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Literature.

THE RISE OF GENTILE CHRISTIANITY.

In his new book, *The Rise of Gentile Christianity* (Hodder & Stoughton ; 7s. 6d. net), Professor F. J. Foakes-Jackson, of Union Theological Seminary, New York, seeks to present the early story of the Christian Church uncontroversially to highly educated Jews (who composed the audiences to whom the lectures contained in the book were delivered), in the hope that Jew and Christian 'may once more unite in the noblest of all efforts, that of bringing man to love and obey God.' Dr. Foakes-Jackson, who is peculiarly suited for the task he has set before him, makes much of the point that the real battle between Judaism and Christianity, whether during the ministry of Jesus or in the early Church, was not a battle of opinions, but the question of observing the Law. From the first the Jews felt that the Christians were indifferent to the Divine commands. On the other hand, the Christians laid great stress on the importance of right belief.

The scope of Dr. Foakes-Jackson's work may be gathered from the statement that it begins with John the Baptist and ends with Justin Martyr, Tertullian, and Origen. There was nothing, he says, in the teaching of Jesus incompatible with the best side of Judaism. Though Paul constantly contended against the Judaizing Christians, his mind was characteristically Jewish. James the Lord's brother was probably more Jewish than Christian, Peter more Christian than Jewish. John 'the disciple whom Jesus loved,' though himself a Jew, was almost entirely Christian, and indeed the real founder of dogmatic Christianity, as opposed to Judaism. But Dr. Foakes-Jackson himself does not appear to be in much sympathy with the effort of dogmatic Christianity. At any rate, he says that it would be well if Christians would try more to follow in the steps of Jesus Christ than to define what should be believed concerning the mystery of His nature.

THE SERMON ON THE MOUNT.

It is not too much to affirm that no volume, of recent years at least, has more penetratingly and persuasively presented the mind of Christ in the Sermon on the Mount than this volume, *The Sermon on the Mount for To-day* (T. & T. Clark ; 7s. 6d. net), by the Rev. T. H. Wright, minister of The Scots Church in Paris. Mr. Wright's former books, 'The Finger of God,' and 'The Shrine of Faith,' prepare a reader for the distinctive and pellucid English, the balance of the sentences and the fine taste of the illustrations—showing the author's wide reading and catholic mind. In the Introduction Mr. Wright discusses the questions which touch on the religious thought of the time of Christ's ministry, with a chapter of much value on the apocalyptic outlook. Then, with an interpreting sympathy, he presents the features of the Christian saint of the Beatitudes. In this the preacher moves with ease. As he passes on to the more difficult and often questioned counsels of Jesus on the conduct of life, the note of balance, matched by a finely touched moral and spiritual enthusiasm, is most impressive. It has been said by more than one critic that Christian men to-day are not taking Jesus seriously, and that the average preacher explains away many of Christ's counsels of perfection. But Mr. Wright sets them in clear light, accepts their call to the moral heights of a life hid with Christ, and persuades his readers to a new endeavour to attain to their flawless nobility. The closing section on the Urgency of Jesus is engrossing in every line.

PERSONALISM.

If it were only for the fine tribute to the memory of Dr. Borden P. Bowne, *The Philosophy of Personalism*, by the Rev. Albert C. Knudson, Theol.D., LL.D. (Abingdon Press ; $3.50), would be sure of a welcome from all philosophical theologians.

We can recall the late Principal Iverach recommending Dr. Bowne's works—at a time when pragmatism was regarded as the typical American philosophy—as being perhaps the sanest and the most synoptic product of American thought. The private letters from Pringle-Pattison (p. 63) and William James (p. 405) given in this volume are a proof of the respect in which Bowne was held by competent thinkers. It is therefore good news to learn that a biography is in preparation, for we confess to lean to the belief that a man's philosophy depends on the kind of man the philosopher is, and so we wish to know the facts of Dr. Bowne's life. But on its own merits this volume is worthy of praise. Its candour and courtesy, even when demolishing criticism is necessary, are captivating, and the adequate scholarship and fine temper of

the author are evidenced on every page and are a credit to American learning.

The author's thesis is that personality is the key to reality and the central and organizing principle of a true philosophy, and he elaborates this thesis historically and critically in the spheres of epistemology (ch. II.), ontology (ch. III.), and religion (ch. IV.), defining in chapter I. what personality means, and defending (ch. V.) personalism from misconceptions and misconsequences. While in very general agreement with the author, we find ourselves raising a caveat against certain points, two of which only can be mentioned here.

(1) We think it difficult to harmonize a belief in temporal creation with the belief in the eternity of the world (p. 329). The first, if it means anything, implies that there was a time when the world was not, and the second implies existence (eternal), a *parte ante* as well as a *parte post.* Recent speculation on this matter, making the world as essential to God as God is to it, makes us very doubtful of the whole position. A thorough discussion of the theological implications of the denial of creation is, in our opinion, one of the desiderata of modern theology.

(2) Whatever may be said of a human self 'perfectly impervious to other selves,' to use the words of Pringle-Pattison, quoted with approval by the author (he should perhaps have mentioned that Pringle-Pattison has, to a large extent, modified that earlier view of his), we cannot think of God's relation to the souls He has made after that fashion, for in Him we live and move and have our being. In any theory of reality, however much we may wish to safeguard man's individuality, we cannot do so by threatening God's absoluteness and immanence. A created and dependent self or selves can never be the measure of all things—of things that are that they are or things that are not that they are not. This individualistic pelagianism, even if you raise it into a metaphysical synergism, will never satisfy the religious spirit, and without doubt this is the Achilles' heel of any form of personalism.

While pointing out these weaknesses of which the author is well aware, and which he tries to meet, we feel constrained to express our appreciation both of the matter and spirit of this volume, which we regard as a serious and solid contribution to current thought.

THE SACRAMENTAL SOCIETY.

The Rev. C. Ryder Smith, B.A., D.D., of the Methodist College, Richmond, is well known as a student and interpreter of Biblical doctrine, and in *The Sacramental Society* (Epworth Press; 5s. net), being the Fernley Lecture for 1927, he expounds the sacramental principle from the evangelical standpoint. The exposition is on popular lines, and abounds in illustrative matter. First the Christian use of the symbolic and the sacramental is compared and contrasted with other uses. Then the attitude of the Bible to ritual is set forth. Here the distinction is made between the terms 'essential' and 'obligatory,' and the use of symbol represented as essential to societies, but not the use of any particular symbol, particular symbols being only obligatory. The central discussion of the book is on the Sacraments of Baptism and the Lord's Supper. The Sacramental School of interpreters holds that the New Testament accepts the Old Testament teaching which made the spiritual fundamental in religion, and denies that any particular ritual observance is authoritative or obligatory. The Sacerdotalist School holds that the New Testament repudiates the teaching in question, and affirms that a given ritual is essential to Christianity. As against this Dr. Ryder Smith holds it to be the general assumption of the New Testament that the teaching of the Old Testament is valid, and that the general attitude of the New Testament should carry great weight in the interpretation of Baptism and the Eucharist. His final discussion is on the bearing of the conclusions reached on the subjects of Church Membership, Inter-Communion, and Christian Reunion. On two questions of the hour, namely, our Lord's relation to the Sacraments of Baptism and the Eucharist as institutions of the Apostolic Church, and the influence of the Mystery Religions upon the belief and practice of the Apostolic Church, Dr. Ryder Smith has little or nothing to say.

ENGLISH GOTHIC CHURCHES.

To write for the layman a concise and readable text-book that shall deal satisfactorily with the works of any period of architecture is a more difficult task than it may seem. When the attempt has been made, too commonly it has failed. Books intended to interest and instruct the general public in architecture have been written by architects, by antiquarians, and by lay amateurs of the art. Of the three resultant types of book, the first, as far as its lay audience is concerned, is ineffective, the second dull, and the third largely irrelevant. Dr. Budden's volume, *English Gothic Churches: The Story of their Architecture* (Batsford;

7s. 6d. net), falls into none of these categories. Its author, whilst not an architect, has an expert's knowledge of his subject. His book is the fruit of exhaustive and original research and bears checking upon small points of fact as few such books will. It manages vividly to relate the architecture of the period with which it is concerned to the religious and social life and ideas of the age. At the same time it presents that architecture as an art primarily of design conceived in certain materials and profoundly influenced by the nature of those materials. But the thing for which the layman will be chiefly grateful to Dr. Budden is his rare capacity for making clear the most intricate aspects of the architecture of the English Parish Church. The section in which he deals with the development of vaulting is a conspicuous example of the clarity of his method.

Hitherto, in the smaller text-books, the growth of mediæval architecture in England has been represented as an affair of sharply divided phases. Here we have the development revealed as it really occurred. It is not simply traced in general outline. Each separate feature of the vernacular Gothic is treated by itself, so that it is possible to follow in their proper order the changes of form through which doorways and porches, windows, arcades, vaults, roofs, towers and spires passed.

The study of the English Parish Church is notably advanced in one important direction. For the first time the geographical distribution of the chief types of church has been established by the author. Dr. Budden has discovered that there were certain zones in which particular plans, shapes, materials, and methods of construction were developed. He has established the distinguishing characteristics of each type, and has determined the regional boundaries within which it is to be found. A new and important light is thus shed upon the history of the Parish Church in England.

The book is copiously illustrated by excellent photographs and line drawings, and is small enough to be conveniently carried in the pocket. A further practical merit is the provision in the final chapter of a list showing where the best examples of parish church architecture are to be found in England. In these days when the motor-car has opened up the whole countryside and the remotest village churches are becoming the subject of renewed interest, this should prove a feature of exceptional usefulness.

CAIN AND SARGON I.

Some writers, in their efforts to uphold the historical accuracy of the first chapters of Genesis, endeavour to support their argument from archæological discoveries in Babylonia. This is what Mrs. Sydney Bristowe has done in her new book, *Sargon the Magnificent* (Covenant Publishing Co.; 5s. net). She claims that Cain fled from Canaan to Babylonia ('the land of Nod'), where, owing to 'his superhuman knowledge and power,' he became supreme ruler and none other than Sargon, the historic King of Agade. In his flight, he had taken with him the early stories of Genesis, such as those of the Creation of the World, the Garden of Eden, and the Flood, but the Babylonian priests, in their hatred to the truth, wilfully distorted them, giving them the mythological character they bear in the inscriptions. The author gives no proof for the identity of Cain with Sargon, except that the former may have been alive when the latter reigned, that the name Cain may be found in the name Sargon (*Sharru-Kin*, 'King Cain'), and that the city of Erech or Unug in Babylonia was probably the one that Cain built in memory of his son Enoch. Needless to say, these arguments have no historical basis. The date which the author gives to Cain (*c.* 3800 B.C.) is very far from coinciding with that ascribed by Assyriologists to Sargon (*c.* 2850 B.C.); and as for the city of Erech, if Cain was Sargon, it could not have been built by him. Indeed, it was one of the cities conquered by Sargon, and was in existence ages before his time, for no less than five dynasties are believed to have ruled there sometime between 5000 and 4000 B.C. Nor can its Sumerian name, Unug, be derived from Enoch; it is believed rather to be compounded of *Unu*, 'dwelling,' and the Elamitic-Sumerian locative ending *-ak*. The author adopts the view that the black race is not of common origin with the white one, but was a separate creation before Adam, and that it was among those black pre-Adamites (whom she identifies with the Sumerians) that Cain settled. This accounts, she tells us, for his absolute mastery over them and his great renown in history, as well as solves the Sumerian language problem on lines similar to those adopted by the Halévyan School. It is a pity that the writer, in her desire to save Genesis, as she thinks, from the hands of the Higher Critics, should put forward such absurdities, which are inconsistent with the oneness of the human race, the great antiquity of man, and the late compilation of the Old Testament. As the author's particular object is to prove that the

Genesis stories were not derived from Babylonian myths, it is well to remember that faith in the Divine Revelation contained in the Old Testament does not depend on a comparison of the Biblical and Babylonian versions of the early legends. Probably both versions had a common origin among the Semites, but nothing of consequence would be lost whatever view of the question be taken. So far as the book is an effort to counteract Pan-Babylonian theories, its motive is commendable, and it contains some interesting quotations from leading Assyrian scholars.

THE SPIRITUAL AIM.

A book on religious education that is both wise and well-informed is rather a treasure. Not all (not by any means all) the books on this subject that are being issued in such large numbers are really of much use. But one of the most recent is also one of the best—*Purpose in Teaching Religion*, by Professor George W. Fiske, of Oberlin School of Theology (Abingdon Press; $1.75). It is up to date in its knowledge of method, but it is also wise and cautious in its handling of method. It is, for example, pleasant to note that every new idea in religious education is examined as to its fitness to promote the spiritual factor. Professor Fiske is rightly jealous of any method that is merely educational and modern. He asks more than once, 'Are we losing the spiritual aim with all our new methods?' It is a real danger, and one of the most attractive features of this excellent book is its insistent demand that all method must be judged by its contribution to the religious growth of the child.

But the book is not merely a plea for the spiritual element in education. It is a comprehensive survey of the whole subject, and it both lays down principles and applies them in detail. Its standpoint is frankly modern, and the writer is familiar with all that modern pedagogy has to say. There are excellent chapters on 'Dramatics' (the acting of Bible stories by the children) and 'Project Teaching.' There is a fresh and vivid chapter on Jesus as a Teacher. There is nothing, indeed, germane to the subject of religious education that is omitted altogether. But the main value of the book for teachers is that many of them will find here a new point of view and a new inspiration.

THE TWELVE MINOR PROPHETS.

In spite of the excellent work that has been done on The Minor Prophets by Sir George Adam Smith and others, it is to be feared that to many preachers, and certainly to most congregations, they are still a *terra incognita*. Any who desire to begin or to renew their acquaintance with those men who are assuredly 'minor' in nothing but the extent of their literary remains, will find much help and stimulus in the study of *The Twelve Minor Prophets*, by the Rev. Professor G. L. Robinson, Ph.D., D.D., LL.D., of McCormick Theological Seminary, Chicago. This is essentially a book for preachers as well as for students. The writer takes each of the prophets in turn, sketches the historical background, analyses the prophecy, and brings out its value for the life of to-day. The extensive bibliography appended to each chapter attests Dr. Robinson's long familiarity with the relevant literature, and he names books, both in English and German, such as Dr. Melville Scott's 'Message of Hosea,' which have too often been ignored by those who ought to have considered them. In the light of current critical opinion, Dr. Robinson's treatment of these prophets would be considered conservative: he inclines, for example, to an early date for Joel and to the unity of Zechariah. But there is no bigotry in his discussion, and his arguments show that he is well acquainted with the work of the scholars from whom he feels obliged to dissent. He further brings to his task a first-hand knowledge of the East, and his description of Petra in the discussion of Obadiah has all the vividness of one who has seen the place with his own eyes. Many suggestive remarks are interspersed throughout the book, as, for example, that in Mal 3^{16}, 'we have the germ possibly of the later synagogue.' Considering the prevalent tendency to dissect the prophets and to relegate not inconsiderable sections of them to late and sometimes very late dates, a cordial welcome should be extended to a book which is written in a spirit of sane, unprejudiced, and open-eyed conservatism. The book is published at $2.00 net by the George H. Doran Company, New York.

THE TIBETAN BOOK OF THE DEAD.

Every one knows the great Egyptian classic of this name, but how many have heard of *The Tibetan Book of the Dead*? It is a work worth studying. And here it comes (Oxford University Press; 16s. net) in a beautiful form, with impressive illustrations, and an illuminating foreword of eighteen pages by Sir John Woodroffe, the Tantric scholar. It has been translated by the late Kazi Dawa-Samdup, who, we are told, 'combined in

himself a greater knowledge of the Occult Sciences of Tibet and of Western Science than any Tibetan scholar of this epoch'; and who certainly possessed many high qualifications for his task. The editor is Mr. W. Y. Evans-Wentz, M.A., D.Litt., B.Sc., of Jesus College, Oxford, who has spent years in a romantic search for truth in the cities and the lonely places of the East, eagerly seeking out all likely teachers.

It is a remarkable book. Every one knows the importance attached by Buddhism to what happens in the mind at the hour of death. This is an effort to help the dying at death, and after death; to assist them to choose aright in the many bewilderments that will come upon them. At first the dead are not aware that they are dead; they possess a thought body which resembles their material one; and only slowly do they awaken to the fact that they are in the intermediate state. Once there, one is given the chance of choosing the great Reality; but too many feel a craving for the old material body and its life, and drift back to a new existence here or elsewhere. The book is a passionately earnest endeavour to assist the soul, as we would say, not to do this, to help it too at the terrible moment of judgment, and in the last resort, if it insists on coming back, to enable it to choose a body wisely. There is an impressive judgment scene; and the appeals made to 'the soul' are often very moving. There are, of course, singular parallels to much that is in people's mouths to-day—to Freud, for example, at his weirdest and to much modern occult talk; for there is nothing new under the sun. This is an interesting book, a little biased against Christianity. Indeed, our only doubt is whether one who is so pathetically external in his treatment of Christianity has really grasped the inner spirit of the other faith, or whether he is as haphazard about it. A Christian man puts down this book with an immense thankfulness for his own faith.

It is one of the signs both of the ethical uncertainty of the present day, and of the assurance of the supreme masterhood of Jesus, that Christian preachers are turning, with desire, to a fresh interpretation of the teaching of Jesus. Here, in *The Sermon on the Mount*, by the Rev. Geoffrey Wardle Stafford (Abingdon Press; $1.75), we have a study of Christ's moral ideal in its most conspicuous presentation. Neither the title, nor the sub-title, 'The Charter of Christianity,' indicates the preacher's precise subject. These sermons deal only with Mt 5^{1-20}. Their subject is, most naturally, the Christian character, as it is portrayed in the opening verses of this most treasured portion of the Sermon. The preacher is steadfastly true both to his lineage and his subject. As a son of Dr. Wardle Stafford of Toronto, known on both sides of the Atlantic, and in the line of theological descent from John Wesley, the evangelic note is heard most clearly. The style is always clear, simple, terse, with the effective power of the short sentence and the emphatic noun. The language is that of the home and the market-place. The citations indicate an observant mind. As one reads, the note of personal appeal gives one almost to hear the preacher's voice. But the most notable feature of these addresses is the analysis of the elements of the Christian character, as it is drawn in the lines of the Beatitudes. In that regard we have a most engaging presentation, as Dr. Parkes Cadman suggests, in his Foreword, of American preaching in its persuasive directness and its insistence on reality.

In *The Appeal to Reality* (Abingdon Press; $1.00) Mr. R. Edis. Fairbairn deals capably, readably, and suggestively with some of the most pressing questions for the preacher in our time. There is, he holds, a demand for 'reality,' but some are not very sure as to what they mean by reality. Often the word stands just for earnestness and sincerity. The author uses it to represent 'that which is real, the world of things as they are.' And in his view all hope for religion, as for anything else, depends upon our discovery of and faithful dealing with reality. That seems obvious enough, but the book is much more than an exposition of the obvious. One of the best things in it, and one which needs to be emphasized in our time, is the contention that 'the Gospel can never cease to stand upon its historical basis. Without a recognition of that connection with reality, Christianity is apt to decline upon a pious sentimentalism.'

What is Left of the Apostles' Creed? (Abingdon Press; $1.00) is the somewhat misleading title of a new book by the Rev. Loren M. Edwards, D.D., of Trinity Church, Denver. Instead of the critical discussion of the doctrines of the Apostles' Creed we might expect to find here, we find a practical or homiletical exposition of some of the essential doctrines of the Christian Faith, their place in the Apostles' Creed being little more than indicated.

The style is expressive and often eloquent, the standpoint conservative but not narrowly so, and the treatment positive. The six chapters treat successively of God the Almighty Father, Jesus the Divine Lord, The Holy Spirit, The Church, The Forgiveness of Sins, and Life Everlasting.

Jesus as a Philosopher is the title given to a series of Wireless Talks which were given during 1925–26 by Dr. Herman Harrell Horne, who is Professor of the Philosophy of Education in New York University (Abingdon Press; $1.00). These talks were eminently suited to their purpose, and they embraced a large number of subjects. 'The series,' Dr. Horne says, 'might be called "Every Man's Philosophy," since every man of moment is interested in the teachings of Jesus, has a country, wants to be happy, follows a business of some kind, is trying to win success in life, has some anticipation of what lies beyond death, is becoming educated either in school or in the experiences of life, has friends, is interested in the young people of this changing generation, and is concerned about eugenics. These are the topics treated in our radio lectures.'

We have received *The Epistle to the Romans*, by the Rev. W. P. Goard (Covenant Publishing Co.; 2s. 6d. net). It is an analysis of the Epistle from the British-Israel point of view.

The theory that the Anglo-Saxon race is the lineal descendant of ancient Israel and the heir of the promises has in recent times produced a somewhat considerable literature, most of which it is difficult to read with patience. *The Wonder Race*, by Mr. G. E. Altree Coley (Covenant Publishing Co.; 5s. net), is, however, written with much sanity and restraint. Not that anything like historic and convincing proof of the main thesis is offered, but extravagances are avoided, and a high moral and Christian tone is maintained throughout. The concluding chapter, 'What shall we do about it?' points to the main blots on the face of our social system, and urges that our race should strive to prove itself more worthy of its high destiny. With this conclusion no one will be at variance.

Can psychology be taught to teachers? It is hardly likely that the course on psychology which teachers attend in their period of training can be of very material service to them. Many of them are quite unfitted to profit by it, because they have had no introduction to the subject at all. But a good deal can be done if the instruction is simple enough and illustrated by familiar instances. And these requirements are met in a book which is by a skilled teacher of psychology who has the gift of popular exposition and particularly the aptitude for concrete illustration. And so we heartily commend *An ABC of Psychology for Sunday School Workers and Bible Students*, by Professor Eric S. Waterhouse, Professor of Psychology and Philosophy at Richmond College, Surrey (Epworth Press; 2s. 6d. net). The book is an admirable compendium of the most salient facts to which psychology has lately drawn fresh attention. Professor Waterhouse is by no means a slave to the 'new psychology.' He accepts its conclusions with caution and many of its inferences he would reject. But he certainly harnesses the teachings of psychology to an excellent teaching aim. So far as we can learn psychology at all from books, teachers will learn from this one. And as Professor Waterhouse always has his eye on the object, and continually bears the teacher and the scholar in mind, the teacher will find many valuable hints for his own work. The book is written very simply, but it is written with full knowledge and a really helpful skill. Any one who does not learn from this guide must be dull indeed. There is, by the way, an admirable chapter on Jesus as a Teacher, in which the writer shows how Jesus anticipated the theory and practice of the modern psychologist.

The Minister among his People, by the Rev. W. Deane, B.D. (Epworth Press; 3s. 6d. net), is a book of 'practical hints on pastoral psychology.' The writer's belief is that 'pastoral work offers the choicest opportunities to those who make it a divine study, and that the richest results would accrue to the Church were all her ministers to concentrate on this sacred department of her task.' He has made a close study of human nature as 'the material on which the pastor works,' and he gives us here, in twenty brief chapters, the results of his observation and experience. The book, though not profound, is extremely readable and full of sound sense and helpful suggestion.

We welcome a volume of sermons with the title *God's Message* (Epworth Press; 5s. net). They are the work of that saintly scholar, the late Professor George G. Findlay, B.A., D.D., for almost thirty years tutor in the Wesleyan College at Headingley, Leeds. In 'The Christian Year' we have quoted one of the sermons so that those who do not know the force and simplicity of his message

may gain some knowledge of it. The preface of the volume is a biographical sketch by his eldest daughter, Mary G. Findlay, D.Sc. It is an admirably balanced sketch, bringing out his tireless industry and his exact scholarship. We could wish Miss Findlay had allowed herself more scope so that those who did not know Professor Findlay might have had a fuller picture of him. Writing in 1893, he says of himself: 'I am a son of the Conference. I learnt from my father, and in his person to revere the Methodist ministry. . . . The Conference has made me a tutor to its young men. I have loved my work and lived for it. But I have striven first and last, amid much unworthiness and infirmity, to be a true preacher of the gospel of the grace of God; and the Cross of Christ is my glory and joy.'

The Doctrines of Jesus, by the Rev. W. H. B. Gibbon, B.D. (Epworth Press; 3s. net), is a short study of the synoptic teaching on such themes as God, Sin, Salvation, and the Person of Christ. In a foreword the writer very truly remarks that 'it becomes increasingly difficult to justify any one who attempts to produce another book on this well-worked theme, and one can only urge the intrinsic importance of the synoptic message.' His book is aimed at the general reader rather than the student of theology. It is well informed and concisely written, but the plough does not turn a very deep furrow. There is little sense conveyed of the overplus which more than exhausts all theories, and the reader is left wondering whether the mystery of God in man can really be made to fit so easily into our categories.

A volume containing much valuable information for Old Testament students is *A Study of Races in the Ancient Near East* (Heffer; 8s. 6d. net), by Professor W. H. Worrell, teacher of Semitic and other languages in the University of Michigan. It includes a study not only of the most important historical peoples of the Old Testament, but also of the Hamitic and Hamitoid groups of Africa. The author deals in an original and accurate way with the religious traditions which touch the world through Judaism, Christianity, and Islam, and in particular with the phonology and syntax of language as reflected in racial admixture, and as an index of the extent and character of racial contamination. The main difficulty, in a proper treatment of this subject, lies in the fact that races are related to one another in body, language, and culture, and that classification in one of these ways does not necessarily coincide with classification in the others. The author, however, is alive to this fact and deals with its intricacies. Most Semitic scholars will differ from his view that the Semitic language is a specialized form of Hamitic. While admitting the fundamental relationship between the two, they prefer to believe that the grammatical structure and morphology of the former were borrowed by African peoples, including the Egyptians. But the author gives facts which seem to show that in Hamitic we have the survival of conditions more primitive than those to be found in Semitic. The statement (p. 111) that the Phœnician alphabet first appears at about 1000 B.C. is incorrect: one inscription at least, the Ahiram one, in Phœnician letters, dates from about 1250 B.C. Although the volume has occasional technical discussions, the presentation of the facts has been put in an interesting and popular form. In the discussion of speech-sounds, the subject has been made easier to the general reader by the employment of the symbols of the International Phonetic Association, a complete list of which is given. In regard to the Christian religion, the book takes up a somewhat agnostic tone, but on racial questions it is very informative and should be helpful to Old Testament study.

The practice of dramatizing Bible stories as part of the expression work of a class in school is spreading, and its value for teaching is being widely recognized. We have not yet perhaps as much guidance as we need in the actual practice of the art. But all that helps is welcome, and the Rev. Alfred Clegg has done a useful piece of work in his *Narrative Dialogues from the Bible*, arranged for Sunday schools and classes (Heffer; 6s. net). The author has adopted a skilful device for helping the representation. He has not only the characters in the story, but 'the narrator' also, who helps to fill the gaps and to give the setting and to introduce the characters. He acts as a kind of Greek chorus, but his words are the actual words of the Scripture narrative. The value of this device would be found in practice. We confess it does not seem to be always a success. But in any case these narrative dialogues will give ample material and guidance to teachers in the practice of Bible 'dramatics.' There is a threefold index—Subject, Topical, and Biblical.

Confucius is no great favourite in the West, upon the ground that he is stiff and formal and humourless. But this is largely a misapprehension,

due to the pedantic translations of the past, which modern scholars, like Mr. Leonard A. Lyall, are doing their best to dissipate. He has now issued *The Chung-Yung*—the digest of the sage's teachings upon conduct and life which his grandson made some two thousand five hundred years ago, fearful that in that period of wild upheaval, when the old order of things was passing everywhere, the great moral teachings that his ancestor so loved and so assiduously gathered together, might be lost. In point of fact his own book was practically buried out of sight for over a thousand years. But for centuries *The Chung-Yung* has held a high place among the Chinese Classics. It is a treatise on how the mind in the babble of common life can hold a central place between the spirit and the body, and keep the latter in obedience to the spirit's promptings. There are only twenty-four pages of it, together with an introduction by King Chien-Kün, a young Chinese scholar. The publishers are Messrs. Longmans, Green & Co., and the price is 6s. net.

Memories of the Mission Field, by Christine I. Tinling (Morgan & Scott; 3s. 6d. net), is the work of one who has travelled widely in both the Near and the Far East, and who has already written interestingly on missionary work. The present book which deals mainly, though not exclusively, with China, may be taken as a series of snap-shots —taken here and there in the mission field. They are done with vividness, insight, and sympathy. In one respect they may be regarded as somewhat out of date in that they take no account of the present chaos in China, but it is the writer's conviction that 'the work so sadly interrupted will in due course be resumed, and that this crisis will turn out after all to the furtherance of the Gospel.' The book is warmly commended in a foreword by Dr. F. B. Meyer.

The modesty of the title of the Rev. Charles Harris's new book, *First Steps in the Philosophy of Religion* (S.C.M.; 4s. net), disarms criticism, so that if we find here good milk for babes we cannot rightly complain at the absence of solid meat for the strong.

Dr. Harris is evidently writing for the large class of students who have few opportunities of a decent and respectable acquaintance with philosophical and theological literature, but who are intelligently and seriously interested in the problems of religion and who know in a vague way the supposed difficulties of a religious view of life. For such this book may be helpful in showing how much can on rational grounds be said for religion, and how specious and self-contradictory often are the arguments against it. If it gains an initial hearing from those for whom it was written it may lead them on to higher things.

The body of the book is an attempt to state in modern form and for modern needs the arguments for God's existence and character as a foundation for Christianity. While there is little novelty in the treatment there is clarity and cogency, but we regret the passing over by the author of the so-called 'ontological argument.'

Whether Dr. Harris omits it because of his respect for Aquinas, or because of the obvious difficulty of stating it satisfactorily, we cannot say, but an argument that appealed with force to Anselm, Descartes, Leibniz, and Hegel deserves a word even in a work of this kind. We confess our inability to see the relevancy or congruity of the Anglo-Catholic apologia and eirenicon at the beginning, or of the Apotheosis Excursus or Pride Sermon at the end of the volume with the main thesis of the book. They are interesting, but they do not cohere, and we think this little volume would be as well without them.

Adoption and Redemption in the Beloved.

A STUDY OF EPHESIANS I. 5–7.

By the Reverend H. J. Flowers, B.D., Chorley Wood, Herts.

It is the misfortune of Paul to have suffered perhaps more than any other writer or teacher at the hands of commentators. Primarily, he was a missionary of Jesus Christ, the chosen vessel of God to proclaim the message of salvation to the Gentiles. His Christianity and his apostleship were bound up together. It was as a Christian and a missionary that he would have desired to be judged by his fellows. But rarely has Paul been taken at his own valuation. Some of the early