
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

to be conferred hereafter. Life is thus presented as a test of character, as what Butler calls a state of probation. If this does not by any means exhaust its values, to produce men and women 'who make some conscience of what they do' is incomparably its most important aspect. Work as in the great Taskmaster's eye.

If, however, this teaching stood alone, it is obvious that by the undiscerning it might be developed in the direction, not of gospel freedom, but of Pharisaic legalism. The balance is restored by the Parable of the Talents. Here the man, 'going into another country,' calls his servants and delivers to them, not mere test money, but 'his goods.' He turns over his affairs to their management. This brings us back to reality at once. We are not merely submitting to a trial of character, but are carrying on for God. Present opportunities may be contrasted with larger ones yet to come, as 'few things' with 'many things,' but they cannot be described as the infinitely small, because they all belong to the 'one increasing purpose.' In the distribution of these responsibilities we are dealing with talents, with what in terms of English money are hundreds and thousands as compared with three or four treasury notes. The problems of life have an intrinsic worth apart altogether from their reflex action upon individual character. The zest with which we encounter them depends upon the contribution we are permitted to make to the development of the kingdom, which does not cease while the Master is in 'another country.' Once again, the parable sets us in the real world. Endowment is not equal. 'Each according to his several ability.' And just as the truth here brought out is complementary to what is expressed in the Parable of the Pounds, so is it with the outcome of what in one case is a test, in the other a trust. The fate of the defaulter is represented in a manner which is almost contradictory. In the Pounds he suffers loss, but is himself saved. In the Talents, he is cast into the outer darkness, the faithless and unbelieving sharing the doom of the abominable, of the king's enemies in the other parable. There is a corresponding change in the lot assigned to the successful traders. They who before were admitted to varying degrees of higher service, now enter without difference or inequality into the joy of their common Lord. Fidelity, which is Faith in action, neither asks nor receives any higher reward than a fellowship which itself is the fullness of felicity.

Literature.

THE DATE OF THE EXODUS.

BROADLY speaking, there are three possible dates for the Exodus—about 1445 B.C., or a century later, or rather more than a century later still. Much can be said, or at least has been said, for each of these dates, and the third in particular, about 1225, has enjoyed a large measure of popularity. Mr. J. W. Jack, M.A., in *The Date of the Exodus* (T. & T. Clark; 10s. net), has put in a well-informed and skilfully reasoned plea for the earliest of these dates, and in the course of his argument, which is conducted along many separate lines, critical, historical, archæological, and philological, he traverses with much detail the history of the second millennium B.C. where it impinges upon the story of the Hebrews or their ancestors, and incidentally gives us a living picture of the complex world of the ancient East, in which Hittites, Amorites, Ḫabiru, Egyptians, and others jostled each other. A vast amount of valuable information is here brought together which could not be so conveniently found elsewhere.

But it is all made contributory to the defence of a date for the Exodus in the fifteenth century B.C. The Pharaoh of the Oppression is not Rameses II. but Thutmose III., and the Pharaoh of the Exodus is Amenhotep II., in whose reign Israelites left Egypt about 1445, effecting their entry into Canaan about or shortly after 1400. The period reflected in the Tell el-Amarna letters (1400–1366) saw the slackening hold of Egypt upon Syria and Palestine, especially during the reign of the reforming king Akhen-aten, and Egypt's inability to stem the invasion of the Ḫabiru who were attacking Palestine from the south, as their kinsmen the SA-GAZ had

done from the north-east. These Habiru Mr. Jack believes to be none other than the Hebrews, and their attack was part of a great Semitic movement which was pressing in from many sides upon Canaan. In two peculiarly interesting chapters the writer raises the question whether Jahwism is at all indebted to Atenism—a question which he answers with a very decided negative. He thinks that the reform of Akhen-aten was nothing like so impressive or revolutionary as is commonly supposed, and that many current representations of it are sentimental and exaggerated. Mr. Jack takes the Bible chronology more seriously than many scholars do, but it is no unimportant point in his favour that, while his conclusions square with the known facts of the general history of the millennium in question, they are also in substantial agreement with the Biblical chronology. Mr. Jack makes the Israelites enter Egypt about 1875 (just 215 years after the migration of Abraham and the Hebrew clans into Canaan), and under Moses, who was born about 1500, he makes them leave Egypt 480 years before the foundation of Solomon's temple, which he puts at 965 B.C. The book, which has several useful maps, is a brilliant contribution, as lucid as it is learned, to one of the most perplexing and controverted problems within the field of the Old Testament.

THE POETRY OF OUR LORD.

The late Professor C. F. Burney, M.A., D.Litt., whose death a year ago was a grievous loss to Semitic scholarship, had prepared a volume on *The Poetry of our Lord*, which has just been published by the Clarendon Press at 15s. net. It is a fine blend of the technical and the popular, and most of it would be read with interest by any real student of literary form. Dr. Burney begins by discussing the formal characteristics of Hebrew poetry—its various kinds of parallelism and rhythm—which he refreshingly illustrates by unhackneyed examples. Nowhere within the same brief compass are the principles that govern Hebrew rhythm so lucidly set forth.

All this, however, is only preparatory to his discussion of the poetry of our Lord, which he finds to pervade the discourses—not only in the Synoptists but in the Fourth Gospel. This, indeed, is one of the most striking results of the argument, that the application of the metrical test goes a long way to confirm the substantial authenticity of many of the utterances in this Gospel, and notably of the Last Discourses in chs. 14–16, which exhibit the same rhythm as characterizes the calm and measured instruction addressed to the inner circle of the disciples in the Synoptists. One of the characteristic features of the poetry of our Lord is its antithetic parallelism, a feature which carries us back as nearly as may be to His *ipsissima verba*. The use of rhyme, doubtless for mnemonic purposes, is another characteristic of the poetry, which is illustrated by the Lord's Prayer; and here, as frequently elsewhere, Dr. Burney heightens the probability of his conclusions by translating the poetry back into Galilean Aramaic (printed in English characters), so that we can test those conclusions for ourselves. The metrical test sometimes curiously corroborates, sometimes modifies, the conclusions of criticism reached along other lines. By this test Matthew is found to have occasionally preserved sayings in a more original form than Luke, and both Matthew and Luke would seem to have had access to a source more original than Mark. For example, after 'the poor ye have always with you,' the sentence in Mark, 'and whenever ye will ye can do them good,' is revealed by the metrical test to be a gloss, which spoils the parallelism. The same test reveals the words 'in spirit' after 'blessed are the poor' in Mt 5^3 to be likewise a gloss. There is hardly any Semitic type in the book: the Hebrew and Aramaic words are throughout transliterated, and the argument is made as convincing as skilful presentation and beautiful printing can make it. Students of New Testament criticism can no more afford to neglect this book than students of literary form.

THE ETHICS OF THE GOSPEL.

The Rev. F. A. M. Spencer, B.D., has published a book on *The Ethics of the Gospel* (Allen & Unwin; 7s. 6d. net). Within the scope which he is able to allow himself Mr. Spencer treats his subject admirably. He writes clearly and tersely; he never minimizes difficulties; his whole style and method of approach to his subject are modern, and his conclusions impress one with their sanity. This is a book for students who have chosen Christ's ethical teaching for discussion in their study circles, or for those who have to prepare addresses on the

foundations of ethics; stages in the moral life, Christ's teaching on non-resistance, on riches, on marriage—to quote only a few of the chapters of the book.

In his chapter on Christ's teaching concerning riches, after dealing with a number of subsidiary points, Mr. Spencer says: 'The teaching of Jesus on wealth reaches its climax in the declaration that, in a human way of speaking, the possession of riches constitutes an insuperable bar to entrance into God's Kingdom.' How is the Church to understand and apply this teaching, he asks? Is it not going to acknowledge that 'wealth gives some of the finest faculties and opportunities for influence, beauty, knowledge; and in contrast to it poverty becomes almost a crime'? Is it going to hold that the Kingdom of God 'is to be won by the proper use of wealth or by the surrender of it'? He finds that there are certain considerations to be taken into account in applying Christ's saying, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God,' to modern conditions. They are these: 'It is easier now than when He spoke to enter into God's Kingdom. Else to what purpose have been His Death and Resurrection and the Church with its Sacraments and the whole of Christianity? Wealth is exceedingly corrupting if the young are encouraged from their earliest years to use it selfishly and self-indulgently. It is less so if, being brought up under Christian influence, they are instructed and disciplined to use it for the general good and without pampering themselves. This is one meaning of the remark wherewith He sought to allay the disciples' agitation: "With men it is impossible, but not with God: for with God all things are possible." God has worked the miracle by the Redemption of the world through Christ.

'Secondly, we may observe that there was at least one wealthy man whom Jesus commended, namely Zacchæus. . . .

'And then, thirdly, we must bear in mind that some persons occupying responsible positions, entailing considerable expenditure, may out of large incomes have comparatively little to spend on themselves, and so are not strictly to be accounted rich.

'But with all such explanations and qualifications, Our Lord's teaching on wealth is truly formidable, and its neglect one of the main scandals of Christendom down the ages. It is dangerous to own much in excess of the average amount of property or to receive much over the average income. Why so? Because of the strong temptation to spend on oneself more than the average; in other words, to act as if one's own comfort, amusement, magnificence, were of more importance in the Universe than that the starving should be fed, the sick and diseased cared for and cured, the degraded uplifted, the stunted bodies and souls of myriads of God's children given fresh air and sunshine and knowledge and the sight of beautiful things, and the many millions on the earth yet in the gloom of heathendom told the good news of Christ. In the last resort, it is not having a great amount of money that matters; it is the inhuman selfishness of spending the greater portion of it on oneself that excludes from the Kingdom of Heaven. And though men use their riches largely or even mostly for their families, this mitigation of their own egoism is at the cost of corrupting the characters of those whom they hold most dear.'

THE REFORMATION.

There are not many in our time competent and willing to speak a good word for the Reformers and their literature. The dust lies undisturbed on their polemical treatises and catechisms, while the men themselves are but grim and shadowy figures. The downrightness of Luther and the austerity of Calvin and Knox make little appeal to an age whose heart is given to softness and sentiment. One cannot be too grateful, therefore, for the appearance of *The Reformation in its Literature*, being thirteen lectures by the late Dr. Smellie (Melrose; 10s. 6d. net). One would not care to call Dr. Smellie a champion of the Reformers, for the word might suggest pugnacity, and Dr. Smellie could never be pugnacious. But he is a most persuasive pleader and a convincing advocate. It would be difficult to name any one more competent to handle this great theme than he was. Alas, that the past tense must now be used! Where else could be found so rare a combination of sweetness and light, of learning and devotion, of scholarship and humility, of industry and sound judgment, of wide sympathy and mellow wisdom, in short, of all the qualities that fit a man to interpret human history and make it live again?

And the Reformers do live again in this most admirable book. Erasmus and Luther, Calvin

and Knox, Melanchthon, Tindale, Patrick Hamilton—to mention but the chief—with last of all, in strange company some will think, Blaise Pascal, they are all here. In miniature, of course, but each one cut as clear as a cameo, and, what is better, showing each man human to the red heart of him. There is more of real portraiture in these pages than in a multitude of ponderous histories and full-length biographies. Having shown us the men, Dr. Smellie proceeds to introduce us to their works. The Loci Communes, the Institutes and the Ordonnances, the Heidelberg Catechism, Patrick's Places and Knox's Confession—we ask in our ignorance, 'Can these dry bones live?' But under the wise and gentle guidance of Dr. Smellie we find that the lines are falling unto us in pleasant places, and that we are being brought into a goodly heritage. Why did not the shepherds of our youth lead us into these rich pastures?

Dr. Smellie is a convinced Calvinist, and he has things to say that help the reader to understand the strength and reasonableness of Calvin's system. He may shrink, as he confesses he does, from following Calvin all the way on Predestination, but he will have no word of reproach. 'I bid you recollect how John Calvin feared as he entered into this cloud, how he carried into its shadow his unshakable conviction of the absolute rectitude and holiness and perfection of the Lord with Whom he had to do, and how he went steadfastly forward because to his mind and his conscience there was no other path for him to take. Most of us are afraid to cling to truth and to commend and praise her, when she comes to us with bitter acids in her cup and with a sharp sword in her hand; but Calvin had no such cowardice; the cup and the sword amazed him, but he did not dream of turning back from them or of putting them away.' A prince among Christian thinkers, of whom the Council of Geneva said, that 'God gave him a character of great majesty.'

It is manifest that Dr. Smellie has a natural drawing to the scholarly and gentle Melanchthon, lovable even in his weaknesses. But he delights to find tender strains also in men of sterner mould, even in Knox, that 'woman-hearted warrior,' whose heart yearned over 'personis of honestie fallin into decay and penuritie' and over 'the lauboraris and manuraris of the ground, who, by these cruell beastis the Papistis, have been so oppressit, that thair life to thame has been dolorus and bitter.' And he records with infinite relish Calvin's tender memory of Melanchthon, 'A hundred times, worn out with fatigue and overwhelmed with care, thou didst lay thy head upon my breast, and say, "Would to God that I might die here!" And I, times without number since then, have earnestly desired that it had been granted us to be together. Certainly thou wouldst have been more valiant to face danger, and stronger to despise hatred, and bolder to disregard false accusations.' It is a pleasing picture, Luther's gentle Philip leaning on Calvin's breast, like a storm-driven dove sheltering in some cleft of the rock. All which things help us to realize how rich and vivid life must have been in that great time when men went forth, amid much tribulation, preaching the 'good, merry, glad, and joyful tidings, that maketh a man's heart glad, and maketh him sing, dance, and leap for joy.' They help to bring back something of the flavour and fragrance of the Reformation, 'when that Reformation was in its blossoming and gracious spring-time.'

BANTU NOMADS.

It seems a far cry to the days of Robert Moffat, David Livingstone, and John Mackenzie, who lived and laboured so zealously for the Bechuana tribes of South Africa, and even to the time when Mackenzie had so difficult a task to persuade the British Government to establish the Bechuanaland Protectorate. But here *Among the Bantu Nomads*, by Mr. J. Tom Brown (Seeley, Service; 21s. net), we have the full and intimate record of one who lived among the Bechuana from 1885 until 1924, and died in the summer of last year. Professor A. R. Radcliffe-Brown, M.A., occupant of the Chair of Social Anthropology in the South African University in Cape Town, says truly that by far the greater part of the information about native life in South Africa that we possess has been collected by our missionaries. Mr. Brown had from the first regarded it as an essential part of his Christian missionary work among the Bantu tribes to study and get to know the real meaning of their social customs, and especially their initiation rites and ceremonies, conducted as these always are with extraordinary elaboration and solemnity. The length of Mr. Brown's experience and the care and skill with which his investigations and study were conducted will secure for this record an exceptional

place. The language of the Bechuana people, he says, is very rich in proverbs and wise sayings. He justifies this by publishing a literal translation of about a hundred of these which might be regarded as the fount of the proverbial wisdom current among ourselves.

There are many ways of promoting international goodwill, and one of the most effective is by education. But Dr. Jonathan F. Scott has been convinced, by extensive reading of school text-books in various countries and by equally extensive travel, that at present education is rather a menace to peace than otherwise. In an elaborate thesis, *The Menace of Nationalism in Education* (Allen & Unwin; 6s. 6d. net), he examines the text-books of various countries and finds in all of them the inculcation of a narrow nationalism which is itself a prevention of that goodwill out of which peace must come. Britain is least guilty in this respect. France, perhaps, least innocent. But of the three Germany's nationalism is most deeply rooted. All this may be true, but the impatient citizen asks of Dr. Scott some positive suggestions for amelioration. And we greatly fear his impatience will not be assuaged by the constructive part of Dr. Scott's book. He has not many suggestions to offer, and among the few there are not any that seem to us at all feasible. The inspection of school text-books by the League of Nations strikes us as rather ridiculous, and similarly the actual production of such text-books under the auspices of the League. The truth is that Dr. Scott, like many other doctors of another persuasion, is better at diagnosis than at cure. We are all anxious to find short cuts to El Dorado. But there are no short cuts to that delectable land. And peace will come when people are peaceful, when the spirit of Christ really possesses mankind, and not till then. The real road to peace is the religious element in national education.

Triumphant Goodness, by the Rev. John S. Hastie, M.A., B.D. (Allenson; 5s. net), is, by the writer's deliberate intention, a rollicking and even hilarious book. It is issued 'in the fear that it may astound some and anger others.' We have found nothing in it either to astound or to anger, but much to entertain and also, be it said, to stimulate and instruct. Mr. Hastie is one who loves to make a space about him in the fight. Theologians, philosophers, and scientists all come under the lash; the churches are 'as blind as owls to the noonday sun'; 'the whole critical pack is up and off on some unprofitable question.' It is not enough to say that a doctrine is absurd, it 'reels and shrieks.' The reader is left with the feeling that there is a lack of moderation in language, and of a discriminating and well-balanced judgment. At the same time it is a clever book, full of smart sentences and telling points. There is an uncommon wealth of historical and literary allusions. The writer has a strong sense of the 'gaiety' of the good life, and he feels that if only men could be made to catch that spirit it would be salvation to them and to the world. He conceives this to be the main thing in the teaching of Jesus. 'It beat Him to fancy men refusing the good life if they but saw it. He could not think of men needing any other inducement to the good life but just "the fun of the thing."'

The late Mr. A. C. Benson seems to have had the faculty of winning friendship in no small measure. His published essays, which were voluminous and (as we learn from this memoir) very easily written, do not give the impression of great intellectual powers. Nor have they contributed to any extent to the enlightenment of our generation on any subject whatever. But his friends thought highly of him, and we find this loyalty expressed in various ways in an interesting memoir, *Arthur Christopher Benson as seen by Some Friends* (Bell & Sons; 8s. 6d. net). We have 'Trivial Reminiscences, Early and Late,' by Dr. M. R. James, Provost of Eton; 'The Eton Master,' by Hugh MacNaghten; 'Benson's,' by Three Pupils; 'Cambridge Days,' by Stephen Gaselee; 'The Author of his Books,' by Percy Lubbock. By far the most interesting essay in the whole book, however, is contributed by the Rev. Hon. Edward Lyttelton. He plays the part of the *advocatus diaboli*. Dr. Lyttelton was a friend of Benson's, but certainly not a blind admirer. He lets us see quite plainly the limitations of his subject both as a man and as a writer. He confesses that after a time he ceased to read anything Benson wrote, and he analyses the temperament of his friend to show where and how his limitations appeared. We fancy Dr. Lyttelton's estimate is very near the truth. Benson's writings will speedily be forgotten. But it is pleasant to think that he has left so gracious a memory of himself in the hearts of so many good men.

To the four volumes which Mr. Louis Ginzberg has already devoted to *The Legends of the Jews* (Jewish Publication Society of America, Philadelphia), volumes which in the main were intended for the general reader, and embodied hundreds of legends gathered from a literature extending over a period of two thousand years, he has now added a fifth, designed more particularly, though not quite exclusively, for the scholar and the serious student. An enormous amount of material is here gathered together which cannot fail to prove invaluable to the student of comparative folk-lore. This learned book, which is carefully documented at every point, enables us to trace the long wanderings of many a legend from East to West, and back again from West to East. It contains the Notes to volumes i. and ii. and deals with Jewish legends from the Creation to the Exodus.

The Bishop of Manchester is well known for his public spirit, and there are few abler exponents of Christian principles in their application to industrial and social problems. The world task of the Christian Church is ever pressing upon his mind and heart. He has now published *Personal Religion and the Life of Fellowship* (Longmans; 2s. 6d. net), in which he seeks to show that the life of social service is the natural and necessary outcome of faith in Christ. As might be expected, this is a powerful and convincing book. Dr. Temple writes with ripe wisdom and sound judgment on such themes as the Christian conception of history, the Church and the Kingdom of God, and the bearing of Christian discipleship on politics and economics. He has searching things to say about corporate guilt. 'If any one feels that the language which the Church asks him to use is exaggerated—"We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable"—then let him think of slums, and sweating, and prostitution, and war, and ask if the remembrance of these is not grievous, and if the burden of them ought not to be intolerable. Let him remember that these horrible things are there, not because some men are outrageously wicked, but because millions of men are as good as we are, and no better.' His conclusion is that the primary need of our time, and of each of us as individuals, is for a thorough and radical conversion, in the widest and deepest sense of that much abused and oft-degraded word. This is an uncommonly thought-provoking and conscience-stirring book.

Visions of Christ, by the Rev. W. Graham Scroggie (Marshall; 6s. net), is a series of Bible readings delivered at the Jubilee Keswick Convention in July, 1925. Here is no milk for babes, but a serious discussion of some of the most profound theological passages in the New Testament. The topics dealt with in the five readings are Christ Pre-existent and Creating, Incarnate and Suffering, Risen and Glorified, Ministering and Judging, Triumphant and Confessed. The treatment is strictly exegetical, and the lectures, for such they are, might have been delivered in a theological college. Few, indeed, would care to handle such high themes before a popular audience, and it is a tribute both to the powers of the lecturer and the intelligence and keenness of his audience that interest was sustained throughout.

It is hard to come at the truth about the Samaritans. They have left a meagre and arid literature, and the truth has, in their view, been obscured by the representations or misrepresentations of their rivals. Till the sixteenth century there was no direct communication with the Samaritans in Palestine, and the little that was known of their history rested on stray, and probably prejudiced, allusions. Dr. Moses Gaster has given twenty-five years of his life to the discovery of the truth about this once great people, of whom only about one hundred and seventy are now left, and the result of his recondite studies he has given to the world in the Schweich Lectures for 1923, entitled *The Samaritans* (Milford; 10s. 6d. net), which in three successive chapters deals with their history, their doctrines and religious practices, and their literature. The discussion, which emphasizes the anti-Samaritan bias of the Chronicler and of the Septuagint, sets the whole of Samaritan history in a new light. The book is enriched by several facsimiles of Samaritan scrolls, and also by correspondence, in the original Samaritan, accompanied by an English translation, between the Samaritans and modern Europeans. The work of a patient, careful, and independent mind, it is a notable addition to our scanty knowledge of the Samaritans.

Professor Samuel A. B. Mercer, of Toronto, who has done much to spread the knowledge of the

ancient Oriental world, has, in *The Recovery of Forgotten Empires* (Morehouse Publishing Co.; $1.50), given us in brief compass the story of the excavations in the famous centres of ancient civilizations, and of the decipherment of the inscriptions there discovered. The story is charmingly told, and the little book is profusely illustrated. It teaches us, too, something of the debt we owe to Babylonians, Egyptians, Hittites, and others. Dr. Mercer reminds us that excavation and decipherment are costly enterprises which ought to be well endowed. The few men who are capable and willing are usually 'so handicapped by the necessity of teaching and preaching to earn an honest living that they have neither time nor strength left for the severer discipline of translation and interpretation.'

There is no lack of counsel or of counsellors on the subject of education at present. Britain happily, perhaps, has never produced an educational system like the Swedish or Italian. We have absorbed, or are in process of absorbing, the best in them all. But the process is slow, and we are only at the experimental stage. Therefore we are glad to hear all kinds of voices and consider all kinds of nostrums. Dr. Robert B. M'Vittie offers us good advice in '*Train up a Child . . .*' (Murray; 7s. 6d. net). As one would expect from an M.D., the advice is chiefly on the physical well-being of the child. There are three chapters on 'Pre-Natant Existence,' three on 'The Health of the Child,' and others on school buildings and hygiene, and two on the 'Brain.' A great deal of good sense is shown in these chapters, and it is chiefly on this side that the book has value. When the author comes to deal with 'Teachers and their Training' and with 'Training Colleges,' he is very unsatisfactory, because evidently he knows much less about these matters than about health. He has a sound view of the value of Scripture. But how little he had really thought out what this means in teaching may be seen from two successive paragraphs in his summary of conclusions. In the first he advises the reading of a passage of Scripture every morning *without comment*. In the second he quotes Ruskin, who said, 'Make it the first morning business of your life to *understand* (not read only) some part of the Bible clearly.'

Those who have to address young men and women, and who find that their thoughts require some stimulation, should read Mr. Frederick A. Atkins' latest volume. The title of it is *The Durable Satisfactions of Life* (Nisbet; 3s. 6d. net). It contains a number of essays on very varied subjects, such as On Seeing the Best in People, On Taking Fresh Courage, On Serviceable Saints, On the Value of Loyalty, and On Making Christians Christians.

Miss Margaret Slattery was one of the pioneers in the application of the principles of psychology to the teaching of religion. In her latest book, *You Can Learn to Teach* (Pilgrim Press; $1.35), she treats in a very untechnical way such subjects as Repression, the Unconscious, Sublimation and the Project Method. For convenience sake the book is divided into 'You' and 'Your Pupil,' and one thing that Miss Slattery discusses under the second heading is 'Methods of Awakening Interest in the Bible.' With little children there is no difficulty, 'for the stories are an open door and their connection with daily life can be made easily.' It is later that the difficulty arises, and there Miss Slattery thinks an important method to use is the dramatic one. The teacher should 'interest the group of boys and girls in the dramatic events of both Old and New Testament, dramatizing in words, or in fact, great scenes that will leave a lasting impression upon the mind.' She makes other suggestions as to how to arouse interest in the Bible when the chapter and verse method has failed, such as giving to the pupils as a background the story of how the book came to us and something of the men who wrote it. But 'I have seldom found any experiment more rewarding,' she says, 'than one made by a series of comparisons of the Bible and other sacred books. The class was in the later teen years. The Hindu and the Vedas of India given very simply, Shintoism and the Ko-ji-ki and Ni-hon-gi of Japan, Zoroastrianism and the Parsi faith with the sacred Avesta of Persia and India, Taoism and Confucianism with the Tao-Teh-King and the classics of China, Buddhism, with the sacred Tripitaka which is found all over the East, Mohammedanism and the Koran in Turkey, Egypt, India and other Moslem countries were a revelation to them. . . . We closed this study with a written review by each pupil of the great outstanding teachings of the *Christian* faith and a brief description of the Bible—our sacred book.'

Three volumes of sermons have just been received from Messrs. Skeffington. The smallest of the three is *Addresses on the Resurrection Commands*, by the Rev. Harold G. Emtage, M.A., L.Th. (2s. net). Mr. Emtage in previous volumes treated the Seven Words from the Cross and the Six Gethsemane Commands. The present small volume completes the trilogy—the Six Biddings of the Risen Saviour.

The second volume is by the Rev. Charles E. Newman, and the title is *The Communion of the Holy Ghost* (3s. 6d. net). It should be noted that any profit accruing to the author from the sale of this volume of devotional addresses is to be devoted to the funds of the S.P.G.

Last comes a volume by the Bishop of Knaresborough, the Right Rev. Lucius Smith, D.D. It contains three courses of short sermons on 'Penitence and Pardon,' 'Christian Progress,' and the 'Church Catechism.' The title has been taken from the first two—*Penitence, Pardon, and Progress* (3s. 6d. net). The introduction to the volume has been written by the Rev. J. H. Burn, who is responsible for the selection and arrangement of the book, and, indeed, for the fact that it has appeared at all, since it was owing to his importunity that Dr. Smith decided to publish the sermons. Mr. Burn saw that the demand of to-day is for short courses of sermons, but the sermons themselves must also be short; and he realized that this demand was being met very effectively by the Bishop of Knaresborough.

One is always favourably disposed to a book which begins with a modest depreciation of itself. But the Rev. F. Fielding-Ould, M.A., Vicar of Christ Church, London, is too modest about his sermons. He says, truly enough, that often a sermon which impresses when spoken is dull enough in print. But these sermons of his *The Light of Life* (Skeffington; 3s. 6d. net) retain far more than the smouldering heat of what was once fire or 'the faint scent that lingers about the faded flower.' They strike us as very much alive and possessing both fire and fragrance. The preacher has put both thought and experience into his discourses, which are marked by an intellectual vigour and especially a sane sense and breadth of view which must have made them acceptable to listeners, and make them valuable and profitable to readers.

The S.P.C.K. continues its good work of furnishing the interested public with Translations of Early Documents by the publication of the tractate *Sukkah, Mishna and Tosefta* (5s. net), which deals with the regulations governing the Feast of Tabernacles, for example, the nature of the material of which the booths must be constructed, the ceremony of the water-drawing, the illumination of the Temple court, etc. The very readable translation has been executed by Mr. A. W. Greenup, who has prefaced it with an Introduction which traces the feast through the Old Testament and into later times. The tractate is specially interesting to Christian readers by reason of the allusions in Jn 7 and 8 to ceremonies associated with the feast.

It is an extremely cheering fact that the rapid growth of the Church in India has made it necessary to publish in recent years a series of commentaries specially adapted to Indian readers. The series bears the name of The Indian Church Commentaries. The general editor, the Rev. Laurence E. Browne, B.D., of Bishop's College, Calcutta, has issued *The Acts of the Apostles*, with introduction and notes (S.P.C.K.; 6s. net). The book is perhaps too bulky to be conveniently handled, but one may be allowed to comment on the fact that here we have four hundred and ninety-two pages of text and commentary, each page printed in two types, all for the sum of six shillings. The commentary is scholarly and makes excellent reading. It may be somewhat diffuse, as, when treating of the Ascension, the writer strays into a long note on evolution. But it deals fully with matters—for example, idolatry—which are of living interest in the East, and its illustrations, mainly drawn from Indian religious systems and thinkers, ought to make it really attractive and helpful to Indian readers. Many in the West also will doubtless find it a welcome change from the ordinary type of commentary.

Under the title *The Group Spirit in Church Life* (S.P.C.K.; 2s. 6d. net), the Rev. E. T. Slater has written an admirable little study of the Christian fellowship. The group spirit at present reveals itself mainly in antagonisms; the gospel points to a human society which will be a brotherhood. A study of the group spirit in human life and in the early Church is followed by an analysis of the disintegrating influences which in the Middle Ages

frustrated the great hope. The Church lost her moral influence by descending to the level of one State among others; she weakened the Empire, forgetting that the State equally with the Church holds its commission from God. Her attempt to crush the strong national sense of adolescent nations led to centuries of internecine strife, while the Church became untrue to herself when she used force as a weapon with which to maintain her authority. In the concluding chapter the author pleads for a united Christian Church, into which the various sections of the Church will bring their different forms of worship, their different customs and traditions inherited from the past; a Church in which enlightened leadership will be recognized and followed.

To many people it will come as a disagreeable shock to learn the extent to which opium is used in India and the measure of the British Government's responsibility in the matter. American writers claim that Britain is alone responsible for the continuance in the world of excessive drug-taking. These, and other like statements, are exaggerations, but if the case submitted by Mr. C. F. Andrews, M.A., in *The Opium Evil in India: Britain's Responsibility* (S.C.M.; 1s. net), is valid, the people of our land and empire are in large measure responsible for a traffic which is doing untold harm in the East. Whether the remedy be the restriction of the use of opium to strictly medical and scientific needs, or whatever other remedy be suggested, one thing is evident from the facts given by Mr. Andrews in this pamphlet, the urgent need of an impartial inquiry. The best opinion and feeling in India itself appear to be against the present system. And in any case the situation ought to be known to the people at home, and this booklet ought to have a wide circulation.

I Believe, by Mr. C. F. Angus, M.A. (S.C.M.; 1s. net), contains the substance of four lectures given to the Conference held by the Student Christian Movement at Oxford in September 1925. After dealing with the necessity of having some *credo*, the writer gives a simple exposition of the first two articles of the creed. The argument is perhaps too slight to carry conviction to critical minds, but it contains suggestions which will doubtless be found helpful by young people favourably inclined to the Christian faith but meantime held in suspense by doubts about the love of God and the Person and work of Christ. The book is written with admirable lucidity and in a spirit of earnest devotion.

Betting Facts, by Mr. E. Benson Perkins (S.C.M.; 2s. net), contains a brief but most useful digest of the evidence given before the Select Committee of the House of Commons on a Betting Duty. Among the topics dealt with are the state of the law, organizations and methods of betting, bookmakers and ready-money betting, the volume and social effects of betting, with practical proposals for dealing with this giant evil. The facts concerning betting, which emerged in the course of the Parliamentary inquiry, are of the greatest possible value to social workers, and Mr. Perkins has done good service in extracting them from the voluminous minutes of evidence and setting them down in so orderly and lucid a way.

The Christian Faith and Religious Certainty.

By the Reverend A. J. Westlake, B.A., B.D., Deal.

Every age of intellectual and spiritual confusion brings men face to face with the question of certainty and the need of confidence. Earnest hearts seek for some foundation upon which they can build a dwelling-place that will weather the fiercest storms. This is one phase of the soul's thirst for God. There is manifold evidence that in our day of conflicting thought and activity the cry for assurance rises from countless hearts. The frequently quoted passage from Plato's *Phædo* is an indication of its urgency, that passage where the questioning seeker is bidden persist until discovery; or, if this be impossible, says Simmias, I would have him take the best and most unbreakable of human