

of some general notion of the aims and methods of its author in collecting and arranging his material, and with reference to the literary tradition of his age and nation, and also to the historical background of the narrative. Dr Furneaux contents himself with a few pages of introductory matter dealing entirely with the conventional arguments for and against the Lucan authorship and the (comparatively) early date. The result is that it is impossible to extract from the mass of notes to the text any clear principles for the general treatment of the book. In the notes themselves the scholarly treatment of difficulties and problems is much obscured by a very free use of imaginative amplification of the narrative; and the six pages of rather heterogeneous bibliography at the end of the volume might have been reduced with advantage to the whole book. The book will doubtless be appreciated by those who wish to combine devotional reading with an intelligent view of the difficulties presented by the Acts; but they will not get a very clear picture either of the history of the growth of the Church, or of the mind of St Luke.

Dr Wilson's task is less ambitious; and he has also the advantage of crediting his readers with more intelligence. He uses for the purpose of his exegesis the division of the Acts into six sections suggested by Mr C. H. Turner, and makes the main subject of his survey the emancipation of Christianity from local and national restrictions—all, as I have already said, with an eye to modern problems.

A. C. TURNER.

A Plea for a Reconsideration of St Paul's Doctrine of Justification.

By E. J. WATSON WILLIAMS, M.A., B.D. (The Century Press, 1912.)

MR. WILLIAMS believes that there is real danger lest the great doctrine of Justification should fall into the background of Christian thought, and that this is due in part to mistaken lines of interpretation. The Catholic expositor of St Paul's Epistles has endeavoured to make the doctrine commendable, but sound exegesis is against him. Similarly the writer finds it 'somewhat difficult to put real confidence' in 'the Protestant or so-called Evangelical interpretation', as set forth, for example, by Sanday and Headlam. The greater part of the present volume accordingly consists of a fresh investigation of the meaning of the word *δικαίος* and its cognates. The crux of the argument is reached in chapter iii, in which passages from the Apocalyptists are brought forward to shew that in Pharisaic circles in or near St Paul's time regard was 'paid, not to the contents (so to speak) of *δικαιοσύνη*, but only to the fact that it entitles or tends towards salvation', and

that *δίκαιος* was 'used to describe a man as "qualified for salvation", without any particular thought (contained in the word itself) of the grounds of his qualification'. It is in this sense that the author would interpret the words as used by St Paul. The following is his paraphrase of Rom. iii 25, 26, part of a passage which he himself proposes as a fair test of his thesis: 'whom God set (? forth) as a propitiation . . . through faith in His blood; to the shewing . . . of His qualification (because of the praetermission . . . of former sins, with a view to the shewing . . . of His qualification at the present season), so that He is just . . . and making qualified him (whose claim arises) from faith of Jesus.'

It will require a weighty array of evidence—and Mr Williams has to confess that the evidence he is able to bring forward is but scanty—before a re-interpretation on these lines will commend itself to many. Nor is it easy to see how the doctrine of Justification, thus interpreted, will exercise greater attraction over the modern mind. Yet the book contains much useful information that is the fruit of independent research, and, if the reader is not deterred by a curious style and numerous careless mistakes, it may certainly be expected to further its author's avowed purpose, which is 'not to expound St Paul's doctrine of Justification, but only to put forward a forcible plea that the interpretation of the doctrine should be reconsidered'.

B. T. D. SMITH.

THE PROBLEM OF SUFFERING.

The Book of Job and the Problem of Suffering. By BUCHANAN BLAKE, B.D. (Hodder & Stoughton.)

Pain and Gladness. By a sister in an English Community. (Longmans.)

THESE books may well be criticized and compared together. The former, in the course of an excellent summary of the book of Job, attempts a constructive view of the problem of Pain, in the light of modern thought. The author begins well by insisting on the reality of secondary causation. He can, therefore, give full value to the positive nature of pain in all the various levels at which it makes its appearance. He therefore rightly calls for the destruction of pain at the lower levels that men may be unencumbered to know and conquer the higher pains. Moreover, pain is no mere defect but 'an inevitable and true accompaniment of the world's onward movement'. There is at this point a marked absence of any adequate discussion of the words 'inevitable' and 'necessary', as applied to the world of space and