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tion for their insight and amazing erudition. In this connexion special mention should be made of Schürer's *History of the Jewish People in the Time of Jesus Christ*, of Jülicher's *Parabolic Sayings of Jesus*, of Adolf Harnack's and Theodor Zahn's works on the Apostolic Age. It was due to the character of the age that there was an abatement of the inclination and consequently of the capacity for historical synthesis and construction which alone could have combined the parts into a whole.

There was, however, a consciousness of this defect, and attempts were made to remedy it. Assistance came from reconstructive psychology. Endeavours were made to solve the problems of the life of Jesus as well as the questions of Pauline theology by substituting the subjective unity of the spirit for the unity of structure which was no longer discoverable. That applies above all to the life of Jesus. It seemed impossible to write a real history of Jesus with the aid of the Synoptics. Their diversity in the manner of arrangement excluded all knowledge of a chronological sequence of events; the peculiarity of the Biblical account explained nothing, revealed no causal connexions, supplied no bond of unity. A true presentment of the purpose and activity of Jesus seemed possible only when these omissions were made good with the help of psychology. Thus there were produced the more or less critical portrayals of the life of Jesus by Bernhard Weiss, Willibald Beyschlag, Oscar Holtzmann, and P. W. Schmidt; these had been preceded, still to some extent on the basis of older presuppositions, by Strauss's *Life of Jesus for the German People*, and by the works of Schenkel Keim, and Hase. There was a desire to explain and to understand; the result was interpretations of miracles and reconstructions of the purpose of Jesus. The questionable element in all this was the subjectivity of the criticism of history, and what aroused still greater misgiving was the subjectivity of the psychological reconstruction, which frequently was in closer correspondence with the author's own ideas than with the picture in the New Testament, and thus, in spite of the author's desire to deal honestly with his material, gave a false drawing of the life of Jesus through representing it as that of an upright man of the peasant class or as an example of an interesting career.

(To be continued.)

Literature.

RABBINIC LITERATURE AND GOSPEL TEACHINGS.

Under the above title Mr. C. G. Montefiore, D.Litt., D.D., has published a book of four hundred and forty-two pages (Macmillan; 15s. net), which he describes as a sort of supplement to his 'Commentary on the Synoptic Gospels,' the second edition of which appeared in 1927. The book is enriched by interspersed criticisms and comments from the pen of Mr. Herbert Loewe. The average Christian scholar is notoriously ignorant of the Talmud, and is therefore strongly tempted, in his ignorance, to depreciate the teaching of the Rabbis; in any case, as Dr. Montefiore says, you can fish out from the Talmudic sea what suits your purpose, and it should mean much to the New Testament student to have the evidence of the Talmud, at points where it has any bearing upon the teaching of Jesus, presented by a mind so eminently fair as that of Dr. Montefiore. He has no desire either to depreciate Jesus or to exalt the Rabbis; his only ambition is to discover and interpret the facts and their relation to one another, so far as that is possible.

The exhaustive nature of the discussion will be seen from the fact that no less than two hundred and one pages are devoted to the Sermon on the Mount. The rest of Matthew is disposed of in one hundred and forty pages, and the remainder is given to Luke. The value of the book is enormously enhanced by its continual reference to and occasional challenges of Strack and Billerbeck's monumental volumes which can hardly be familiar in this country except to expert students of the New Testament. Dr. Montefiore pays more than one compliment to the accuracy of Billerbeck, and Moore's 'Judaism,' with its magnificent mastery of the facts and its serene objectivity, commands his admiration. But the writer goes his own way, often a delightfully chatty way, to which, perhaps, he is encouraged by the large number of illustrative anecdotes he has to narrate from his sources.

At every turn this learned book throws light upon the Gospels, but for Christian readers one of the chief points of interest will be its discussion of the originality of Jesus. In some incidents or utterances Dr. Montefiore frankly admits His originality; in others he is inclined to challenge or deny it. In commenting, for example, on Mt $9^{11f.}$, where Jesus eats with publicans and sinners, he says, 'Here we meet a new and gracious characteristic of Jesus, and to it there are no parallels in the Rabbinic literature.' Again, in connexion with the picture of Jesus forgiving His enemies at the last hour (Lk 23^{34}), he asks what corresponding picture Jewish scholars could bring from the martyrologies of the Rabbinic literature, and adds, 'I am bound to reply that, so far as I know, there is none.' On the other hand, he assures us that Mt $5^{21f.}$ shows no real advance upon Rabbinic teaching. 'Anger was just as much denounced by the Rabbis as by Jesus.' It is even parenthetically suggested that Jesus was apt to forget the Sermon on the Mount in the heat of conflict, and to show little enough love to the 'vipers and children of hell,' with whose religious opinions He disagreed, and whose characters He disapproved of. 'The teaching of Jesus is original both in what it says, and in what it does not say: it is original in its bulk as coming essentially from one man, or as constructed in his spirit; it is original in certain definite enunciations and demands; it is original in its combinations and as a whole; it is original in its pronouncedly prophetic and anti-ceremonial utterances and spirit,' and the priority, where there are Rabbinic parallels, is almost always on the side of Jesus. Nevertheless, says Dr. Montefiore, the later Rabbinic parallels are genuine developments and not borrowed from the Gospels. 'The truth lies between Jewish exaggerations on the one hand and Christian exaggerations on the other.'

No brief notice can give the remotest idea of the fulness and appositeness of the material adduced from Rabbinic literature in illustration of the Gospels; for example, no less than fifty-two pages are devoted to Mt 5^{43-48}, the verses on the love due to enemies, which Dr. Montefiore describes as the central and most famous section of the whole Sermon. It is a highly educative discussion, and a model of impartiality: 'the truth is that the Rabbis are not entirely of one mind on the matter of loving or hating the non-Jew.' Incidentally, theological questions of high import are raised. Here is a statement, for example, which has its bearing on the doctrine of the Person of Christ. 'If R. Nathan or R. Zadok or R. Elazar could say "my Father," without any idea in their minds that they were semi-divine beings, why should not Jesus? Is it not enough to assume that he felt God to be his divine Father with peculiar and passionate intensity?'

A NEW COMMENTARY ON ST. LUKE.

In the last few years the long-continued interest in Lucan studies has borne fruit in the commentaries of E. Klostermann, M. J. Lagrange, A. Loisy, L. Ragg, and B. S. Easton; and to these an excellent work has now been added in Canon J. M. Creed's *The Gospel according to St. Luke* (Macmillan; 15s. net). Canon Creed's commentary is based on the Greek text. It fills a gap in British work which has long been felt, for Dr. A. Plummer's still valuable work in the 'International Critical Commentary' series is now thirty-four years old, and in consequence is not abreast of current research. This cannot be said of the new commentary, since it is obviously based on a full knowledge of the critical discussions of Bultmann, Dibelius, Meyer, Loisy, Lagrange, Klostermann, and Cadbury, and strongly reflects the influence of Wellhausen. The problems of Introduction are treated in some eighty closely printed pages, and over three hundred pages are devoted to the commentary proper. Canon Creed's attitude to source criticism is conservative. The unfavourable attitude to Streeter's Proto-Luke theory which he has held almost from the first is maintained, but, strangely enough, a detailed discussion of the hypothesis is wanting, and this is also the case with respect to Easton's elaborate argument in favour of an L document. In the valuable section on Language, Style, and Vocabulary, Canon Creed follows Lagrange closely. We are in agreement with much that is said in this chapter, but we should like to have seen a fuller recognition of Moulton's useful distinction between 'Semitisms' and 'secondary Semitisms.' It is interesting to note that, while full justice is done to the arguments of H. J. Cadbury, Canon Creed thinks that this American scholar 'has not demolished the relevance of *some* of the evidence which has been collected, and in a few cases he has unduly depreciated the force of the medical parallels' (p. xix). The Lucan authorship, it may be added, is fully accepted, and the Gospel is dated A.D. 80–85.

The commentary proper is much bolder than the Introduction. Indeed, Canon Creed is perhaps over ready to adopt radical suggestions from Wellhausen, Loisy, and Bultmann. His willingness to admit that the story of the Gerasene De-

moniac may possibly have been 'a popular tale which in some way that cannot now be recovered came to be attached to Jesus' (p. 120) is a case in point. The interesting question, indeed, is raised whether in these days conservatism in source criticism does not lead to the necessity of speaking too often of 'the free creations' of 'Luke's historical imagination.' On the other hand, it must be fully recognized that Canon Creed has succeeded in writing an intensely interesting commentary, in which reflection, agreement, and disagreement are prompted on almost every page. He has seen that the first duty of a commentator on the Gospels is to explain the meaning of the original and to place its statements in their historical relationships, and perhaps this is the explanation of a welcome reduction in the number of the Patristic references so plentifully present in the commentaries of the nineteenth century. Canon Creed's volume is a brilliant contribution to critical research, and is really indispensable to a serious study of the Gospel. We feel bound to add a word of appreciation for the beauty of the printing and the accuracy with which the proof-reading has been done.

EUCHARISTIC THEOLOGY.

Is it possible to provide an *eirenicon* in connexion with the Eucharistic controversy? The Bishop of Gibraltar (Dr. F. C. N. Hicks) believes that it is possible, and there is every probability that he will succeed in convincing many of his readers that his hope is justified. In *The Fullness of Sacrifice* (Macmillan; 15s. net) he argues that the fatal source of misunderstanding has been the erroneous idea that sacrifice is the equivalent of death and destruction. For the Reformers this meant that the Cross alone could be conceived as the Christian sacrifice, and Dr. Hicks agrees that 'under the limitations of the language which . . . all Western Christendom had unconsciously agreed to use, they were right.' 'That which was done on the Cross was unique. It was all-availing. Its merits were infinite. If it had to be called the Sacrifice of the Cross, there could be no other' (p. 330). The consequences for the holders of 'Catholic' doctrines were no less serious. Inheriting a conception of the Eucharist to which sacrificial language had at all times been attached, they found it necessary to speak of Christ's sacrifice as repeated daily upon the altar. 'If the sacrifice was thought of as in some sense an "immolation," then, however insensibly, it was bound to follow that the Body and Blood should be thought of as the Body and Blood of Christ as slain. The path was open, to popular faith, for visions of bleeding hosts, and to popular interpretations of the Presence which can only be called materialistic' (p. 314). From a close study of the language and the ideas of the Old and New Testaments, Dr. Hicks shows that the equation 'sacrifice = death' represents a fundamental error. The true Biblical conception includes three stages or ideas: first, the surrender of life; secondly, the offering of life so surrendered, and its transformation in God's acceptance; and, lastly, the union between God and man, and man and man, by communion in the life so transformed. It is against this background of ideas that both the Atonement and the Eucharist should be understood; the Eucharist belongs to the third stage in the Christian sacrifice, 'the sharing of the Life that has been set free in the surrender of the Cross, and offered, accepted, and transformed' (p. 341); it is 'an integral part, for us on earth, of the One Sacrifice in its fullness' (p. 346).

The attractiveness of this view will be at once apparent. Difficulties remain, it is true, especially the question whether the Body and Blood of the Eucharist are the Body and Blood of the glorified (not the crucified) Christ. But Dr. Hicks has undoubtedly succeeded in lifting the whole subject on to a new plane. It will be instructive to see what influence his invaluable study has upon the discussions of the Lambeth Conference, and whether he is right in his conviction that 'it should be possible, at long last, to bury controversy about the "Eucharistic Sacrifice"' (p. 346). The book reveals a noble spirit and a richly stored mind, and is much the most important contribution to Eucharistic theology we have seen for many a long day.

THE TEACHING OF KARL BARTH.

The work of Karl Barth and the Swiss School, which has stirred the theological world on the Continent so profoundly, has for some time back been exciting interest and inquiry on this side of the Channel. For this reason a warm welcome is sure to be given to *The Teaching of Karl Barth*, by the Rev. R. Birch Hoyle, A.T.S. (S.C.M.; 7s. 6d. net). Karl Barth is confessedly a difficult writer. His style is so explosive, so abounding in paradox, his dialectic method with its Yes and No is so bewildering, and his theology is so terrific that the whole effect produced often resembles the crash of thunder or the violence of shell-fire. To give an orderly exposition of his teaching is no easy task, but Mr. Hoyle has achieved a high degree of success.

In the first part of his book he gives an account of the rise of the Barthian School, of the dominant influence on it of Soeren Kierkegaard 'the sad and melancholy Dane,' of its attitude to previous German philosophy and theology, and of its relation to the new world that has arisen from the war. The main part of the book is occupied with an exposition of the Barthian message—of the transcendence of God, the brokenness of humanity, the word of salvation in Christ, and the crisis in which God and man meet and man may pass from death to life. In two concluding chapters Mr. Hoyle discusses critically Barth's dialectic method and his doctrinal position. The book is not easy reading, partly because it is so compressed, and partly because it consists so largely of quotations from the writings of Barth and Brunner which are not made any simpler by being detached from their context. But Mr. Hoyle has done a very excellent bit of work and has thereby rendered a real service to the Christian cause. Whether we agree or disagree, Barth has to be reckoned with. We can see now that the reaction which he represents was bound to come. When God was being conceived simply in terms of indulgent fatherhood, when everything in religion had become so easy and familiar, some deep voice was bound to be heard repeating again the awesome things which Isaiah and Paul and Augustine and Luther and Calvin had before spoken of God. It was given to Karl Barth to pull the church bell, as he himself phrased it, whose solemn tones have broken the dogmatic slumber of our time, and this echo of them which Mr. Hoyle has given us deserves to resound throughout the English-speaking world.

CHRISTIAN UNITY.

In 1924 Dr. G. K. A. Bell, then Dean of Canterbury (now Bishop of Chichester), issued a series of *Documents on Christian Unity* (Milford; 7s. 6d. net), covering the years 1920–24. He has now edited a second series (6s. net). The two series may be obtained in one volume (12s. 6d. net). The new second series includes fifty-four fresh Documents and, as is justly claimed, adds another chapter to the story of the movement for the Reunion of Christendom.

The selected documents relate to (1) the World Conference on Faith and Order held at Lausanne in 1927; (2) the Conversations at Malines, 1921–25, between Roman Catholic and Anglican divines under the presidency of Cardinal Mercier; (3) the Joint Conference at Lambeth Palace, 1921–25, between representatives of Episcopal and non-Episcopal communions upon the subject of the Lambeth Appeal. Besides these, there are documents relating to the Eastern Orthodox Church, the Old Catholic Churches, the Moravian Church, the individual non-Episcopal denominations in England, and the Universal Christian Conference on Life and Work held at Stockholm in 1925. The second series also contains the Proposed Scheme of Union in South India and the Resolutions with regard to it adopted by the three negotiating communions—the South India United Church, the Wesleyan Methodist Church, and the Church of India, Burma, and Ceylon.

The documents are interesting and informative in themselves; and one welcomes the evidence they supply that the spirit of unity is to-day operative in the Churches as perhaps never before. But the official attitude of the Eastern Orthodox Church and of the Roman Catholic Church shows that many chapters must be added to the story before the movement for the Reunion of Christendom will have reached its goal. 'The mind of the Orthodox Church is that reunion can take place only on the basis of the common faith and confession of the ancient, undivided Church of the seven Œcumenical Councils and of the first eight centuries.' 'According to the Orthodox Church, where the totality of the faith is absent, there can be no *communio in sacris*.' The Roman Catholic Church is equally intransigent, and even regards the 'pan-Christian' movement as cloaking 'a most grave error, subversive of the foundations of the Catholic faith.' It is the error of suffering the truth revealed by God to be made a subject for compromise. And among revealed truths the dogmas of the Immaculate Conception of the Mother of God and the Infallibility of the Roman Pontiff are to be accepted with the same faith as the mystery of the august Trinity and the Incarnation of our Lord.

THE QUEST FOR CERTAINTY.

In one respect at least recent Gifford Lectures show an advance. Some of them have been distinctly literary in form and intelligible to the reader of ordinary attainments. Professor John Dewey's Edinburgh series of 1929—*The Quest for Certainty: A Study of the Relations of Knowledge and Action* (Allen & Unwin; 10s. 6d. net)—is an outstanding example of this improvement. The style is charming, the presentation bears at least a surface appearance of perspicuity. Yet, as in all

Professor Dewey's work, this perspicuity turns out often to be only on the surface. That, we think, is inevitable in Pragmatism, for he is a Pragmatist. It all seems so obvious, even rudimentary, and then turns out not to be obvious at all. The view is that knowledge is in closest relationship to action; successful action in fact is the very criterion of truth. We are in life confronted with situations which present problems; we try this and that, and by the consequences we judge; when the particular problem is solved the theory of it that solved it is proved to be true. That seems obvious. The trouble is that problems may be solved by illusion or falsehood, and that is the difficulty which Pragmatism has never really mastered and never really faced.

With much of Professor Dewey's criticism of traditional epistemologies we agree, with some of it we profoundly disagree. We have not space to evaluate his views, nor would the majority of our readers perhaps thank us for so occupying it even if we had. There are two points, however, which Professor Dewey makes, which are of great value and far-reaching significance. The first is this—the grand mistake of the traditional philosophy was that the thinker regarded himself as a spectator. By doing so he raised questions that are insoluble. We are not spectators, we are participants. That is a point of the utmost importance, not only in philosophy but in theology. The problem, for instance, of Predestination and Freedom is raised in insoluble form if we take the attitude of spectator.

Secondly, Laws of Nature, it is cogently pointed out, have changed their character. Science no longer regards them as rigid bonds to which all phenomena must conform. A principle of indeterminancy is now recognized, and a law of Nature is only a formula for the prediction of the probability of an observable occurrence. The consequences of this change are far-reaching. For the heartless *laissez-faire* policy of the nineteenth century which held it was hopeless to fight against economic law was rationally based on the prevalent views of laws of Nature. The earnestness with which Professor Dewey contends against this view of 'economic law' and summons philosophy to a new and truer task which includes the 'framing of reflection upon needs congruous to present life,' is altogether admirable.

EPISCOPACY.

It is the conviction of many Christians that if Christendom is ever to be re-united in one body, that great Church will have to be Episcopalian in government. All interested in Christian re-union will therefore welcome a work dealing in a comprehensive way with that ecclesiastical system, and we bespeak, and think we can promise, a very cordial reception to the one now before us—*Episcopacy Ancient and Modern* (S.P.C.K.; 12s. 6d. net).

It is a collection of Papers by thoroughly competent writers on Episcopacy at different times and in divers regions. It is not, it definitely disclaims to be, a history of the Episcopal office. Its aim is to illustrate the practical working of Episcopacy and its degree of elasticity in admitting of modifications; so that the reader may learn what is essential, and what is matter of expediency or local arrangement, about a bishop's duties, responsibilities, powers, and prerogatives.

To begin with the Preface, written by the editors, Dr. Claude Jenkins and Mr. K. D. Mackenzie, it is no ordinary foreword. We recommend that it be carefully read first, constantly referred to, and re-read after the whole volume has been gone through. It explains the aim of the work, is here and there wisely critical of some of the statements of the Papers, and as to some others saves us from misunderstanding.

The substance of the book consists of chapters on 'The Origin of Episcopacy,' 'The Position of Clergy and Laity in the Early Church in Relation to the Episcopate,' 'The Mediæval Bishop,' 'The Anglican Communion' (two sections), 'Episcopacy in the Roman Catholic Church,' in the Eastern Church, in the Church of Sweden, in the Old Catholic Churches, 'The Continuity of the Ministry in Scottish Presbyterianism and Methodism and among the Moravians,' 'Episcopacy and Re-Union,' and, finally, 'The Free Churches and Episcopacy.'

Every writer speaks with adequate knowledge of his subject and perfect courtesy towards those who are likely to differ from the views expounded, and every paper has its own merit. Apart from ecclesiastical views, the reader will find conveniently collected and arranged a mass of objective information not readily accessible elsewhere. Controversy is avoided so far as possible, but we like the most controversial chapter—'Episcopacy and Re-Union'—none the less although we disagree with a great deal of it. It is, we think, altogether wise in the frankness with which it sets forth the views which are very dear to a great many Episcopalians, and gives warning of the folly and danger of watering down to ambiguities what to some minds are vital

truths. Union might be achieved on such cheap ambiguous terms, but the risk would be great of fresh and even more deplorable schism. We are sure that Dr. Darwell Stone is right in that fear and has done well to sound this note of warning. Better wait for re-union for a long time yet, than rush into a premature union on ambiguities which only temporarily conceal (yawning) chasms of fundamental and far-reaching disagreement.

The name of Max Weber is not so well known to English students as it deserves to be. His premature death in 1920 left his great work on the sociology of religion incomplete, but he has made a deep impress on the German thought of the last twenty-five years. *The Protestant Ethic and the Spirit of Capitalism*, translated by Mr. Talcott Parsons (Allen & Unwin ; 10s. 6d. net), when first published a quarter of a century ago, aroused intense interest and initiated a discussion which has continued with undiminished vigour. The present issue includes an enormous supplement of footnotes which contain both a mass of new material and replies to criticism, showing how the problem grew in Weber's mind. The problem which Weber sets for himself is to discover the psychological conditions which made possible the development of capitalist civilization. To trace the rise of capitalism simply to the acquisitive spirit is no explanation. 'The impulse to acquisition has in itself nothing to do with capitalism. . . . One may say it has been common to all sorts and conditions of men at all times and in all countries of the earth. It should be taught in the kindergarten of cultural history that this naïve idea of capitalism must be given up once and for all.' In his approach to the problem, Weber is guided by the universally acknowledged fact that 'business leaders and owners of capital, as well as the higher grades of skilled labour, and even more the higher technically and commercially trained personnel of modern enterprises, are overwhelmingly Protestant.' This leads to a close analysis of the Protestant spirit, especially as seen in Calvinism. This was the tonic which braced the pioneers of the new economic order to elbow their way to success in the teeth of the established aristocracy. A man's 'calling' came to mean, not the sphere in which he was placed by God, but an enterprise chosen by himself and pursued with a sense of religious responsibility. 'Baptized in the bracing, if icy, waters of Calvinist theology, the life of business, once regarded as perilous to the soul, acquires a new sanctity.' In an admirable foreword, Mr. R. H. Tawney suggests certain qualifications of Weber's theory, but the judicious reader will find the exposition full of brilliant analysis, and profound reflection on the interplay of religious, social, and economic influences.

The New Testament is undoubtedly a missionary book, and it is fitting that a series of handbooks should be issued to elucidate its missionary message. Two of these handbooks are before us, each excellent in its own way.

The Acts of the Apostles, by the Rev. F. Townley Lord, D.D. (Carey Press ; 2s. 6d. net), is not a critical or exegetical commentary, but rather a broad survey of the dramatic story unfolded by St. Luke. 'Our concern is with the men and women of the Apostolic Church, with their experiments, failures, and successes. We set out to understand, if we can, the explanation of the remarkable energy and enthusiasm which sent the primitive communities into an ever-widening campaign of evangelism.' The writer succeeds in painting a vivid and intensely interesting picture of the early Church setting out with inspired zeal upon her great task and organizing herself for its accomplishment.

In *The Epistle to the Romans*, by the Rev. Henry Cook, M.A. (Carey Press ; 2s. 6d. net), we have 'an exposition of the central ideas in the gospel as Paul himself understood them, and the universal outlook of the Christian message is constantly emphasized.' Its fundamental themes of sin and salvation lie beyond all differences of race. This little commentary is singularly successful in bringing us into touch with Paul the living man, and in conveying to us something of his missionary fire.

The literature on gambling is fairly extensive, but the problem is freshly treated from a somewhat new angle in *Gambling and Christian Ideals*, by Mr. Cecil H. Rose, M.A. (Epworth Press ; 2s. 6d. net). The writer does not give, as is commonly done, the facts in detail as to the prevalence and effects of gambling, but confines himself to the question whether gambling is wrong in principle. His treatment consists in the main of an exposition of the Christian ideal of love to God and man in its bearing on the question. He finds that gambling 'conflicts with our sonship of God, whose very nature is self-giving, because its appeal is to the acquisitive in our nature divorced from the creative. It further involves a denial of the obligations of service and sympathy towards our fellows, and a

taking without giving in return "good measure pressed down and running over," which is the direct antithesis of our Father's love.'

In *Artificial Silk* (Hodder & Stoughton ; 7s. 6d.) Miss Christine Orr gives one such an impression of rich and yeasty immaturity that it is surprising to recall that she has already published four novels and a volume of poetry. Perhaps it is her technique rather than her mind which is immature. We doubt if she takes that part of her job seriously enough. She might say life is too short, and the world in too much of a mess, to bother about technique. Would she not be wrong? For this young writer has something to say; the prophet's mantle is discernible upon her shoulders. Her serious characters, unlike most characters in current fiction, have all that sense of *vocation* which is so marked a quality of the best youth of the rising generation. But the craftsmanship is not competent, and in the eyes of too many important critics only the highest technical excellence would excuse a novel so moral, so religious, so prophetic. And, after all, that is not an attitude any of us dare cavil at, who believe in the beauty of holiness. No one who has read *Artificial Silk* could deny that its author had experienced some of the 'costingness' of spiritual experience. But does she know enough of the 'costingness' of the artist's experience?

It is difficult to quote passages from this book: the sayings lose heavily without their setting, but here are one or two. 'I wish the die-hards would acknowledge how brave the moderns are, willing to face death in the dark rather than cry out for a night-light of make-believe. Only, myself, I know God's got something better than a night-light for me. . . .' 'D'ye know my idea about the narrow way? Well, it's this—a spiritual equilibrium! I think that's what Christ meant.' 'When I say "beauty," I mean something ecstatic and dangerous, as dangerous as life itself.' And lastly, 'Loving wasn't sin. It couldn't be. The sin was hurting other people because of your love.' That is a deep and a true saying.

Last month a sermon by the late Dr. Alexander Whyte was published in 'The Christian Year.' It was from a new volume with the title *The Nature of Angels* (Hodder & Stoughton). The eight addresses which form the volume have been chosen by Mrs. Whyte from hitherto unpublished papers. The last address, 'Fullness of Joy,' which is the one we quoted, is included, she says, 'simply because I like it.' The others all deal with 'the relation of the human spirit to those great hierarchies which dominate the unseen world, and which have ever mediated its power and blessing, from the day when Jacob, sleeping on the pillow of stone, saw the angels of God ascending and descending upon a ladder which reached from earth to heaven, until Francis Thompson saw the "traffic"

'"Twixt heaven and Charing Cross.'

Mrs. Whyte and the publishers have done wisely in offering this further selection to the public.

There has been a movement in the Free Churches for some time towards a more set form of public worship. To further this, a book of Common Worship has been published by the Kingsgate Press with the title, *Come, Let Us Worship* (2s. 6d.). In the preface to it the Rev. F. C. Spurr says: 'Public worship demands a richer expression than can be supplied by the traditional Nonconformist forms. This is . . . due rather to a sense of the larger content implied in the worship offered by men and women who would bring to God the best they have; and also to a conviction that in *corporate* worship mere passivity fails to express in an adequate manner that outgoing of the whole nature for which worship calls.' The book contains five complete services, and is based on a service book which was prepared almost forty years ago by a pioneer in the movement, the Rev. Henry Bonner.

Good News from God (Longmans ; 3s. 6d. net) is the title of the Bishop of London's Lenten Sermons for 1930. They are a model of directness and simplicity, of evangelical fervour and persuasive address. Confessedly they are 'an appeal to the heart and conscience rather than an argument about the Church.' Yet they are packed with instruction and are fitted to stir in thoughtful minds a deeper sense of loyalty to Christ and His Church.

In a little book entitled *Studies in the Psalms*, I. (Milford ; 5s. net), Dr. Samuel Daiches discusses some familiar Hebrew words and reaches conclusions which entirely subvert current interpretations. On the basis of a close examination of Pss 4, 11, 12, 14, 15 he argues that the phrase בני אדם nearly always means the rich, noble, or mighty, with the added connotation of wicked, therefore 'the wicked rich,' etc. An examination of Pss 9, 10, and other Old Testament passages yields the conclusion

that אנוש means not 'weak man,' but 'strong man.' A study of Pss 7, 8, 9, Gn 12^2 20^4, etc., suggests that גוי is not 'nation' but 'nobleman,' and ארץ not 'the world' but 'the land.' Ps 2 is subjected to a specially detailed examination, with the result that all traces of world dominion disappear from the psalm, the גוים and לאמים being simply wicked nobles or overbearing lords, and the מלכי ארץ the petty kings of *the land* of Palestine (not 'the earth'). These conclusions are as radical as they are unconventional, they often alter the scale of the scenery, and, if substantiated, they would frequently compel considerable reinterpretation. The detailed argument therefore deserves the close attention of scholars.

The Gospel according to Saint Luke, by Mr. H. Balmforth, M.A., is a valuable and welcome addition to the excellent 'Clarendon Bible' series (Milford; 4s. 6d. net). To write a commentary 'with the object of meeting the requirements not only of the elder pupils in public schools, their teachers, students in training colleges, and others engaged in education, but also of the clergy, and the growing class of the general public which . . . takes an interest in Biblical studies,' is not an easy undertaking, but it is only just to say that Mr. Balmforth has succeeded better than any commentator on Luke's Gospel that we know. For the critical basis of his commentary he has freely drawn on the works of Canon Streeter and Dr. Vincent Taylor, but he has obviously studied the source problem closely himself, and has read widely over the whole subject of Lucan research. The text followed is that of the Revised Version, but the exegesis rests again and again upon a study of the original. Mr. Balmforth's method is to treat matters of historical and exegetical importance in detailed notes, and then to comment upon the various points of interest which arise in connexion with the text. The longer notes are especially valuable, notably the one on the Virgin Birth. The book is printed with all the art for which the Clarendon Press is famous, and is supplied with some thirty illustrations, including a plan of Herod's Temple and a map of Palestine. We wish the volume a richly deserved success.

The many to whom Apocalyptic is a sealed book should welcome the succinct and lucid account of it given by Mr. W. J. Ferrar, M.A., in *From Daniel to St. John the Divine* (S.P.C.K.; 3s. 6d. net). Beginning with Daniel, whose writer, he shows, was not solitary but one of a circle, he goes on to discuss the literature, such as Jubilees, between Daniel and the beginning of the Christian Era, a period of which he gives a brief historical sketch. Then he deals with the Jewish and Christian Apocalyptic of the first century A.D., for example, 2 Baruch, 4 Ezra, Jude, 2 Peter, Paul, after which he discusses the Book of Revelation, the Ascension of Isaiah, and the Apocalypse of Peter. Mr. Ferrar shows much adroitness in his selection of the sections of the Apocalyptic literature for discussion, and in his broad treatment of those sections. He does not bewilder his readers with a maze of detail, but fastens on the great thoughts or salient aspects of the various books: in Daniel, for example, on Individual Resurrection and Angelology, and in Enoch on the Son of Man. He happily explains Apocalyptic as a vehement reaction to persecution, and shows how disparate were often the expectations presented by the different books, Enoch pointing to the Elect and Righteous Son of Man, and the Psalms of Solomon to a Warrior-King. Particularly welcome to perplexed students of the Book of Revelation will be his brief but helpful treatment of that book, and especially, in view of its fiercer passages, by his emphasis upon it as an Apocalypse of Jesus Christ.

There are many ways of setting forth the Preparation for Christ in Hebrew history. We were familiar in our schooldays with so-called Messianic texts, many of which we now see to have been quite irrelevant to the purpose for which they were adduced, and we are familiar with the more modern approach which, in a larger way, sees in Jesus the fulfilment not of isolated predictions, but of the whole religious movement represented by Israel. It has been left, however, for Mr. A. D. Martin to take a way of his own, and a thoroughly original and persuasive way it is. His book, entitled *Foreshewings of Christ* (S.P.C.K.; 5s. net), is a series of meditations on ten characters of the Old Testament, which are exactly what they claim to be as indicated by the sub-title, 'Old Testament Studies in the Preparation for the Advent.' The full list of characters studied is as follows, and it will be admitted that it includes many surprises: Balaam, Joshua, Jephthah's daughter, Saul, Jeroboam I., Elisha, Hosea, Josiah, Jeremiah, and Job. Seldom indeed, if ever, can such a collocation of characters have appeared in studies on the historical preparation for Jesus. But Mr. Martin, by his magic touch and his unconventional treatment, makes them all genuinely contributory to that preparation. Obviously the work of a scholar, the book, which is

enriched with apt quotations from a wide range of literature, is carefully and even beautifully written. There is nothing hackneyed here. The preacher who is on the outlook for a fresh and suggestive treatment of a great theme, when he lights upon this book, will assuredly not be disappointed.

We commend to the notice of the general reader, and especially to any who feel called to engage in controversy with Rome, *The Reformation, Catholicism, and Freedom*, by Mr. J. W. Poynter (S.P.C.K.; 6s. net). The author was apparently at one time a Roman Catholic, but is convinced that the claims of the Papacy to temporal as well as spiritual dominance and the intolerance of the system are unsound and inimical to human progress. A good deal of this scholarly work will be somewhat unpalatable to Protestants. It sets before us the sad story of Protestant intolerance and repression and persecution of Romanists. It does not justify Protestant intolerance, but it explains it as due to a well-founded fear of a return of that politico-religious tyranny from which the State had emancipated itself.

No one, we are told, reads sermons to-day, and unless they have a very distinctive note, such as Professor Gossip can strike, publishers are afraid to take the risk of publication. But there are sermons and sermons, and, where the long sermon is a terror, the short sermon has a chance. Of the short sermon the Rev. D. Gardner Miller, of Trinity Congregational Church, Christchurch, New Zealand, shows himself a master in *The Gates of Pain* (Stockwell; 2s. 6d. net). These brief meditations are refreshingly unconventional, shot through with gleams of imagination and rays of light upon life's dark and difficult places. The titles are striking without being sensational—'The Fire on the Beach,' 'Spiritual Economics'—and the meditations send the reader away with a new access of hope, strength, and refreshment of soul.

One of the volumes in a series to which we have already called attention a number of times might be specially singled out. It contains eight addresses by the Rev. Joseph Fort Newton with the title *Things I know in Religion* (Stockwell; 2s. 6d. net). Seven of the addresses appear here for the first time, the eighth one having been published already in the volume, 'If I had only One Sermon to Preach on Immortality.' Extracts from the first of these excellent addresses were given in 'The Christian Year' last month.

We would direct the attention both of the teachers and the students of Church History to a small book whose value bears no relation to its size—*The Inner History of the Great Schism of the West*, by the Rev. G. J. Jordan, D.D., D.Litt. (Williams & Norgate; 7s. 6d. net). The Schism is probably the most amazing event in all the annals of the Church. Its origin is mysterious, its effect on Christians of that age was desolating, its fruits were far-reaching. What makes it an almost baffling mystery to explain is the circumstance that there is such wide irreconcilable difference of statement among contemporary writers. Cardinals flatly contradict one another and not seldom themselves. Dr. Jordan has made an intensive and extensive study of all contemporary literature that bears on the subject; and with masterly judgment and conciseness sets before us an intelligible and credible narrative of the complicated series of events from the breach to its healing.

We are convinced that he is right both in his reconstruction of what happened, and in his view that the Great Schism ought to form a preliminary study to any history of the Reformation, with which it stands, in his view, in the same relation as the porch to the house. Dr. Jordan would have us regard the healing of the Schism as a problem of Church Unity; and would draw the lesson that the like qualities which overcame an apparently hopeless situation then will avail now to conquer the apparently irreconcilable divergences which keep Christians apart in our day. Frankly, we are not so greatly impressed by that. After all, there is little analogy between the Schism and our present situation. At that time all were in agreement as to several very important points on which we are now poles asunder.

We heartily welcome a fresh reprint of the English translation of Wilhelm Herrmann's great classic, *The Communion of the Christian with God* (Williams & Norgate; 6s. net). Strictly speaking, the new volume is more than a reprint, for the translation of J. S. Sandys Stanyon, M.A., has been revised throughout, and enlarged and altered in accordance with the fourth German edition of 1903, by the Rev. R. W. Stewart, B.D., B.Sc. The additions amount to nearly a tenth part of the whole book.