxiv, cxvi). "John is not only an historian, he is an interpreter of history" (pp. xc, cix). He criticizes those who, like von Hügel and Loisy, would maintain that the book's method and form are prevailingly allegorical, and rightly warns us that we must distinguish between allegorical teaching and teaching by parable, but we wish that he had pursued the subject a little further. Against Dr. Bernard we hold that one of the chief characteristics of the gospel is its love of symbolism, but this is quite compatible with a very high estimate of its historical value. Contrary to the prevailing opinion amongst scholars Dr. Bernard sees no design in the writer's usage of the numbers seven and three, and even when they do occur in the structure of the narrative, he considers that their presence is due to accident rather than to any set purpose. Instead of allowing that there are seven similitudes by which Jesus describes Himself in the Fourth Gospel, beginning with "I am" (vi. 35; viii. 12; x. 7-11; xi. 25; xv. 1; xiv. 6), Dr. Bernard contents himself with quoting viii. 18: "which brings the number of these Divine Pronouncements up to eight" (p. lxxxix), but the last is a pronouncement and not a similitude.

A chapter is devoted to the Fourth Gospel in its relation to the Synoptics. In Dr. Bernard's opinion St. John most certainly uses St. Mark, and most probably St. Luke, or perhaps we should say Q, but was not aware of the Matthæan tradition as distinct from that of St. Mark (p. xcvi). St. John corrects the Marcan tradition, but Dr. Bernard should have discussed the theory started by Schwartz, and recently advocated by Windisch,¹ that the Fourth Gospel was written with the avowed object of replacing all the other gospels in existence. Doctrinal subjects claim a place, such as the Christology of the Gospel, the authority of the Old Testament, Life and Judgment, the Kingdom of God, the New Birth, and the Eucharist.

¹ *Johannes und die Synoptiker* (J. C. Hinrich, Leipzig, 1926).

Of the last he very truly remarks that a Eucharistic reference in John vi. 51b-58 is not to be evaded, and that also in xv. 1-12, allusions to the Eucharist are to be found.

The commentary itself extends to 714 pages, including special notes on points arising from the text. We should have liked room to have been found for a special note on prayer in the Fourth Gospel, not that Dr. Bernard has refrained from commenting fully on those passages where our Lord speaks on prayer (cf. pp. 397-9, and especially on cxvii). Heiler has justly complained in his great book on prayer¹ that even in large works on the Theology of the New Testament prayer finds almost no place, and in a commentary on St. John, Dr. Bernard would have rendered an inestimable service to his readers had he collected together all the passages on prayer, and unfolded the principles which govern its practice, and which in the case of our Lord lead us into the very Holy of Holies. It also does not seem to have occurred to him that our Lord's delays (cf. ii. 4 ff. ; vii. 8 ff. ; xi. 6, 7) might be explained as due to His waiting on His Father's will, and doing nothing without His guidance.

Something must be said regarding the methods pursued by Dr. Bernard in expounding the sacred text. He informs us that he has found the writings of Ignatius, Justin and Irenæus more valuable than any of the set commentaries by the Fathers: Ignatius for his theological presuppositions, which are markedly like those of the Fourth Evangelist, Justin and Irenæus for their use of the gospel, which is often of great value in bringing out the original meaning (pp. clxxxvi, clxxxvii). This procedure is characteristically Anglican, and Anglican at its best. Later on he says, "its appeal to the twentieth century cannot be unfolded until the lesser task has been in some measure accomplished, of setting forth its appeal to the second century." Several times in the commentary itself he warns us not to import into the gospel the controversies and doctrines of the Fourth Century (cf. notes on x. 30 ; xv. 26 ; xvi. 28 ; xvii. 12), but we often miss the question in the commentary which the reader should be asking himself: Why was this particular incident chosen? The Evangelist says quite clearly that he had a definite purpose in view, and that many other signs truly did Jesus in the presence of His disciples, which are not written in this book (xx. 30, 31). The selective process was at work. The gospel was written partly to strengthen the faith of Jewish and Greek Christians, of whom there must have been many at Ephesus, the home of the Evangelist. To a certain extent Dr. Bernard allows this in the Introduction, and says that in the doctrine of judgment and of life expounded in the Fourth Gospel, "The Evangelist is at once Hebraist and Hellenist" (p. clxi ; cf. clxvi). But apart from the hymn to the Logos in the Prologue, the suggestion that the Evangelist must continually have had Greek readers in mind rarely obtrudes itself in Dr. Bernard's commentary.

The religious-historical school represented by Bauer, Bousset, Heitmüller, Loisy, and which, we may be quite certain, will be by

¹ *Das Gebet* (E. Reinhardt, München, 1923). p. 5.

Bultmann in his forthcoming commentary on St. John's Gospel, adduces parallels from Iranian and Mandaean writings, as well as from Hellenistic literature, to prove the syncretistic character of the Fourth Gospel. Their concern is to show that the original gospel of Jesus has been transformed in the process of transplantation from Jewish to Greek soil. What we should like to have in English is a commentary which, while fully recognizing that the gospel was written at a transition time in the history of Christianity, maintains that it remained true to the spirit and teaching of its Divine Founder; thus we could have been carried a step farther than that intended by Dr. Bernard. We should then be in possession of a commentary which, besides expounding the teaching of St. John, would also demonstrate how the gospel serves as a model of the way in which we should present Christianity to the men of our day, not by whittling down the Faith, or by adopting a reduced form of Christianity, but by using the thought forms of the present age, and employing them in such a manner as to enable our contemporaries to see the simplicity, the depth and the wonder of the Incarnation. Keeping within the strict limits of a commentary this should, of course, be done more by way of suggestion, than of direct argument.

Dr. Bernard follows a line of his own in his treatment of the miraculous element in the gospel. He does not view with favour the assertion that it reveals, in contrast with the other gospels, an enhancement of the miraculous. Some instances, e.g., the healing of the nobleman's son (iv. 46-54), the healing of the impotent man (v. 2-9), and the stilling of the storm (vi. 15-24), he would almost decline to include in the category of the miraculous. A non-committal attitude is adopted towards the raising of Lazarus: he is quite clear in his own mind that the narrative of chapter xi. describes a remarkable incident in the ministry of Jesus, but he would allow that there was room for the hypothesis that Lazarus was raised from a death-like trance by an extraordinary effort of will and exercise of power by Jesus, adding, however, the caveat, "But he is a bold dogmatist who, in the present condition of our knowledge, will venture to set precise limits to the exercise of *spiritual* force even by ordinary beings, still less when He who sets it in action has all the potentialities of the spiritual world at His command" (p. clxxxvi).

Dr. Bernard's comments on chapter xi. are full of insight. The congruity of the characters of Martha and Mary, as suggested by the account of them in St. Luke x. 38f. with what St. John tells in this chapter of their demeanour, is noted. The full force of those pregnant words, "I am the Resurrection and the Life" (verse 25), is brought out. The difficult words, "He groaned in the spirit, and was troubled" (verse 33, cf. verse 38), are carefully explained. In these verses a very strange word is used which in classical Greek means "to snort" like a horse (cf. St. Mark i. 43; St. Matt. ix. 30). He "roared at them" would not exactly convey the sense, for that would suggest violence of speech or of command. But it is nearer its primary meaning than "strictly charged them." Dr. Bernard

would retain the old translation, "He groaned in spirit," only it must not suggest the groaning of one in sorrow. The groaning was like the tears and shuddering, the outward and bodily indication of a tremendous spiritual agitation and effort (pp. 392, 393). Various explanations of verses 41 and 42 are given in which our Lord thanks His Father for having heard His prayer. Dr. Bernard thinks that perhaps verse 42 might be taken as a comment or interpretative gloss of the Evangelist rather than as a saying of Jesus. He considers that more probably the text is corrupt. "In one uncial (H) there is a variant reading which we take to represent the original . . . because of the multitude standing by I do it, that they may believe that Thou didst send Me." The words of verse 41 were the inmost expression of His personal life. While in verse 42 He speaks of the purpose with which He is about to perform the sign that will convince the unlookers of His Divine mission. Dr. Bernard admits that the attestation of the particular reading he adopts is undoubtedly weak. We prefer, however, to retain the old reading. It was a real thanksgiving, and, further, it enabled the bystanders to understand the true source of Christ's power, which came not from Himself, but from Him who sent Him.

Certain criticisms have been passed in this review on Dr. Bernard's commentary. Let us end on the note of thanksgiving. What better memorial to a great Archbishop can be found than these two volumes which he has left as a legacy, not only to his own generation, but to many generations to come! Some of us at the Holy Communion on St. John's Day will pause at the words, "And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear," and add silently, "and especially for J. H. Bernard, Archbishop of Dublin."

W. H. Rigg.

THE ARCHBISHOP OF ARMAGH ON THE CHRISTIAN OUTLOOK.

THE CHRISTIAN OUTLOOK IN THE MODERN WORLD. By C. F. D'Arcy, Archbishop of Armagh. *Hodder & Stoughton.* 6s.

We are living in an age of restless searching and the old paths are being abandoned. The Library of Armagh has over its door the Greek word meaning a "Healing Place for the Soul," and now the philosopher Archbishop of Armagh has popularized the contents of the volumes that have placed him in the first rank of contemporary thinkers. He has done this so successfully that no one of average intelligence need be afraid of inability to understand his book, for it is written in lucid English with an absence of technical phraseology. And we shall be greatly surprised if it does not bring health to the souls of many in distress and confidence to those who cry, "Lord, I believe, help Thou mine unbelief." As Dr. D'Arcy says, "we dare not abandon the Faith which has nourished the best in human life, nor the Hope which, kindled by that Faith, has enhanced all human values for so many generations."

Scientific knowledge and its applications to human needs are the greatest characteristic of our age. Science has advanced so rapidly in every direction, that its wonders have become commonplace and we are scarcely aware of the revolution they have worked. It ministers in amazing fashion to our comfort, our amusements and our necessities. Men have got into the unconscious habit of thinking that Science is upon the Throne occupied in the minds of our fathers by God. But reflection shows us that Science is only classified knowledge, and applied Science the application of this knowledge to human service. Back of it all lies the mind that knows, and the conception that force and matter can explain everything has been abandoned by all thoughtful scientists. Christianity offers us an outlook which is the most precious of our human possessions, and because Dr. D'Arcy is convinced of the Truth of the Faith he has written this book to help others to share his conviction. He is very sure of God. The great philosophic conceptions of the day make it plain that we cannot explain the universe without including those elements which we call mental, moral and spiritual. The development of religion from its primitive forms to Christianity bears testimony to man's quest for God and to his belief in a spiritual interpretation of nature. Monotheism has become the only possible Creed for the thoughtful modern man, and this Monotheism as revealed in Christianity is profoundly ethical. "It is Monotheism which enables us to speak of conscience as the voice of God." The writings of the Old Testament have an intrinsic quality in their doctrine of God that places them on a different plane from the myths of other peoples. They prepare the way for the coming of the Messiah.

Science steps in and says law is everywhere, and "the God Who seemed to shine forth from the universe has disappeared, and cold, mechanical necessity has taken His place." This is the conclusion drawn from the study of theoretical science, but when we study its practical application we see how man can use this knowledge and bend it to his own ends. He masters Nature and makes it obey him. And the uniformity of Nature which seems so relentless in its working is the very ground of man's ability to use Nature for his benefit. Man can control the forces to an amazing extent, and if God be Spirit, then He can use these same forces for the fulfillment of His ends. Man's guidance of Nature is not inconsistent with the steadiness and trustworthiness of Nature's Law, and why should we exclude God from governing Nature for the well-being of His Children? In a very striking argument he shows that prayer for earthly benefits is compatible with what we know of God and Nature, and there is no reason to abandon belief in Miracles at great turning-points in human history.

The Archbishop proceeds to expound briefly the idea of Evolution and to show how it has really proved a benefit to Christian thinkers. It is a view of Nature which shows that the creative process is not only in harmony with the results of scientific research, but also affords a larger and grander interpretation of the religious

experience of mankind. We think of God working continually in His creation—a thought expressed in St. John's record of our Lord's saying, "My Father worketh hitherto and I work." "To the unity of the Creator corresponds the unity of His work. And, as this unity is traced throughout the whole, we find creation rising, stage after stage, height after height, until it culminates in a spiritual order crowned by the advent of the Perfect Man."

In discussing the Incarnation we see the Archbishop at his best. He acknowledges that miracles alone cannot prove our Lord's Divinity—they are an element that adds emphasis. We find an answer to our questions in the consideration of these elements. "First, in the perfection of His humanity; secondly, in His revelation of God; thirdly, in His victory through death and resurrection. These are elements which can be proved and tested to-day quite as well as in the beginning. They need no critical examination of texts, no elaborate investigation of sources, no dogmatic system to support them." Dr. D'Arcy examines the three elements and concludes: "Only the perfect humanity can reveal the Divinity." We have been thrilled on reading the pages which lead to this conclusion. For us the force of the argument is irresistible.

The rest of the volume is occupied with the examination and discussion of various themes, such as "Immortality," "The Trinity," "Divine Suffering," "Prayer and Sacrament." All well deserve the most careful study, and if here and there some readers cannot accept his theories of Grace, all will see that he has much to say in his support. We are not quite happy in his doctrine of God as Super-Personal and do not see our way to adopt his view of the objectivity of time in contrast to the subjectivity of space. It is possible to produce equally good authorities on both sides, and at a time when we are told it is essential to assume not four but six dimensions, it is certain that finality has not been reached. The more we know the more wonderful this Universe becomes, and our idea of God as Mind becomes the greater. But nothing has ever been discovered or thought that adds to the Christian conception of God as Love, and the beautiful meditation on the Lord's prayer with which the book closes leaves us in the presence of our Father Who loves and cares for us. We sincerely hope that this book will have the circulation it deserves, and will be placed in the hands of thoughtful young men and women disturbed by what is known as Modern Thought and current scientific theories, as well as of those who are called to be teachers of others. Its sanity, its lucidity and transparent honesty make it invaluable to those who seek Truth and strive to follow its leading.

SEEKING AFTER GOD.

THE RELIGIOUS QUESTS OF THE GRÆCO-ROMAN WORLD. By S. Angus, D.D. *John Murray.* 15s.

We understand that it is impossible to understand any great movement of thought unless we are familiar with its background.

Past generations saw in Christianity a religion so immensely superior to its environmental creeds that comparatively little notice was taken of them. To-day we are apt to run to the opposite extreme and conclude that Christianity borrowed at will from the Mystery Religions, and by so doing entirely changed its original character. No one has any doubt that syncretism, or the adoption of what was popular in non-Christian beliefs, has had an evil influence on the development of "Catholicism," when Catholicism means the adaptation of Christianity to the sub-Christian conceptions that were taken into its belief and worship, but this is very different from asserting that the New Testament and Primitive Church taught something like a congeries of doctrines that were derived from the mystery and other religions.

Dr. Angus in this study in the *Historical Background of Christianity* covers a wide field and at times becomes diffuse in his presentation of his argument. The book would have borne judicious pruning and a more careful focusing. Nevertheless, it is a work brimful of information and calculated to steady the minds of students who have been led astray by the confident assertions of secularist writers and, we regret to say, of some Christian teachers. We are brought by him into the welter of beliefs in the Mediterranean world when our Faith appeared on the scene, and we are shown how Christianity met and overcame a philosophy which had no spiritual urge behind it, and creeds that in their multiplicity attracted the affection of millions. At times it seems to us—with the necessary differences—that our Lord came into a world very like that in parts of the United States, where every imaginable form of human aspiration finds expression in a religious creed. Due credit is paid to Stoicism and Platonism for their contribution to ethical and philosophical thought, and Dr. Angus is right when he concludes that in Greek philosophy "the soul loves and seeks God rather than God seeks and loves the soul." The revelation of a seeking God and of Love revealed in His Son changed the whole orientation of thought.

A great part of the book is taken up with a discussion of Sacramental ideas—in fact, it may be said to form the centre of the work. Controversy always tends to overpress logic and isolate truth, and in the discussion of the Sacramental we have always to bear this in mind. The natural bent of thought is to concentrate in the concrete and to associate with it the end as well as the means—which it really is. Bearing this in mind, it is possible to see how the symbol is identified with what is symbolized. "Irenæus, contending for the orthodox view of the resurrection of the flesh, as against the Hellenic doctrine of the immortality of the soul, adopted by the Gnostic Docetists, discovered an ingenious argument for his cruder doctrine in a magical doctrine of the Eucharist." We cannot dissociate the minds of Christians from the prevailing thought, and yet we do not go as far as Dr. Angus when he writes: "It was the whole mentality of the ancient world, which Christians shared with Pagans, which forced this missionary faith to equip

itself with what were regarded as the essentials and tokens of a religion in that age : miracle, secrecy and sacrament." The Christian view of these three as narrated in the New Testament is in striking contrast not only to the environmental view of Paganism, but to many of the magical ideas that we find in the early Fathers. It was natural when the Christians were largely recruited from the Greeks, that the sterner Hebraic element was at times forgotten. It was never forgotten by the writers of the New Testament.

We are convinced that the Dominical Institution of the Sacraments of the Gospel is of much greater importance than Dr. Angus believes. It is perfectly true that all life is sacramental, but the history of the race shows that there is a false as well as a true Sacramentalism and, the fact that our Lord definitely instituted two Sacraments and two only, has a lesson of the greatest importance for His followers. They maintain the essential simplicity of the Christian Sacraments and close the door to developments that may be explained on historical grounds but have no real New Testament support. Dr. Angus discusses many of the views associated with the Lord's Supper, and is by no means satisfied with Dean Inge's dictum " We should abstain, I think, from speculating on the effects of the sacraments, and train ourselves to consider them as divinely ordained symbols."

We commend the description of the teaching of St. Paul and St. John to our readers and the clear distinction between justifiable and unjustifiable inferences from their statements. There is much wisdom in the saying : " With his profound insight into the spiritual meaning of Christianity, John saw a danger in the increasing reverence attached to the outward rite of the Supper. The natural craving for something visible and material in religion had seized on the simple ordinance bequeathed by Jesus and invested it with a superstitious value." We have to be on our guard against the invasion of this superstitious value while placing the Scriptural value on what our Lord ordained. And the chapter on " The Place and Function of Sacrament " is specially helpful in this respect.

The book as a whole is full of admirable expositions of ancient beliefs and their efforts, successful and unsuccessful, to find a lodgement in the creed and worship of Christianity. The study of " The Religious Quests " shows us that the human mind in all ages remains practically the same in its outlook and desire to subordinate the unseen to the seen, and in its liability to run into extremes which the sanity of Primitive Christianity avoided, and it would be well for us if we could return to that sane spontaneity which made the Faith what it was in its conquest of the world.

THE WARDEN OF NEW COLLEGE AND CHRISTIAN
SCIENCE.

OUR NEW RELIGION. By the Rt. Hon. H. A. L. Fisher. *Benn.*
6s.

We have long desired a book on Christian Science which would give facts that cannot be disputed, set forth its history and teaching in a manner that can be understood by the average reader, and have the whole subject treated intelligibly by a competent writer. This asks much, for we have generally found that competent scholars who have for themselves inquired into the history and intellectual basis of Christian Science are so unable to understand its hold on human thought, that they do not treat it seriously, and the average man when he studies a little of the "classic" "Science and Health" is so bewildered that he lays it down with surprise that anyone should be misled by it. And yet a movement that has 2,386 churches and societies, delivers in a year 3,649 lectures with an attendance of 2,900,926 persons, cannot be ignored. And we are told that a new Church is opened every four days. It is possible to be a Christian Scientist and remain attached to other Churches. "The flaming core of undivided enthusiasm is surrounded by a wide penumbra, shading off by imperceptible degrees into the darkness of unbelief."

Mr. Fisher has performed a public service in going so thoroughly into the origin, character and progress of the movement. Naturally it had its origin in the United States, and equally naturally it has spread to England. It has made little progress in Latin lands, and in spite of the great vogue Spiritualism has had in Spain, it has not taken root there. Our author attributes its unattractiveness to the acuteness of the Latin mind, swift to detect lack of logic, but we think that in countries where Lourdes and Loretto, miraculous images and other healing shrines flourish, those who would be attracted by Christian Science find what they need already provided. Mrs. Eddy has a certain amount of psychological and medical support for her position, in so far as modern therapeutics insist on the duty of having the mind healthy, if the body is to be cured of its infirmities, and religion, the strongest emotion known to humanity, if centred in a belief of the goodness of God, will do more than many physicians for the restoration of health. Is it unfair to add that medical science has not provided us with cures for some of the commonest of our ills—*e.g.* a cold—and in the failure of the science comes the chance of the pseudo-science. And it is hardly too much to say that one result of modern progress has been to make us all more sensitive of the ills of the body than our fathers were.

Mr. Fisher reviews the subject under three heads: The Prophetess, the Creed, and the Church. The life of Mrs. Eddy needs to be read to be understood. She had in combination the qualities which have made America what she is—belief in herself and good business instincts. We can see her in misfortune and in prosperity, we find her to be of the masterful type of women and able to attract to her help those who were born organizers. Little by little she

became a power. "She founds a college, a church, a world organization, newspapers. She writes the Bible of the New Faith, and, by every art and device known to the ambitious ecclesiastic, the pushing publisher, the advertiser of medical wares, secures for it a wide and lucrative circulation." And in consequence of human credulity and the latent belief in the minds of men and women that God is good and does not wish His children to suffer, her name is honoured by hundreds of thousands of well-meaning people who have no knowledge of her second-hand inspiration and curious past.

The Creed is analysed as based on three fundamental maxims :

God is all in all,
 God is good, good is mind,
 God spirit being all, nothing is matter,

"propositions, which, as the authoress observes, may be equally well understood if they are read backward, which mathematically proves their exact correspondence with truth!" A one-sided idealism runs through all her teaching, and those who have had a metaphysical training know what is involved in doctrine of this type. In Mrs. Eddy's case it led to a belief in witchcraft, and, strange to say, there is for her at work always and everywhere evil of a spiritual character, which gives rise to the ills to which flesh is heir and impedes the triumph of the true faith. In the description of the Church we have an account of a meeting evidently written by one who attended, and, to its readers, it shows how human weaknesses can be exploited for what they wish to possess. But we must close by recommending all our readers who are brought into contact with Christian Scientists to buy, read and master the contents of this sane and extremely able volume.

PSYCHOLOGY AND RELIGION.

PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By W. Fearn Halliday.
Hodder & Stoughton. 8s. 6d.

On the jacket of this thoughtful volume we read, "We must understand the necessity of Redemption in a deeper way—this book shows us the way." We do not agree with the last sentence, for although Mr. Halliday has much to teach us on the human side, we believe that the Divine side of Redemption is not more fully elucidated by modern psychology. How God works in the hearts and minds of men will be better understood after the study of the book, but the amazing love of God, that wondrous love which gave His Son to die for us, does not become any the more wonderful in its highest and deepest aspects, because we have a fuller knowledge of the needs of human nature which are met by that Love Divine. Redemption certainly becomes more wonderful when we know the depths of man's unconsciousness and their influence on the behaviour and thought of men. Provision is made for all, but the Provision

itself in the Christ of God has no fuller light shed on it than is found in the prologue to the Fourth Gospel.

Mr. Halliday has written the best book on Psychology and Religious experience that has passed through our hands. He knows his subject and is perfectly familiar with the writings of his predecessors. He is aware of the claims made for the Science by those who find it to be the most destructive weapon for the overthrow of Religion, and is able to show that it is no such thing. As he says, "we are living in an age of peculiar psychological unrest, and the religious mind will not deem it apart from the providential ordering of God that important psychological discoveries should give the key to the allaying of that unrest. It may well be that it is God's will that, for our special stage of development, we should be forced into a deeper comprehension of what personal reality is through a religious interpretation of the new psychology." This interpretation is the object of the book, which is specially written for Christian ministers and for all those who have responsibility towards those who are striving to know themselves and God.

Mr. Halliday has no difficulty in disposing of the common notion that God is a projection without objective reality. He truly says, "One might say that reality comes to the psyche through the process of projection much as light comes through a window with a bull's eye in it, but one has to remember that it is reality which comes, even though its aspect within the psyche may be as unilluminating as the filtered light." The reality demanded by the life interest must have two qualities—it must be personal and it must be permanent. "And it is precisely here that religion meets the demand for reality, for religion interprets the universe in terms of what is personal and permanent. It regards all meaning as meaning for persons, and looks upon personality as the source of all judgment of worth. It is therefore, religion alone that makes life intelligible, and that comes to be perceived as philosophically and psychologically necessary."

Having laid down his first principles, Mr. Halliday proceeds to discuss many of the innumerable problems raised by the idiosyncrasies, the illusions and self-deceptions of humanity and the remedy religion has for them. As we read his pages we are brought face to face with our own experiences, and see what mistakes we might have avoided in dealing with individuals had we only known something more of the obscure workings of the mind and the way in which good people are led astray. Naturally the endless questions concerning sex are raised, and we may at once say that unlike other books on the subject they are treated with a reticence and restraint that at once win our approval. It is impossible to avoid a discussion of one of the strongest and most insistent elements in human nature, and it is equally impossible to avoid seeing the subtle way in which it influences imagination and controls much activity. The distinction he draws between physiological and psychological sex can never be forgotten. "Physical passion in itself, and by itself, comes to be seen as the servant of psychological sex—that is of

affection with the sense of value in it, which is that without which life would have no colour, no beauty, no passionate loyalties, and without which religion itself would lose its dynamic."

We cannot follow Mr. Halliday through his illuminating chapters in which he analyses motives, and proves beyond a doubt that the weaknesses which we discover in others and know to exist in ourselves are very often due to hidden motives, that require to be faced and put in their proper place. We have been specially impressed by his criticism of true and false sympathy and learn that nothing worth doing can be done without sacrifice, when we wish to help. But the book must be read to be valued, and the more honest the reader is with himself the more highly he will esteem "Psychology and Religious Experience."

THE ROSETTA STONE IN THE BRITISH MUSEUM.

THE ROSETTA STONE IN THE BRITISH MUSEUM. By Sir E. A. Wallis Budge. *Religious Tract Society*. 12s. 6d.

The Religious Tract Society is to be congratulated on the publication of this learned and, at the same time, most readable book on one of the greatest historical treasures in the Museum of which we are all proud. Its commanding position in the centre of the Hall and the romantic associations that are bound up with it, make it an object of mystery and wonder to the ordinary visitor and an inspiration to the scholar. No man is better fitted to tell its story than Dr. Budge, and here we have a full account of its accidental discovery, and of the way in which it found its resting-place in London, where, in the words of Major-General Turner, written in 1812, it remains "a most valuable relic of antiquity, the feeble but only yet discovered link of the Egyptian to the known languages, a proud trophy of the arms of Britain (I could almost say *spolia opima*) not plundered from defenceless inhabitants, but honourably acquired by the fortune of war." Much has happened in the past century, and the Major-General would be surprised to learn what we now know of Ancient Egypt!

We have in these pages a full account of the method by which the Inscription was deciphered, and even those ignorant of languages can follow, in detail, how step by step the hieroglyphs yielded up their secret, and a new instrument of knowledge was given to scholars. We have translations of the "document" and the hieroglyphs are printed so that we can find a clue for ourselves to their meaning, and follow the work of the interpreter. We even become familiar with the meaning of some of them before we read the translation, and in this way time passes unobserved, so absorbing is the study, which under less competent guidance would soon be wearisome. The account given of the early efforts to decipher hieroglyphs is fascinating, and shows how wrong men may be in their guesses in the dark. The names of Young (the Englishman) and Champollion (the Frenchman) will be always associated with the scientific work

that opened a new world of knowledge to the modern student. The Old Testament references to Egypt can now be understood as they never have been by Christians, and as Dr. Budge says in his Preface, "the historical foundations of the tradition of the Exodus, and of the story of the wanderings in the deserts parallel with Egypt, declare themselves. The historical inscriptions of the new Kingdom throw great light on the intrigues which the Hebrew and Egyptian kings carried on against Babylonians and Assyrians, and help us to realize the political condition of Palestine and Egypt when Isaiah was hurling his denunciations against the Hebrews, and prophesying the downfall of their heathen allies." And we owe this knowledge to the clues given in the Rosetta Stone—an illustration of which, with twenty-two other plates, adds to the value of a book that might easily have been dull, but is full of interest to the reader who is not dead to the romance of scholarship and its great strides during the last century.

ORDINATION, CONFIRMATION AND REUNION.

EPISCOPAL ORDINATION AND CONFIRMATION IN RELATION TO INTER-COMMUNION AND REUNION. By J. W. Hunkin. *Heffer*. 2s. 6d.

There is nothing more difficult than for an honest student of Church history to put himself in the position of English Churchmen during the sixteenth and seventeenth century. The situation in the Church of England has changed so greatly and its outlook has been so transformed through the upholders of the Oxford Movement insisting on its premises being accepted as part of the conditions of the Church holding together, that we forget the past and its non-insistence upon what is now deemed to be a necessity by large numbers of Churchmen. Therefore, we welcome the volume in which Archdeacon Hunkin, with a wealth of quotation and an abundance of testimony, shows that the place given to Episcopacy as a necessary condition of "valid" ordination and the position of Confirmation as a completion of Baptism and its absence an insurmountable barrier to the reception of Communion, have nothing to support them in the pre-Tractarian activities and outlook of the Church as a whole. True, a writer here and there may dwell on the necessity of Episcopal ordination, but he is out of the main stream of Anglican tradition, which highly esteems Episcopacy but does not confine the channels of Divine Grace to those who are set aside for the office and work of the ministry by non-Episcopal Ordination.

The avowed object of this book is Christian Reunion. "With, or without, precedents we shall go on." Although the dead hand of the past does not bind us, it is of great assistance to know what the outlook of the Church has been before the trend of thought turned the attachment of many Churchmen from their non-Episcopalian brethren to those of the Church of Rome and the Greek Church. . . . In a word, the pre-1662 attitude was a frank recog-

niton of the sisterhood of the Continental non-Episcopal Churches and a readiness to accept their ministries as real ministries of the Word and Sacraments. Hooker summed up the position when he wrote, "there may be sometimes very just and sufficient reason to allow ordination made without a bishop." Even John Forbes of Aberdeen in 1629 wrote: "Ordination by presbyters is valid in those Churches in which there is no bishop or where he is not orthodox but known to be a heretic and a wolf." And Laud wrote: "The succession which the Fathers meant is not tied to place or person, but is tied to the 'verity of doctrine.' . . . So that if the doctrines be no kin to Christ, all the 'succession' become strangers, what nearness soever they pretend."

In 1662 the Ordinal Preface received its present form, but no one who knows the political circumstances of the time will be surprised to learn that Cosin did not hold the narrow views attributed to him by some, and that Bishop Burnet stated that the Act of Uniformity fixed what was formerly more at large that no one who had not episcopal ordination could hold an ecclesiastical benefice. The evidence cited by the Archdeacon proves beyond a doubt that until the rise of the Tractarian Movement the Church of England by its principles and by the opinions of nine-tenths of her great divines was in favour of the cultivation of a spirit of brotherly communion between the National Church and the foreign non-Episcopal churches. Even after the rise of that movement Archdeacon Hunkin proves that the exclusiveness now so loudly proclaimed found no support from our greatest teachers and leaders. We sincerely thank the author for the conspectus of evidence he brings to our notice on the subject of the breadth of opinion held by the Church on the non-necessity of Episcopal Ordination to real ministry of the Word and Sacrament. When he discusses the teaching of our Church on the subject of Confirmation, he has no difficulty in showing that the view of Baptism being completed in Confirmation has behind it no real authority from the Fathers of our Church. We earnestly hope that all interested in Reunion will have this book by them to refute the statements so confidently made by men who are obsessed by the idea that rigidity of "order" is the foundation law of the Church of Christ. As our author well says, "the final goal is a kingdom in which perfect unity has been obtained through perfect freedom." And to quote the late Dr. Bigg "though freedom is not a good thing in itself and absolutely, it is yet the indispensable condition of all human excellence."

CHRISTIANITY IN INDIA.

THE CHRISTIAN TASK IN INDIA, Edited by the Rev. John McKenzie, M.A., Principal of Wilson College, Bombay. *Macmillan.*
7s. 6d.

This book is written by men and women who have spent long years in different parts of India, and are well acquainted with its

manifold problems, both religious and civil. Its tone is sympathetic towards India's ideas and prejudices. Its tribute to the work done by the British administration is adequate. One of the most impressive features to be seen in India, North and South, is the vast humanizing influence exerted by the British Raj in that land—roads, railways, telegraphs and telephone communication, electric lighting, hospitals, the administration of justice, no less than the labours of the missionary, have played a striking part in the uplift of India. The late Mr. J. C. Adam, Public Prosecutor of Madras, used to say that crime in that city had vastly diminished since the streets were lighted by night. Recent reforms are a guarantee that our policy of Indianization of the administration is being sincerely carried out. The writers of the fifteen chapters of this book show that the same policy is being pursued by the missions. For many years this has been the aim of the Christian Church, and Mr. Winslow (p. 18) only gives voice to the well-established policy of the majority of the missions when he says that "the Christian task is not to carry to India Western culture or Western civilization. . . . It means (p. 24) the building up of a Christian worship which shall clothe in Indian forms the liturgical heritage of the Church universal." The Bishop of Dornakal's statement (p. 29) is a cogent comment on these remarks: "Surpliced choirs in Gothic edifices, with pews and benches, and organs and harmoniums, appear to be essentials of urban churches. Not so in the villages," and he describes the rural customs in vogue. The present reviewer was asked to wear a heavy western chasuble in the oppressive humid heat of Madras. It is refreshing to hear that the Indian Church authorities take a different view of these irrational anti-Indian practices. For example, of far more value is the work of Indian lyrical evangelists (pp. 113 ff.). The present reviewer saw a vast Tamil congregation sitting spellbound as one of these "apostles" sang the song of the Incarnation and Redemption, like an Indian Caedmon, accompanied by pipe and tom-tom.

But caution is necessary, and it is a characteristic of the writers of this book, although some shallow criticisms of St. Paul and St. Peter's directions to women appear on page 44. Wherever the women of India are oppressed they must be rescued, but the introduction of certain phases of Western "feminism" would simply undo the work of Christianity. The Bishop of Dornakal (p. 27) draws attention to "wholesale criticism of rural churches" which "is often the result of ignorance on the part of those confined to urban areas," and indeed certain glimpses of a highbrow attitude are not wanting in one or two of the urban contributors to this book. Practical questions receive full treatment. The Census official of the Mysore State, himself a Hindu, is quoted (p. 32) as to the "enlightening influence of Christianity." Dr. Higginbottom of the Allahabad Agricultural Institute of the American Presbyterian Mission, points out (p. 161) that defective farming methods cause an annual loss to India greater than the cost of the

British administration. The introduction of vocational training in village schools (pp. 71 ff.) will do something to amend this evil. The ex-Bishop of Bombay (Dr. Palmer) and other writers stress the need for reunion among the Churches, and give full support to the South India scheme. Vocational training, reunion and co-operation between the missions, in educational and medical work, like the splendid women's hospital at Vellore, indicate that modern missions fully realize the adaptability of the Gospel of Jesus Christ to India's varied needs.

A. J. M.

OLD TESTAMENT

A CRITICAL AND EXEGETICAL COMMENTARY ON THE BOOK OF AMOS.

Edited by Richard S. Cripps. *S.P.C.K.* 1929. 15s. net.
Pp. xviii + 365.

This work is much more than a commentary on the text of Amos, the understanding of which necessitates the examination of recent theories on eschatology, prophetic inspiration and the institution of sacrifice. On these subjects Mr. Cripps has illuminating discourses in his Introduction. Grossmann's view of a general Semitic eschatology is subjected to a searching analysis, with the result, in our editor's judgment, that it is doubtful whether there was any developed eschatology at all in early Israel: the genesis of prophetic inspiration is examined, with the conclusion that in Amos we have a new order of prophecy in which the older prophetic ecstasy falls into the background: questions arising out of the institution and purpose of sacrifice have a prominent position throughout the book, and Mr. Cripps upholds the view that it was not to be considered an essential element of true religion. In a chapter on Prophecy in Assyria and Egypt we have brought together material which will be new to most English readers; and Eduard Meyer's theory that the Hebrew prophets worked on material already before them in Egyptian documents, or from Egyptian sources, so that their prophecies are to be regarded as directly dependent on these foreign elements, is carefully examined, the differences, particularly in their moral content, leading to the conclusion that the one is in no way dependent on the other. Mr. Cripps, however, is not unmindful of the great debt owing to the critics whose view he combats, since they have "enabled us to appreciate the distinction, the *unique* greatness, of the prophets of Israel."

In other chapters of the Introduction are dealt with the usual historical, critical and literary problems discussed in connection with any book of the Bible. No difficulties are overlooked, the discussions are scholarly, and the conclusions the result of a careful weighing of the available evidence.

The text on which the Commentary is based is that of the Revised Version, but where necessary the Massoretic Text is emended with a consequent new translation, the reasons for these changes

being justified in the notes. A little more boldness with regard to textual emendation (e.g., on iv. 3, viii. 8) would have been welcome. Difficulties of exegesis are fairly encountered, and there are forty pages of additional notes on the text which contain valuable matter. These, together with the four Excursuses, appeal to experts rather than the general reader, who, as the editor suggests, will acquire a working knowledge of the Book of Amos by a use of the main body of the notes and some chapters of the Introduction. In using this commentary both the scholar and the tyro will have at hand an indispensable help to Old Testament studies.

A. W. G.

THE PENTATEUCH AND HAFTORAHS: HEBREW TEXT, ENGLISH TRANSLATION AND COMMENTARY. Edited by Dr. J. H. Hertz: Genesis. *Oxford, University Press, 1929.* Pp. xvi + 544. 7s. 6d.

The Chief Rabbi having felt the need of a popular commentary in the Pentateuch and Haftorahs—the lessons from the Prophets read in the synagogue immediately after the reading of the Torah—has edited the first volume on Genesis, with the corresponding Haftorahs, for use amongst English-speaking Jews. The Hebrew text and a translation into English, following mainly the Revised Version, are placed in parallel columns, accompanied by short notes at the foot of the pages. These notes follow interpretations which are traditional among orthodox Jews; and it is interesting to note Dr. Hertz's attitude towards the so-called Higher Criticism:—"My conviction that the criticism of the Pentateuch associated with the name of Wellhausen is a perversion of history and a desecration of religion, is unshaken; likewise, my refusal to eliminate the Divine either from history or from human life" (p. vii). Valuable for the readers of the Hebrew Bible are the pages on the cantillation of the Torah and of the Prophets arranged by two competent musicians. The work will interest Christian readers, who may gather from its pages expositions on many points of Jewish Theology, e.g., on Evolution, the Fall of Man, the Binding of Isaac, etc. The note (pp. 416 ff.) on Christological References in Scripture is what might be expected from a Jewish commentator. Throughout the book are references to Rashi (A.D. 1040-1105), whose exposition of Genesis has lately been translated into English with a running Commentary by J. H. Lowe (London, 1928), a work to which students of Rabbinics are greatly indebted. Other Jewish commentators and the ancient versions are not neglected; and we have quotations also from modern Christian writers on the sound Rabbinic doctrine "Accept the true from whatever source it come."

PIONEER PROPHETS—MOSES TO HOSEA. By Ursula Wells, S.Th. S.P.C.K. 1929. 3s. 6d. net. Pp. xiv + 147.

This volume is one of a series entitled *The Church Teachers' Library* and is evidently based on lessons given by the writer to a

class of elder girls. It is lacking in originality, except in a comparison of the calls of Moses and Paul with that of Sundar Singh, though it betrays a conscientious and wide reading of Bible Dictionaries, Introductions and Commentaries. It gives one the impression that its compilation was a delightful adventure by the author; and that its freshness could not fail to have captivated the interest of those who received the teaching. The list of books to which the author acknowledges her indebtedness shows the standpoint to be that of a moderate higher criticism, and no account is taken of the growing conservative school; this will not detract, however, from the main interest of the book, which will serve the purpose for which it was written.

GENERAL.

SPIRITUAL RENEWAL AND OTHER SERMONS. By the Rev. W. E. Daniels, Vicar of St. George's, Deal. London: *Arthur H. Stockwell, Ltd.* 2s. 6d. net.

Mr. Daniels needs no introduction to readers of *THE CHURCHMAN*, and this volume, an addition to "The People's Pulpit" series, which includes such notable preachers as Dr. R. J. Campbell, Bishop Hensley Henson, the Bishop of London and Dr. R. C. Gillie, will be welcomed by many friends who value his ministry. The first sermon was preached on the eve of the Archbishop's Conference with his clergy on Renewal. There is an account of past revivals, and Mr. Daniels speaks of Wycliffe and then of the Renaissance and all that followed in the religious life of England. He thinks we never give the Puritans their due,—that we look at defaced churches and the strict sabbatarianism which even forbade men to play a game of chess—that we think of Cromwell in Ireland and the execution of Charles the First, and that "we never look upon the other side," and then he shows that other side, and goes on to tell of Richard Baxter, John Milton, John Bunyan and "the many great authors of those Puritan days." Of the Oxford Movement Mr. Daniels says: "If only they had rallied to the trumpet call and stopped half-way, leaving us with our surpliced choirs, better-ordered and more frequent services and better music, how thankful we should have been, and the present controversies of the Church would never have arisen." Mr. Daniels is nothing if he is not courageous, and he does not hesitate to pronounce the National Mission "a grave disappointment." This we fear is only too sadly true, and Mr. Daniels' picture of the present state of things is painted in lurid, but not too lurid, colours. The other sermons are equally arresting and effective, alive with Bible truth, and we hope the reception of the volume will be such as may encourage Mr. Daniels to try again. By the way, there is an excellent portrait of our friend on the paper "jacket."

S. R. C.

THE LIFE OF BROWNLOW NORTH, B.A. By the Rev. Kenneth Moody Stuart, M.A. London: *Thynne & Jarvis, Ltd.* 2s. 6d. net.

Brownlow North passed away in 1875, consequently he is hardly even a name to the present generation of Christian people. But he had a remarkable career and did a wonderful work as an Evangelist. He came of a distinguished family and at one time he was the heir-presumptive to the Earldom of Guilford. His father was the Rev. Chas. Augustus North, Prebendary of Winchester, and among his friends at Oxford was Archbishop Tait, who in after years welcomed him at Lambeth Palace. Up to the time he was 44 years of age he lived a wild, Godless life. Then came his conversion, and then began a period of some twenty years during which he was used of God to turn many to righteousness. His work was mainly carried out under the auspices of the Free Church of Scotland, with which he became associated. There are some graphic stories told in these pages which give us a sympathetic portrait of a man who was really a great preacher, cultured, earnest, eloquent and convincing, and any record of Revivals would be incomplete that contained no account of Brownlow North's untiring activities. It was a disappointment not to find a portrait—it would have added to the interest of a truly inspiring record. We observe that the publishers have reprinted a considerable number of Mr. North's writings, which we commend to those engaged in Evangelistic work.

S. R. C.

HE HEALED THEM ALL. By Georgina Home, M.A. London: *Robert Scott.* 5s. net.

A volume of addresses or sermons by a lady is not a very usual literary production. These are modestly described as "Meditations," and they are introduced and commended by Mr. J. M. Hickson, who is so well known in connection with Spiritual Healing. Miss Home has taken our Lord's miracles of healing and given us a short discourse on each. Although she includes the raising of Jairus's daughter, we observe she omits the raising of Lazarus and the widow's son of Nain, and we wonder why. However, the volume will be welcomed by those who realize that there are possibilities in which, as yet, many good Christian people do not believe. Is it because they cannot bring themselves to believe that they still dwell in the land of impossibilities? Incidentally, the book serves to remind us how much of the ministry of Jesus was a ministry of healing. If all this miraculous element be eliminated from the Gospel narratives, what would be left? And yet some would discredit most, if not all, of these stories of wonderful power!

S. R. C.

LIBERATION. Address by Dr. Stanley Alfred Mellor. *London: Constable & Co., Ltd.* 10s. net.

A posthumous volume of sermon-essays. The author had a brilliant career at Oxford and later at Harvard, where he took the doctorate in Philosophy. Returning to England he entered the Unitarian ministry. After charges at Warrington and Rotherham he removed to Liverpool, where for ten years he exercised an immense influence and gathered round him many eager and adventurous minds at Hope Street Church. The brilliance that reveals itself in these addresses is undoubted, and it is impossible to deny one's sympathy with a profound thinker in his arduous and impassioned quest for truth, but the story of his life and much that is written in these pages stir one's compassion. By a strange coincidence we had just put down Dr. Maltby's recently published "Significance of Jesus." Noticing that one of Dr. Mellor's discourses bore the same title we turned it up. It was indeed in strange contrast with the "live" Christianity of Dr. Maltby's treatise. He is not sure "that Jesus Christ has or is going to have any peculiar significance in this world of to-day or in the new world of to-morrow." He thinks "the great masses of mankind care not a scrap about the man of Nazareth." All this seems to us sad in the extreme. One is compelled to admire the intellectual courage and the transparent honesty of the man and the candour with which he discussed many of the innumerable difficulties with which religiously minded people are beset. How many will have the patience to wade through these 335 closely-printed pages we do not know. The limits of time and space prevent our going more fully into some of the points on which he touches.

THE LIGHT OF THE MORNING. A Book for Growing-up and Grown-up Girls. By E. Gwendolyne R. Swain. *London: Thyne & Jarvis, Ltd., Whitefriars Street, E.C.4.* 4s. net.

Perhaps the highest praise we can accord to this work is to say that the review copy has just started out on a circular tour among the members of a confirmation class in a rural parish. The authoress has had considerable experience of work among senior girl-students; she understands them, anticipates their criticisms, appreciates their difficulties and at least one "mere man" with prayerful interest, who has watched four girls growing up and meeting such difficulties, has read Miss Swain's forceful appeal and useful advice, with very real appreciation. In the opening chapters the redemption that is in Christ Jesus is expounded and illustrated by a familiar chapter of Old Testament history—Crossing the Jordan ("a twofold crisis") and Life in Canaan ("a twofold process"). After this, however, the larger part of the book is devoted to such important considerations as Bible study, amusements, Sunday, money, dress, growing-up and the choice of a career, and the opinions expressed and the advice given are characterized by sound, sanctified common

sense and loyalty to Christ. Miss Swain's writing is often picturesque and her admiration of F. W. H. Myers' elegant verses is revealed by quotations from "*St. Paul.*" Her book is admirably adapted as a gift-book, and both she and the publishers are to be congratulated.

HOSPITAL SKETCHES. Edited by H. C. G. Herklots, M.A. *London: C.M.S. House, Salisbury Square, London, E.C.4.* 1s. net.

Mr. Herklots contributes an Introductory Chapter, entitled "The Doctor on his Rounds," and the little volume gives us a series of pictures in which we see the medical man on his rounds in many lands—in India, in the land of the Medes and Persians, in Nigeria, in China, in Africa. One chapter is contributed by a Chinese, educated in America, who, having contracted leprosy, now helps in the C.M.S. Leper Hospital at Pakhoi. It is touching to read his graphic description of "the tragic horrors of leprosy," but it is good to know that modern methods of treatment are doing much to mitigate these horrors, in a way he well describes as "miraculous." The death-rate has, in recent years, fallen from 15 per cent. to 4 per cent. These chapters show what wonderful things are happening in every direction to the bodies and souls of those who have been fast bound in misery and sin. It is terrible to remember that the selfishness and worldliness of Christians in the homeland prevents the development of these gracious ministries.

S. R. C.

Miss Marjorie Bowen has published another historical book, entitled *The Third Mary Stuart* (price 18s.). This is a sympathetic history of Mary II from the time when she was born in 1662 to the time of her death at the early age of thirty-two. Miss Bowen has collected some extraordinarily interesting documents, some of which are given in this book in their original spelling, and in an appendix she gives the correspondence between James II and his daughter in which he gives reasons for his conversion to the Roman Catholic Church, and in which he tries to persuade her also to join that Church. Mary's replies show how deeply she appreciated the difference between the unreformed and the reformed Churches, and her argument, though concise, is clear, and clearly shows the strength of her convictions. The book contains some excellent reproductions of portraits and views of the Royal residences of the time.

We are glad to see that the R.T.S. are continuing to re-issue a number of historical stories of Reformation times which have been out of print for some years. The latest issue is *From Dawn to Dark in Italy*, by E. H. Walshe, which was originally issued under the title of *Under the Inquisition*. This book, besides being of considerable interest, contains valuable information as to the Inquisition in its mode of procedure. It has also some excellent illustrations. The other books in this series which are recommended are: *Under Calvin's Spell; Crushed yet Conquering: A Story of Constance and Bohemia; The Spanish Brothers; and Dr. Adrian: A Story of Old Holland*, by Deborah Alcock; *The White Plumes of Navarre: An Historical Romance*, by S. R. Crockett; and *Midst Many Snares*, by Laura A. Barter Snow. The books are all published at 3s. 6d. each net. (Postage, 6d.)

CHURCH BOOK ROOM NOTES.

7 WINE OFFICE COURT, FLEET STREET, E.C.4.

Dr. Griffith Thomas.—The name of the Rev. W. H. Griffith Thomas, D.D., holds an honoured place in both England and Canada. From the time when he was Vicar of St. Paul's, Portman Square, London, he was in the forefront of Biblical and Theological teachers, and it was not surprising that he should be called to responsible teaching work in Oxford, and later in Toronto. His new book, *Principles of Theology*, which is now published, was completed shortly before his lamented death, and contains a lifetime's work on the Thirty-nine Articles of the Church of England. The treatment is thorough and exhaustive, while the general plan is characterized by all the clearness of arrangement which was so marked a feature of all the writings of Dr. Thomas. It is not too much to say that no student of the teaching of the Church of England can afford to be without this volume, whilst it will be indispensable for all who wish to know something of the traditional standpoint of the Anglican Church on all the great doctrines of the Christian Faith. The author's many writings have made his name well known to the Christian public and the influence of such of his books as *The Catholic Faith* and *The Work of the Ministry* has been far-reaching, but important as all his previous writings have been it is no exaggeration to say that all his earlier work is surpassed by the volume now published. The book is edited by the Rev. T. W. Gilbert, D.D., Principal of St. John's Hall, Highbury, who was with Dr. Griffith Thomas at Wycliffe Hall, Oxford, and the price is 12s. 6d. net. (Postage, 9d.).

A new impression of *The Catholic Faith* has also been published, making the total issue of this book fifty thousand. It is issued practically in the form in which it was finally revised by the author a year or two before his death, the only alterations being a note and a few additions to the list of books which are recommended for further study. The prices remain the same, viz. paper covers, 1s. 6d.; stiff boards, 2s. 6d.

Another work by the same author which was found particularly useful last year in the discussions in regard to the 1928 Prayer Book is *A Sacrament of our Redemption*, 1s. net paper covers; 2s. cloth. The purpose of this book is to show the meaning of the Lord's Supper as revealed in Holy Scripture and stated in the Prayer Book and Articles.

Representation of the Laity.—A new edition of Mr. Albert Mitchell's "Red Book" on *The Enabling Act* is now ready, price 1s. net. The pamphlet has been very much increased in size and now contains, in addition to the Enabling Act, a useful and historical Introduction, Notes, the new Measure for the Representation of the Laity, Diocesan Conference Regulation, the Ladder of Lay Representation and the Interpretation Measure, 1925. The pamphlet is different from Mr. Mitchell's other book, *The Parochial Church Councils Powers Measure*, which has reached its fourth edition, and which is also 1s. net.

Reunion.—In view of the discussions on the subject of Reunion which are now taking place the Literature Committee of the League has thought well to reprint as a 2d. pamphlet an article by the Rt. Rev. J. M. Harden, D.D., now Lord Bishop of Tuam, which appeared in *THE CHURCHMAN* magazine for April, 1922, entitled *A Modern Theory of Confirmation*. The pamph-

let is printed with the consent of Dr. Harden exactly as it appeared in THE CHURCHMAN, and we feel sure that it will be a valuable contribution to the literature on this subject.

The "Hail Mary."—Archdeacon Thorpe has written another pamphlet in addition to the others which have been published in the Prayer Book Teaching series. The present pamphlet is entitled *The "Hail Mary"* and is issued at 2d. net. The object of the pamphlet is to draw attention to the advent of this hymn in the English Church and the increase of its popularity in Anglo-Catholic Churches. The Archdeacon deals with the hymn section by section and points out the error of its teaching. The pamphlet is a very useful warning, and we hope it will be circulated largely.

Missionary Publications.—Two new Missionary books have just been issued which will be a welcome addition to our Sunday School Prize lists this season. Both are also acceptable gift books. *Blazing New Trails*, by Archer Wallace, contains fifteen true stories of courageous men who endured privations and dared death in the endeavour to bring light to heathen souls. It is a book which appeals to hero worship. The other book is *An Eskimo Village*, by S. K. Hutton, and is a vivid picture story of life and work among the Eskimos. Both are published at 2s. 6d. net. (Postage, 4d.)

The C.E.Z.M.S. have just published *Foreshadowings*, by Mrs. Eleanor Pegg (price 2s. 6d. net). Mrs. Pegg has unrivalled knowledge of the life of the women in India and also the customs of the various races to be found in that vast country, having been herself a Missionary. Miss Mary Sorabji writes of the book, "The author succeeds wonderfully in giving to the reader a life-like presentment of India's daughters as they live, move and have their being to-day in various parts of the Motherland." The book is written in the form of short stories, or "pen-pictures" as the author calls them, and there are some excellent illustrations from photographs. Mrs. Pegg states that all her stories are founded on fact and we trust that the book will have a large circulation. It will be extremely useful, apart from its Missionary object, in bringing this large part of our Empire home to us.

Gift Books.—*Keep Climbing*, by the Rev. J. Cocker, of New Zealand contains twenty-five stories of great men and heroes. They are specially addressed to growing boys and girls and will provide speakers with many capital illustrations. Those who know Mr. Cocker's other books, *The Dute Boy of Baghdad* and *Winning from Scratch* will be glad to know of this new book. It is published at 3s. 6d.

Dr. J. R. Miller's devotional book, *Secrets of a Beautiful Life*, has now been published at 3s. 6d. net cloth, 5s. net cloth with gold edges, completing its eighteenth edition and its 52nd thousand copies. The book is nicely bound and is suitable for presentation. It is marked by the same beauty and tenderness of expression that characterizes Dr. Miller's works.

A beautiful illustrated book of talks with boys and girls, entitled *The Spider's Telephone Wire*, by the Rev. David Millar, of Melbourne, has just been published by Messrs. Allenson, with thirty-seven illustrations in colour and monochrome by Mrs. Otway Falkiner. There are twelve chapters in the book, dealing with such subjects as Self-control, The Lamp of Truth, The Gramophone of Life, etc. The letterpress is excellent in its form and in its teaching and the pictures add to the beauty of an excellent production. It is suitable as a gift for boys and girls from seven to ten years of age, and is published at 6s. net.