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ences and in the exercise of its spiritual faculties as well as in its physical, social, political, and mental, his study is the most comprehensive and the farthest reaching. He learns to take broad and long views; to distinguish between the general and the particular, the essential and the non-essential; to be impartial in his judgments. He is also in close touch with life. He studies the vital problems of the past—individual, social, political, ecclesiastical, intellectual, spiritual, religious. For the discharge of citizenship, for the administration of the Church, for teaching, for handling situations, and for dealing with individuals, the study of Theology provides the necessary equipment. And because its aim is the helping of man to become and to remain his best self and to deliver him from evil, because it looks to man's final end, it is ultimately the most practical and effective of all studies. The Queen of Sciences has not yet surrendered her throne.

Literature.

SIXTEENTH CENTURY PURITANISM.

This new book of the Rev. A. F. Scott Pearson, D.Th., D.Litt., F.R.Hist.S., *Church and State: Political Aspects of Sixteenth Century Puritanism* (Cambridge University Press; 7s. 6d. net), adds to the praise which he had already won by his former monumental work on 'Thomas Cartwright and Elizabethan Puritanism, 1535–1603.' In that volume he not only lifted Elizabethan Puritanism out of obscurity, but he did what was more difficult, he cleared it from obloquy due in no small measure to prejudice; setting it in the place of honour and respect which was its historic due.

Here in this excellent work, which it would be difficult to overpraise both for the patience of its research and for the historical purity of its statements, he pursues the same theme, showing by ample documentary proof what Cartwright's presbyterian polity was—as it affected the State—on what principles it was based and by what arguments defended. Dr. Pearson deals with these views under the rubrics of (1) the two-kingdom theory—so well known to every Scotsman from the historic saying of Andrew Melville to James I. about 'two kings and two kingdoms in this realm'; (2) sovereignty, which raises the vital question of Christ and Cæsar; (3) obedience, etc.,—all aspects of the one theme, the relation between Church and State, politics and religion.

It is a problem of living interest, and to read carefully the present volume is a valuable orientation for the understanding not only of an interesting historical period, but of the problem as it is actually facing Presbyterianism to-day. Cartwright mediated between the sycophantic Erastianism of Whitgift and the individualistic licence of Anabaptism, advocating an ordered Church system at once popularly representative and spiritually authoritative—distinguishing the spiritual realm from the political—with graded organs of rule and expression—in short, a constituted Presbyterianism. This he thought he found in Scripture and in the best classic models of antiquity. The autocracy of Elizabeth was not absolutely necessary for the *bene esse* of the Church.

How Cartwright's views were related to those of the continental reformers, and how they may have influenced Melville and others in Scotland—all that is carefully considered, and there is an interesting discussion on the influence of Aristotle's Politics on Puritanism which at any rate shows that there was from the beginning in Puritanism a rich strain of Humanism mingled with the main stream of Scriptural theologizing and earnest piety.

Dr. Pearson is not an apologist here for Cartwright, but no one can read this book without being convinced that Presbyterianism is both on Scriptural and rational grounds a great ideal, and that without something like it in spirit and form the vexed problem of Church and State cannot be solved.

Be that as it may, this notable book gives its author a distinguished place in the front rank of competent historians.

PROFESSOR McFADYEN ON THE OLD TESTAMENT.

Encouraged (we fancy) by the popularity of a former book—'The Use of the Old Testament'—Professor J. E. McFadyen, D.D., has added to it a pendant or supplement in *Old Testament Scenes and Characters* (James Clarke; 6s. net). He cannot

write too many books of this kind for his readers. The easy style, the obvious mastery of his subject, the combination of religious insight and scientific accuracy, make this new book, as it made the other, both delightful and profitable to read.

In the present book we have a selection of historical narratives which were omitted in 'The Use of the Old Testament,' and, in addition, passages in the Prophets and the Psalms as specimens of good exposition and teaching. The information given as a basis of understanding is sufficient in every case, and every section closes with a definite indication of the permanent meaning and message of the passage expounded. Both teachers and preachers will find these chapters helpful in a high degree. The modern point of view is assumed throughout, but it is never obtruded. And we can imagine both fundamentalist and modernist using this book with equal facility and equal reward.

One thing we are specially grateful for, Dr. McFadyen realizes that teaching the Bible is not merely teaching its geography and history. The essence of religious teaching is to bring out the eternal truth in the Word of God. This he points out in a preliminary essay on the task of the teacher. And he confirms it by his own example throughout the book. Professor McFadyen is a skilled and scientific scholar, and no one is doing more to make the Old Testament a living book to the ordinary educated mind.

A DOCTRINE OF MAN.

Professor J. F. Bethune-Baker, D.D., F.B.A., has collected nine of his lectures and has published them under the title *The Way of Modernism, and Other Essays* (Cambridge University Press; 6s. net), 'in the hope that, read together, they may be found to offer a way of approach for our own generation to that synthesis of old ideas and new knowledge which has been the aim of "modernism" in all ages.' Some of the lectures have already been published in 'The Modern Churchman.' They deal with 'The Way of Modernism,' 'The Use of Holy Scripture To-day,' 'Evolution and Christian Theology,' 'Evolution and Incarnation,' 'Jesus as Human and Divine,' 'The Christian Doctrine of Man,' 'Our Traditional Formularies.' Very much that is stimulating will be found in these essays. When we turn to the 'Christian Doctrine of Man,' for example, we find that it is a plea that a doctrine of Man should be stated consistent with the conviction that the truth about Man is disclosed in Jesus Christ no less than the truth about God. Only so will we have 'a "Christian" doctrine of Man, by which Man to-day may be "saved."'

'For all that we know to-day of the constitution of the universe, of the whole realm of Nature, of the processes that have been and are in operation, of all the history of the world and Man, obliges us either to leave God out of account, or else to see Him in the whole evolutionary process, with Man as fellow-worker with Him and the higher stages of the process, which begin with man's appearance on the scene, as much dependent on Man as on God. "We are God's fellow-workers"—we are partners with Him in the whole business of life, in the whole process of the world.

'Some years ago we were urged to give up our phrase, "Incarnation" as a pagan conception. But that is not our way. Phrases, ideograms, are not like wine-skins. More and more with growing knowledge we fill our Christian ideograms with new content and they bear the pressure, and again and again we find that an old "formula" has a far wider application and a deeper verification than those who used it in the past could know. We talk less glibly of "dead" matter than our fathers did. And more and more I am sure it will be found that "Incarnation" is the term that best expresses for us the truth about the world and Man. It is all Incarnation: a process, from the beginning, if beginning there was, to the end, if end there be.

'My appeal to you is this. In the past the Church has limited its doctrine of Incarnation to its interpretation of one historical experience, an experience which marked the culmination of one stage in the evolution of Man and the beginning of a new era. For Jesus was the Supreme Idealist, and wherever His Spirit has had free course it has been impossible for any one to think of God or of Man or of human society as men thought before. The Church has been the guardian of a great Revelation, but it has used it almost exclusively for its doctrine of God. Yet the one certain fact is that Jesus was a man, and of course the doctrine of the Church has preserved this fact. But it has never yet used it in its doctrine of Man. It has isolated "the man Jesus" from His place in the historic evolutionary process. "My Father worketh hitherto, and I work." Oh, there is evidence enough of other interpretations before we entered the prison-house of Latinized and world-denying Christianity.

'It is irrational to-day to use your Incarnation only for your doctrine of God, and not for your

doctrine of Man. The God-Man is a revelation of Everyman as well as of God, and your doctrine of Everyman must be derived from what He was.'

THE QUEST OF RELIGION.

The Rev. Canon C. E. Raven, D.D., in *The Quest of Religion* (S.C.M.; 4s. net), disarms criticism by his modest opinion of the worth of his own book. He calls it a 'poor thing' and 'scrappy,' but the reader will thank him for the pleasure and the profit of reading a book written in such a fine catholic and eirenic spirit and of such obvious merit.

Starting from the basic religious element in our nature—call it the sense of the numinous or by any other name—he describes its forms of expression, and subjects these forms—and they are often grotesque enough—to rational tests that determine their validity. He then finds these valid tests satisfactorily met and fully satisfied in the revelation and redemption of Jesus Christ. It is a fine piece of real apologetic traversing the realm of Christian experience and doctrine, and there is an ease and glow about the treatment that cheer the heart of the Christian reader and that are bound, we fancy, to exert a healthy contagious influence even on the indifferent and the doubting. The appended note on Science and Religion contains a weighty criticism of Behaviourism as a theory of the human spirit. In so small a book one ought not to expect a deep handling of the great topics of theology, but perhaps for that very reason the book may find a welcome in many quarters where a more pretentious volume could not enter; but on reading it we wonder if a treatment of the Atonement more cognizant of the New Testament experience could not be given by the writer.

In one place only did we feel anything like a discord—where the writer quotes two lines of a hymn:

> And Jesus raised His languid eye
> And met His Father's anger.

With his criticism of that we heartily agree, but is it right to call it 'typical of much of Protestant theology'? For our own part we have come across the notion more frequently in Catholic art and Catholic sermons than in Protestantism. It were better to criticise it without labelling it on quarters where surely it would be repudiated. It is impossible to read this small book without being refreshed in mind and cheered in spirit—and we can cordially recommend it to all who desire a treatment of Christian truth from the wide outlook of religious experience in general and Christian comprehensiveness in particular.

LIGHT FROM THE ANCIENT EAST.

The new and revised edition of Professor Adolf Deissmann's 'Paul' has been followed by a new and revised edition of his *Light from the Ancient East* (Hodder & Stoughton; 42s. net). Though Dr. Deissmann's translator, Mr. Lionel R. M. Strachan, M.A., was unable to undertake the new edition of 'Paul,' he has been able to find time for the adaptation of his former translation of *Licht vom Osten* (first published in 1908) in conformity with the edition of 1923, on which the present volume is based. In the German edition of 1923 there are very considerable alterations of the old matter, and large additions of new matter; in particular the number of facsimiles of ancient texts is greatly increased. (There are 83 illustrations in the German edition of 1923, and 85 in the present translation.)

Perhaps it may be well to indicate, for the sake of those who are unacquainted with this important book, what Dr. Deissmann seeks to accomplish through its pages. It is to fill in some gaps in the historical background of primitive Christianity and, incidentally, to counteract extreme views concerning the value of the literary memorials of the Imperial period. There are some who think that a study of the literary memorials alone should enable us to restore the historical background of primitive Christianity; but Dr. Deissmann reminds us that in the literary memorials the lower classes (among whom Christianity first spread) are seldom allowed to speak, and he insists upon the indirect value of the non-literary texts (as these are found in inscriptions on stone, metal, etc., in texts on papyrus and parchment, and in texts on ostraca or potsherds) as throwing light upon the language, literature, and religion of the New Testament. He is chiefly concerned with non-Christian texts in Greek and Latin.

One hardly knows which to admire most, the massiveness of Dr. Deissmann's learning, or the grace and vividness of his style. He recaptures for us from the Egyptian rubbish-heaps much of the history of the Hellenized and Romanized world in which Christianity gained its early triumphs, and impresses us with the importance and great potentialities of the work which is being so eagerly pursued in our day among the papyri and the ostraca, both Græco-Roman and Semitic. It is in this last reference that he says, and we are inclined to agree with him, 'What would we give

if we could recover but one papyrus book with a few leaves containing genuine Aramaic sayings of Jesus! For those few leaves we would, I think, part smilingly with the theological output of a whole century.'

JESUS AS I SEE HIM.

Jesus as I see Him, by Johannes Müller, translated by Hilda Bell (Bagster & Sons; 3s. 6d. net), is another interpretation of Jesus, despite the author's disclaimer. It could not help being an interpretation, and we welcome it just because it is Jesus from another angle. The book is a most interesting one, and will be read with gratitude and profit, even by those who (like ourselves) cannot go all the way with the author. The main burden of this 'vision' of Christ is that in Jesus the Divine life was so rich and full and spontaneous that it accounts for everything. Spontaneous especially, for this is what the writer over and over stresses. And it is here we find ourselves unable to see as he does. 'His spiritual life was not a sequence of perception, formation of opinion, the will to do, the deed, the life; but through very experience of the life of God he received and conceived so strongly and clearly that the truth was born of itself, and God's will fulfilled at the instant. . . . It was not a conscious movement of the will, but an inward urge to which he responded with all his heart and soul. . . . He simply expressed what was given him at the moment. . . . He set himself no ideal of his life's task, did not ponder his duty, make resolutions, or aim at a definite goal . . . did nothing of himself, was influenced by nothing, not even by his own thoughts.' All this is so emphasized as to give the impression that Jesus had no hand in His own experience, and that He neither thought of His life's problem nor explained what He had found. His life and achievement were reception only and always. This is Jesus as the distinguished writer sees Him, and if it seems to us not in accord with the facts of the Gospels, we can see the truth in it and the grandeur of that truth of the fulness of Divine life in Jesus. Jesus is inexhaustible, and every new 'vision' of Him gives us something. The something in this case is of real worth, and we gratefully receive it.

NOTES ON ST. LUKE AND THE ACTS.

Notes on St. Luke and the Acts (Oxford University Press; 3s. net), by Mr. Alexander Pallis, concludes the series of suggestions which the author has contributed towards the elucidation of the canonical historical books of the New Testament. Those who are acquainted with the author's previous contributions will expect to find here new and interesting interpretations of the traditional text and plausible emendations of it in corrupt or difficult places, nor will they be disappointed. In his interpretations and emendations the author shows himself to be well versed in both classical and modern Greek; indeed, he brings to his studies in the New Testament an unusual linguistic equipment. We commend his learned and scholarly notes to the attention of students of the New Testament text, who will find in them much that is helpful and suggestive.

To take a single instance at random. In Luke 4^{36} we read, τίς ὁ λόγος οὗτος ὅτι κ.τ.λ. The rendering in A.V. is 'What a word is this!'; in R.V., 'What is this word?'; in a well-known modern version, 'What does this mean?' But Mr. Pallis adduces evidence to show that these versions are wide of the mark. The combination of ὁ λόγος οὗτος is still alive, he tells us, in modern Greek in the form of τοῦ λόγου του as a respectful expression, which avoids αὐτὸς as too crude and corresponds to *his honour* in English; so that the correct rendering is simply, 'Who is this that,' etc. It is pointed out that Luke 7^{49} provides an almost exact parallel and supports the interpretation here advocated.

FREEDOM OF THE WILL.

The aim of Professor Herbert Wildon Carr, D.Litt., LL.D., in his book, *The Unique Status of Man* (Macmillan; 7s. 6d. net), is to vindicate human freedom particularly against the scientific materialism which would make man simply a necessitated factor in a rigid mechanistic system. The 'unique status of man' is that he is a being set free by evolution and entrusted with freedom—which he may abuse—his fate and future being thus placed in his own hand (p. 211). Professor Carr attempts to turn the tables on mechanistic determinism by showing that on the modern views of physics and the principles of relativity spontaneity is the characteristic of all life, and self-determining spontaneity the unique characteristic of man. He thus gives the primacy to freedom—necessity being its orderly way of managing reality. The conclusion is excellent and, we hope, true, but it is doubtful if the reasoning leading up to it will command general acceptance or approve itself as always relevant.

Lord Macaulay somewhere tells of a judge who was going out to India and to whom a friend gave this advice: 'Give your decisions firmly, but don't give elaborate reasons for them. Your decisions will be accepted, your reasoning rejected.' Unfortunately metaphysicians cannot dispense with reasoning, although one of the greatest of them (Bradley) said that metaphysics was finding bad reasons for what we already believe upon instinct. The most interesting parts of this volume in our opinion are the historical, especially where the writer deals with philosophical matters. Excellent and interesting reviews of Spinoza, Leibniz, Newton, Voltaire, Rousseau, Comte, Mill, and Spencer are given which are a contrast in lucidity to the somewhat laboured chapters on modern physics and relativity. We have a suspicion that the writer is less at home in the theological and ethical portions of his subject. Paul and Pascal would have a word to say about the sublimating philosophical process to which their views are here subjected. What Luther called 'the freedom of a Christian man' is a more serious and vital problem and moves in a higher realm than the bare spontaneity or natural capacity for freedom which is mainly dealt with here. Still, it is good news to those who may be in the thraldom of a rigid mechanistic view of life to be told on weighty scientific grounds that science, instead of closing men in a prison of rigid necessity, opens the door into a realm of freedom; and that is what the writer endeavours to do and accomplishes with no little success.

THE SITE OF HAZOR.

Hitherto most scholars have placed the ancient town of Hazor, famous in Egyptian and Israelite records, at *el-Hurebeh*, about five miles due west of the northern part of Lake Huleh, and about three miles south-west of Kadesh. The name seems to survive there in *Merdj-Hadhireh*, which is applied to the region round about. It would be equally possible also to place it at other spots in this region or farther south. But Dr. J. Garstang, writing on 'The Site of Hazor' in the *Annals of Archæology and Anthropology* (vol. xiv. Nos. 1 and 2), gives reasons for identifying it with the great camp-enclosure (1000 m. by 400 m.) at *el-Kedah*, on the north side of the *Wady el-Wakkas*, four miles south-west-west of the southern extremity of the lake. This enclosure, which does not seem to have been occupied for over a thousand years, is comparable in area and character with the great camp at *Misrifeh*, north-east of Homs in Central Syria, lately excavated by Lieut. du Mesnil du Buisson (*Syria*, vii. 4, viii. 1), though the latter only goes back to the Middle Bronze Age and is believed by Dr. Albright and others to be of Hyksos origin. It is probable that Dr. Garstang is right in his view. No excavation has yet been possible, but the enclosure, which forms an isolated platform surrounded by huge ramparts some forty metres high, and is situated at the juncture of important roads from east, south, and west, gives unmistakable and abundant traces of the Early Bronze Age, as well as of later times, and seems to satisfy several of the conditions better than the old location does. It corresponds exactly with the derivation of the word חצר ('to enclose,' like a cattle-yard or camp); it agrees with the *Maher's* account in the Papyrus Anastasi I., according to which the town was associated with a river; it certainly suits better the Hazor of 1 Mac 11^{67} and Jos. *Antiq.* XIII. v. 7; and it is on the main road from Egypt to Damascus, as well as on the main road from the south to Sidon, with which latter place both the Tel el-Amarna Letters and the Biblical narrative associate it. Some of Dr. Garstang's reasons, however, are probably incorrect, although these do not affect his argument. It is doubtful, for instance, whether Jabin, king of Hazor, had any connexion with Sisera, whose central camp lay at Harosheth (*el-Hârithiyeh*), about fifty miles away. The former belongs probably to quite a different tradition—the one recording Joshua's victory over the northern confederation of Canaanite kings (Jos 11^{1-9}) near the waters of Merom—and this has been interwoven with the Sisera narrative. It is even more doubtful whether Dr. Garstang is correct in placing Dor at *Tell Abu Shusheh*, between Jokneam and Megiddo, for, according to Solomon's administrative system, Dor ('Nâfat' Dor) and Esdraelon were separate districts, and Dr. Garstang's location (which is also that of Pythian-Adams) would place the former within the heart of the latter, and cannot therefore be correct. The term 'Nâfat' is generally understood as 'height,' but the meaning intended is probably 'coast region' (ἡ παραλία, as Symmachus renders the term), from the idea 'cliff,' 'precipice,' and hence Dor must be located at *Tanturah*, on the coast, nine Roman miles north of Cæsarea. Even though these and other changes be made, however, in Dr. Garstang's argument, the dominant strategic situation of *el-Kedah* remains, and accords perfectly with all the known indications as to the site of Hazor. It seems a pity that such an important enclosure should remain unexcavated.

A book of considerable interest has been compiled dealing with the story of Richard Baxter's married life: *Richard Baxter and Margaret Charlton: A Puritan Love-story*, being the Breviate of the Life of Margaret Baxter, 1681, with Introductory Essay, Notes and Appendices by the Rev. John T. Wilkinson, M.A., B.D. (Allen & Unwin; 7s. 6d. net). In the long introductory essay the author gives a full account of the history of the 'Breviate,' and of the relations of Baxter with the aristocratic young friend who was to become his wife. She seems to have been a woman of extraordinary parts, 'one in a thousand,' and the story of the relations of the stern Puritan with her and of their happy married life is one of the romances of biography. The 'Breviate' is Baxter's own account of his wife's life and character. Love affairs were very different in these serious days! There are photographs here of the lady herself, of her mother, of Baxter, of Apley Castle, the bride's home, and of much else. Altogether, this is a sound piece of historical work on which we congratulate the author, and for which we are grateful.

Suttee, by Mr. Edward Thompson (Allen & Unwin; 7s. 6d. net), is 'a historical and philosophical enquiry into the Hindu rite of widow burning.' It claims to be the first monograph on the subject in any language. The author has done his work with great care and thoroughness, writing out of a full knowledge of the history and religious thought of India and with a deep love for the country and its peoples. No one who reads the record will disagree with his verdict that 'the discipline that made suttee possible was a discipline of slaves; and the civilization that hounded widows, in the first moment of grief or surprise, into a declaration that they would die, and then forbade their withdrawal, was a barbarous one.' It may be thought that as the rite of suttee is now illegal no practical purpose is served by further discussion, but Mr. Thompson writes with an eye upon present-day educated Hindu opinion which still glorifies the spirit of suttee. He believes 'the time is come for a much more radical sifting of Hindu tradition by Indians themselves. . . . The criticism that matters is their own; and on this question, of woman's position in society and her duties towards man, that criticism has not been searching or brave enough. . . . The nonsense about the wonderful purity and spirituality of the Hindu marriage ideal cannot survive examination; still less can the sex-obsession and the social system which, in making one sex the unpitied servant of the other, drains and destroys both.' It may be noted that the author for convenience uses the anglicized spelling *suttee* for the rite of widow burning, and, in accordance with Hindu usage, reserves the form *sati* (faithful) for the victim who is sacrificed.

Christianity and Nature, by the Rev. John T. Bird, C.M.G., M.A., F.S.A.S. (Allen & Unwin; 3s. 6d. net), is a somewhat slight treatment of a great subject. In Part I. the writer briefly expounds 'the idea that a spiritual affinity exists between the human mind and the external world, while the belief is expressed that such an affinity is to be found at its highest in the personality of Christ—the Eternal Word, creative and immanent—and manifests itself in His parabolic teaching.' Part II. consists of a catena of 'spiritual analogies from nature, astronomy and general physics.' These analogies are on the whole somewhat too obvious to be impressive, and perhaps the most valuable element in the book is the abundance of quotations which are cited in support of them.

Under the title *Four Ancient Manuscripts in the Bible House Library* (British and Foreign Bible Society; 1s.), the Rev. R. Kilgour, D.D., the capable and energetic Editorial Superintendent and Librarian of the British and Foreign Bible Society, describes certain specimens of Scripture manuscripts which are among his treasures at the Bible House. By far the most precious possession of the Library is Papyrus Q, for which the claim is made that it is not only the earliest Coptic manuscript of the Fourth Gospel, but also one of the oldest manuscripts—Sir Herbert Thompson assigns it to the third quarter of the fourth century—containing anything approaching a complete Gospel in any tongue. We cannot but be infected by Dr. Kilgour's enthusiasm for Papyrus Q, to which half of his booklet is devoted, and he also succeeds in enlisting our interest in Codex Zacynthius (Codex Ξ), a Greek palimpsest containing a large part of the Third Gospel, and in the two other manuscripts on which he informs us, namely, B.H. Syr. 1, a copy of the New Testament in Syriac (*c.* A.D. 1000), and B.H. Syr. 2, another copy of the Peshiṭta version of the New Testament (*c.* A.D. 1216).

Dr. Kilgour's enthusiasm for Papyrus Q is the enthusiasm not so much of the scholar as of the missionary. He explains that it was a Gospel for common peasants in their own vulgar tongue, being written in the Coptic vernacular (Sahidic and Sub-Achmimic), and that in its hoary antiquity it can proudly claim to be the forerunner of the

seventeen thousand volumes around it in the Bible House Library (containing some portion of the Bible in over eight hundred and fifty different languages), 'a prophecy and herald of what the Bible Society stands for—the Gospel for every man in the language in which he was born.' We understand that four-fifths of the human race may now hear the gospel in their own tongue, thanks largely to the Bible Society.

It should be noted that *A Manual of Christian Beliefs*, by Professor Edwin Lewis, is now published in this country by Messrs. T. & T. Clark (5s. net).

It is a pity when the title of a book gives no idea of its contents, especially when the book is on a vital subject by a vital writer. This is our only serious criticism of *A Mind for the Kingdom*, by Miss Hilda Tyacke Jacka (Edinburgh House Press; 1s. 6d. net). Now what do *you* think this book will be about? Take some guesses, and then read the sub-title, 'A Study in the Principles and Practice of Adult Missionary Education.' Did you hit it? Apart, however, from the title, the book itself is an admirable plea for (1) a wider and deeper view of education or rather of Christian education, which 'is not a special education, but the most general education imaginable; it is a whole view of the world in the light of a belief in God, an equipment in vision and knowledge for the true service of God and of man for His sake,' and (2) for a Christian philosophy of the universe which will comprehend the forces at present working in the world. This involves knowledge of other races, their faiths and ideals, as well as of our own inheritance. And Miss Jacka proceeds to lay down the lines on which such study is to be pursued. In addition to much guidance of a general kind, there are special hints on the value of group work, on the use of books, on the function of a leader, and even on the preparation of addresses. Christian education is missionary education, and there is a broad and statesmanlike vision in these chapters as well as a practical grasp of detailed study which will make the book of value to all who plan and direct adult education in our country.

The difficulty of interpreting aright the teaching of Jesus on non-resistance must always present itself to a reader of the Gospels. We have had many attempts to reconcile the words in the Sermon on the Mount with practical living, and once again Mr. Francis Horner essays the task in *Did Jesus Speak Absurdly?* (Epworth Press; 2s. 6d. net). The book is in the form of letters to a friend who roundly declared the counsel of Jesus to be one of perfection and quite impracticable for ordinary life. This easy and human way of debate makes the book very readable. And we are allowed to see the objector gradually reduced to a better mind, and finally (as it would appear) convinced of his error. But will the reader be convinced? That is somewhat doubtful. The solution proposed, so far as we follow it, was that Jesus spoke the words, not to the world or to men generally. For them they would be impossible. But to *disciples*. For them His words are final, and for them possible. This does not seem to be quite an adequate vindication. The question remains, are they really practicable even for disciples? The parts of the book which show that all great causes demand great sacrifices are really persuasive. But we are left at the end not very clear in our minds that the difficulty has been met. All the same, the book is worth reading and will leave with the candid reader an impression that something has been done towards a solution.

The Redemption of Human Life, by Mr. G. B. Robson (Epworth Press; 3s. 6d. net), is a powerful plea for the application of the spirit of Jesus to all the social relations and problems of human life. It is all the more effective because it is written with restraint and keeps in close touch with history and experience. The writer does not abandon himself to truculent and sweeping criticisms, nor does he offer hastily conceived panaceas, but he patiently unfolds the spirit and attitude of Jesus and suggests ways in which it may be brought to bear on human relations so as to promote brotherhood among men. It is pre-eminently an interesting book, and this is due largely to the use of illustrative examples which bear the mark of being authentic transcripts of real life.

Dr. J. H. Ritson, the Secretary of the British and Foreign Bible Society, has had the happy inspiration of publishing a volume of sermons which he has preached on various occasions in aid of the work of the Society. The title is *The Bible among Men* (Epworth Press; 3s. 6d. net). Few volumes of sermons can be so bright and pictorial as this one, for it leads us from land to land and sets before us a panorama of places and peoples. The general reader will gain from it a more adequate idea of the magnitude and variety of the Bible Society's work, and the preacher will find it a storehouse of suggestions for missionary sermons.

A third edition of *Catholic Faith in the Holy Eucharist*, edited by the Rev. C. Lattey, S.J. (Heffer; 6s. net), has appeared. To this edition two further appendices have been added. The first is a description of the Slavo-Byzantine Liturgy, by Count Bennigsen, and the other contains a bibliographical note supplied by Père de la Taille, giving a list of his further publications upon the subject of his paper.

In *The Altars of the Old Testament* (Hinrichs'sche Buchhandlung, Leipzig; geh. M.5), which, though published in Germany, is written in English, Mr. Harold M. Wiener is, as in most of his discussions, at once informing and polemical—fortunately here less polemical than informing. He passes under review most of the references to altars in the Old Testament, and subjects the very important ones, for example, Ex 20^{24-26}, Dt 12, to an elaborate investigation, the issue of which is that 'neither legislation interferes with the customary local worship of the country Israelite in the form in which we found it to exist.' The critics, it seems, are wrong who interpret Dt 12 as forbidding all sacrifice at any place whatever except at the religious capital. 'The views which here enjoyed the greatest currency of recent years are entirely baseless.' Wiener's opponents will probably remain unconvinced and unperturbed, but they will be grateful for the evidence he has collected with regard to various types of altars, including altars of incense, and for the questions he has raised with regard to Ezekiel's attitude to the Day of Atonement.

Books on Bunyan continue to flow from the press. Messrs. Hodder & Stoughton have added an excellent volume to their 'People's Library'—*John Bunyan*, by the Very Rev. W. H. Hutton, D.D. (2s. 6d. net). It is in two parts, Life and Literature, the second perhaps the more valuable. Dean Hutton writes with profound admiration of the spiritual genius of Bunyan, though there is manifest at times a certain air of detachment from Bunyan's view of the religious life. His criticism of Bunyan's writings is enriched by a wide knowledge of English literature and occasional touches of whimsical humour. He concludes his study with an interesting comparison of Bunyan with Wesley. 'Wesley cries aloud for mercy on the sins of others. Bunyan weeps tears of blood for his own. With all his astounding service to mankind, Wesley is always a conceited egoist; but Bunyan is a frail man among human sinners. . . . So Bunyan could never have led a crusade or founded a new sect or organised a religious victory. Yet he understood men and women as Wesley never did; and most of all children.'

A bibliography of immense value to all who take the study of the Old Testament seriously has been drawn up by Mr. John A. Maynard, Fellow of the Society of Oriental Research (Luzac; 4s. 6d. net). Its title is *Seven Years of Old Testament Study*, and it covers the period from 1917 to 1924. It presents a list of one thousand seven hundred and forty-five titles of books and magazine articles, in English, French, German, Dutch, Italian, Spanish, and occasionally other languages, to which is frequently appended a list of the magazine articles containing criticisms to which those books or articles have been subjected. Nor are we put off with bare lists, valuable as these would be: the lists are followed by a page or two of very useful descriptive comment upon some, at least, of the books listed—comment which can be at times quite pungent, as when a book of Wiener's is referred to as 'an answer to Kuenen which lacks method but makes up for it, in the words of "Month," by a certain frank brutality.' The topics successively dealt with are General Introduction, including Translations, History of Israel, Modern Criticism, Methods of Criticism, Hebrew Poetry, etc.; Grammar, including Comparative Philology, Monographs on special points; The Pentateuch, Prophetical Books, Hagiographa, Apocrypha, Pseudepigrapha, and Hebrew Religion. The lists, which are conveniently arranged in the alphabetical order of the authors' names, are as nearly complete as any scheme so comprehensive can fairly be expected to be; and a student working up a particular subject would find all the available relevant material to his hand at a moment's notice. We welcome this book as an indispensable adjunct of all serious Old Testament study.

An enormous amount of learning has been spent or misspent by Mr. George B. Michell, O.B.E., in endeavouring to prove the historical and chronological accuracy of the statements of the Bible. He has examined the chronology of Babylonia, Assyria, the Hittites, Elam, Persia, and Egypt, and also independently and without bias the chronology of the Bible; and finds as the result that the former confirms the historical truth of the latter. In *The Historical Truth of the Bible*, Part I. (Marshall Brothers; 7s. 6d. net), he presents in thirty-nine pages of parallel columns the results of his investiga-

tions in comparative chronology over the period from the creation of Adam to the death of Artaxerxes, and, though many of these dates are necessarily problematic, his tables have real value, enabling us to see at a glance what was happening in different countries at the same time.

But this type of book, though it is the fruit of wide study, makes no appeal to us, partly because we believe, with Coleridge, that the truth of the Bible 'finds' us, and that its religious truth would find us none the less, even though its chronology were demonstrably inaccurate; partly because such a discussion as this ignores the historical and literary criticism which has led scholars to their conclusions with regard, for example, to the relatively late date of Deuteronomy; and partly because the obvious animus against modern criticism stamps the writer as incompetent to do it justice—as when, for example, he speaks of 'the *clique* that has captured the seats of authority in Biblical exegesis in Great Britain and America,' or when he represents German criticism as trying to 'twist the Book of Deuteronomy into a production of the time of King Manasseh.' Even if we held it to be proved, as we are very far from doing, that the Flood began in 2522 B.C., that the Law was given on Sinai in June 1449 B.C., and that Moses died in March 1409 B.C., we should not think that the defence of Biblical truth or the cause of Biblical religion was furthered in the very least.

The Double Calls of God, by the Rev. E. J. Willis, B.D. (Marshall Brothers; 3s. 6d. net), is a devotional book of an earnest and improving type. Its view of Scripture is traditional, but readers who relish real piety and unction will find them in these chapters, along with abundance of devout interpretations applied to the spiritual life. The 'double calls' are those to Abraham, Jacob, Moses, and a number of other Scripture characters, to whom the Divine voice came repeated, as in 'Abraham, Abraham,' 'Martha, Martha,' and so with the rest. The discourses are well thought out, if the intellectual groundwork is often questionable, and many will find them full of real sustenance.

In his Presidential Address to the Society for Old Testament Study, Professor T. H. Robinson, D.D., discussed in an illuminating fashion *The Genius of Hebrew Grammar* (Milford; 1s. 6d.). Sporadic references not only to Semitic languages, such as Arabic, Assyrian, Phœnician, Syriac, and Modern Syriac, but to French, German, Italian, Welsh, Bengali, and Sanskrit show that he approaches his task with an unusually wide linguistic equipment. He rightly believes that grammar and syntax are an index to the soul of a people, and he uses the phenomena of Hebrew, for example, the construct and the use of the tenses, to illustrate the Hebrew outlook upon the world and upon history. The discussion, which is anything but dry, is still further enlivened by some extremely illuminating and suggestive metaphors, of which these are specimens. He compares the rush in the earlier part of a Hebrew word with the poise at the open pre-tone and the accent at the end, to the movement of wind-driven waves towards the shore—the moment of suspense as the water is caught by the shelving side, and then the crash and dash of the foaming water upon the shore. He compares the imperfect to a stream, and the perfect to a lake; or, again, the former to a cinema film, and the latter to the picture on a lantern slide. Against the prevalent view that the participle and the imperfect lend themselves to comparison in regard to their meaning and intention, Dr. Robinson thinks that the participle and the *perfect* may be more fittingly compared; while the imperfect describes process, the perfect denotes an event, and in the participle 'we stand in front of a picture.' All this and much else in the lecture is very helpful, and we agree with Dr. Robinson that 'no better instrument than the Hebrew mind could have been found for the supreme revelation of God.'

The Dean of Wells, Dr. J. Armitage Robinson, has published what he calls 'six plain sermons on the Holy Eucharist,' under the title *Giving and Receiving* (Murray; 2s. 6d. net). The distinguished name of the author, and his known ability, will cause his reflections to be read with respect. But we cannot honestly say we think the sermons contain any contribution to the subject or will give any assistance to inquiring minds. There is an almost painful desire to avoid going too far in either direction. And when the real difficulty emerges, and the real problem faces him, Dr. Robinson is constrained to say (in answer to the question, 'But in the interval, what of the elements?' the interval being between the celebration in Church and the carrying of the elements to the sick), 'Here, I am convinced, we must preserve a reverent silence.' The task of a spiritual guide in explaining what the real nature of the bread and wine is after consecration is a difficult one. Dr. Robinson rejects Transubstantiation, and also the idea that the bread and wine are 'mere signs or symbols.' They 'do not remain mere bread and

wine . . . as the Lord gives them to us they are raised to a higher power. . . . They are what they were, but they are more than they were before.' With the utmost desire to profit by Dr. Robinson's teaching we can only express utter bewilderment at words like these. He nowhere tells us what more the bread and wine become. The same confusion must assail any teacher who wishes to say that our Lord is not merely present in the *sacrament* to faith, but somehow or other in the elements themselves, but cannot say how. The two explanations, transubstantiation on the one hand, and the presence of Christ to the believer in the sacramental act on the other, are very clear and simple. Dr. Robinson finds a middle position, but cannot state it or elucidate it, and we can only feel that these sermons are for that reasons ingularly unenlightening. For the devout spirit in them we have nothing but appreciation.

In 'The Old Testament for Schools' Series the commentary on *The Book of Judges* has been placed in the competent hands of Principal A. R. Whitham, M.A. (Rivingtons; 2s. 6d.). Brief but useful prefatory chapters on the Value of Old Testament History, the Leading Ideas and Moral Difficulties, etc., of the Book, are followed by the commentary proper, which does not shirk difficulties, but deals with them helpfully (cf. note on ephod in 8^{27}). The attitude, while modern, might sometimes be a little more so; there might, for example, be a hint that the story of Gideon's fleece in 6^{36-40} is another and apparently inferior and mechanical version of the story of his call. But it is not easy to know just how much of the critical view of the Old Testament can be presented to, and assimilated by, the child—something will depend on his age; and the treatment of such problems in this volume is marked by a wise moderation. With its frequent test questions and its maps it can be cordially commended for the use of schools.

Bartoldi's huge statue of 'Liberty' at the entrance to the harbour of New York has the invitation inscribed on the pedestal, 'Send us your huddled masses yearning to be free.' It might have been worded in more polite language. But it matters little now. It is already out of date, and the legislation of the United States Congress imposing the most stringent limitation on immigrants has made the statue a ludicrous fraud. To get rid of our 'huddled masses' it is not enough to ask why not emigrate to the fertile lands awaiting cultivation in our far-spread Empire overseas. No doubt the clergy and ministers of all religious denominations are often asked for advice by people who would welcome the prospect of earning a living. In *Human Migration and the Future* (Seeley, Service; 12s. 6d. net), Professor J. W. Gregory, F.R.S., D.Sc., of Glasgow University, who has made a special study of the whole problem, deals with every aspect of it not only in Canada, Australia, and New Zealand, but in the United States, Brazil, and the Argentine. He writes with an intimate knowledge of the latest official reports and other recent literature published in this country and America, and his general conclusion is that there is still ample room in the temperate regions for emigrants from Europe. He has examined 'the general case against migration' and is of opinion that 'the effects of migration on both the countries whence the migrants come and whither they go are, under present conditions, highly beneficial, and that the evils attributed to it are exaggerated and overdrawn. Migration has been neither so futile for good, nor so productive of mischief, as its critics have maintained.' The United States and Canada nevertheless are more or less concerned about the large influx of so many foreign elements; whilst Australia is determined to avoid this danger.

A little volume of devotional meditation on our Lord's Passion is *A Place called Gethsemane*, by the Rev. A. C. Buchanan, B.D. (S.P.C.K.; 2s. 6d. net). The titles of the chapters will reveal the lines of the thought—'Steps to the Garden,' 'Symbolism of the Garden,' 'Shadows in the Garden,' 'Sacrifice in the Garden,' and so on. The spirit of the book is very fine. There is a good deal of imagination employed in the working out of the theme; and in an appendix there is detailed assistance for 'those who feel called to spend an hour sometimes with our Lord in Gethsemane.' This is not a book to criticise. We content ourselves with indicating its nature and contents.

The First Draft of St. Luke's Gospel (S.P.C.K.; 1s.) is a reprint from 'Theology.' The author is the Rev. Vincent Taylor, Ph.D., D.D., and the editor of 'Theology,' Dr. E. G. Selwyn, explains in a preface that there is here offered a provisional reconstruction of 'Proto-Luke,' a hypothetical document no doubt, but—as we must allow—one of the most interesting products of recent literary criticism of the Gospels.

When one considers the immense field now covered by archæologists one may be inclined to envy those who lived in the good old days when discovery was easier. To-day, in England at any

rate, it seems impossible to strike fresh ground. When, therefore, we take up such a volume as *Baptismal Fonts*, by Mr. E. Tyrrell-Green (S.P.C.K.; 10s. 6d.), it is without any expectation of finding much that is new, though the old may be presented in a new way. This volume belongs, we might say, to Charles Lamb's category of *biblia a-biblia*. It is really a catalogue, and certainly a very useful catalogue. Its title is descriptive: *Baptismal Fonts, Classified and Illustrated*. There are one or two introductory chapters explaining ancient baptismal practices, but the bulk of the one hundred and eighty pages is devoted to lists of styles in which an attempt has once again been made to reduce chaos to order. The system of classification is so far the most comprehensive we have seen.

A book for boys about prayer is a novelty. How many boys will appreciate it? Possibly far more than we imagine. Certainly it is a difficult book to write. It is easy to write for the 'pious' boy, and forget the other who is religious but not 'pi.' The writer of *The Quiet Adventure*, Mr. E. A. Willis, B.Sc., A.C.G.I. (S.C.M.; 2s. net), has generally steered clear of the shoals. It is perhaps difficult sometimes in reading to believe that there are many boys who are so earnest about religion that they will follow the writer. But the counsel, as well as the exposition, is generally healthy and practicable. And any boy who is thoughtful and sincere enough to wish help will not go unrewarded if he reads these pages.

We are beginning to have quite a number of books on the relation of psychology to religious training. This is inevitable, considering the place that psychology is now taking in education generally. And we cannot have too many such essays, if the writers know something about psychology and something about education, and something also about religion. The latest contribution is *Child Psychology and Religious Education*, by Miss Dorothy F. Wilson, B.Litt., who is assistant minister at Carr's Lane Church, Birmingham, and was until lately Young People's Secretary of the Presbyterian Church of England (S.C.M.; 4s. net, in paper covers 2s. 6d. net). Canon Streeter introduces the book. 'I first read this book not of choice, but of necessity. It was submitted as a thesis for a Research Degree and I was examiner; and I hate examining. To my surprise I found it extremely readable, as well as being . . . the best thing of its size that I had happened upon in this particular subject.' The teacher or parent who wishes some help in the conduct of his children's religious education will find in these pages much to think about. Miss Wilson brings, among other gifts, a great deal of common sense to her task, and both about education and about a child's religious development she has a great deal to say that will be useful both for guidance and warning. The teacher need not imagine that the author will do his work for him. But the general principles and the main facts and some of the inferences for religious training are all here. And no one will read the book without receiving both stimulus and light.

The Reformers and Holy Scripture (Thynne & Jarvis; 2s. 6d. net) is an historical investigation by the Rev. C. Sydney Carter, M.A., Litt.D., Principal of the Bible Churchmen's Missionary College. Dr. Carter's aim is to discover from contemporary and original sources the exact attitude towards the Bible which was taken by the great Reformation leaders, both Anglican and Continental, with the view of showing how far the varying modern schools of Christian thinkers and scholars have travelled since the days of the Reformation. He takes up in succession the subjects of the inspiration, the authority, and the interpretation of Holy Scripture, and under these rubrics arranges his material with scholarly care. Although Dr. Carter makes an historical investigation in the first instance, he does not fail to enforce his opinion that because of the Reformers' appeal to the Scriptures as fully inspired, authoritative, and trustworthy, a wonderful revival of true religion took place, and that a return in our day to a convinced belief in the Bible as fully inspired, authoritative, and trustworthy would bring about a similar spiritual awakening.

Dr. W. D. Lighthall offers to us in *Superpersonalism: The Outer Consciousness* (Witness Press, Montreal) his reflections on the independence of instinct and its characteristics in evolution. It is his opinion that whenever we experience the workings of instinct and the subconscious we are on the edge of a greater Consciousness; and it is his hope that he may help his readers to think of themselves as more than individuals, and to regard all questions from the standpoint of 'Superpersonalism.' The reflections here modestly set forth are based upon wide reading in science and philosophy, and are highly speculative in character. The 'Outer Consciousness' postulated by the author is no Absolute Divine Being but a biological entity—'a vast composite, living, reasoning being, of which all lesser individuals are extensions.' It makes a contribution, however, to the theistic argument.