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all, had such inner resources. For He trusted in God, and His faith is the most perfect faith we know. If He was to suffer and die, it could only be, He would reason, because such was God's will for Him, and behind that will was no arbitrary decree, but some wise and gracious purpose; and such was His oneness with God and His insight into God's mind that even of that purpose He had vision. Reading and pondering the 53rd chapter of Isaiah, Jesus saw clearly that the blood of prophet or martyr was never shed in vain; and if in His blood also there should be redemptive power, if He, by dying, could touch men's hearts and draw them to God, then He was ready and willing for the sacrifice. And thus He came to look upon His death not as an untimely cutting-off of His career, but as part of His appointed task, and indeed as the completing and crown of it. He saw it not so much as a thing to be suffered as a thing to be done—'His decease which He should accomplish at Jerusalem'; not an experience in which He was purely passive, but a real act done with a purpose and calling forth all His energy; not a doom or fate imposed upon Him from without, but a part and even the climax of His willing service. So great, indeed, was His willingness, and so plainly does it come out in His recorded words, that there are readers of the Gospels who get not

an impression that all was fated and determined beforehand, but another impression, equally unwelcome—that His death was a voluntary martyrdom, a deliberate act of self-immolation. Both these impressions we are bound to resent and to resist. But yet, if here, as elsewhere, the path of truth proves to be a very narrow one between two yawning depths of error, on which we are hard put to it to keep our footing, there is a simple case from real life we can always fall back upon and cling to and steady ourselves by. Of a soldier who falls in action, we say, and we say rightly, that he gave or laid down his life for his country. For, though in fact his life was taken from him by the enemy, yet in truth he gave it, of his own free will joining the army and putting his life to the hazard, on the eve of battle resolving within himself to do his utmost and in spirit, beforehand, offering his life for his country. And even so it was with Jesus. He saw the Cross athwart His path, and yet did not turn back. But yet the real sacrifice, the sacrifice of Himself, was made, or was first made, not on Calvary, but in the secret place of His own soul, made not once but many times, and notably in the Garden of the agony. His life was taken from Him; but the deeper truth of things is that He gave it. 'No man taketh it from me, but I lay it down of myself.'

Literature.

THE PSALMS.

TRANSLATORS and revisers of the Psalter who have an ear for the music of words turn naturally to the Prayer Book Version with its magical phrasing and its incomparable cadences. There could be no finer model, even if that model has to be modified in the light of subsequent criticism and in the direction of greater accuracy. This attempt has been skilfully and reverently made by the Rev. John Neale Dalton, M.A., F.S.A., in *The Psalms: A Suggested Revision of the Prayer Book Version and Twelve Old Testament Canticles* (Cambridge University Press; 7s. 6d. net). Besides the necessary modifications, the book contains other helps to facilitate the study of the Psalms: each psalm, for example, has an appropriate title, and the occasional use of inverted commas does much to elucidate the meaning, as in 11^{1b-3} 20¹⁻⁵. Ps 91

would have gained from similar treatment; also the alphabetic feature of Psalms like the 119th is reproduced—a feat of no small difficulty.

The changes, often slight, are always significant, and never without justification. They sometimes rest upon emendation, though, rightly enough, very sparing use is made of this. Archaic words like 'leasing' (4²) are replaced by 'cunning and falsehood'—an expansion which occasionally characterizes this revision: for example, the 'comfort' of 23² becomes 'comfort and rest,' and 'that it cannot be moved' (93²) becomes 'that it be no more shaken or disturbed.' Yet some of the quaint words or phrases of the older phrases are retained: for example, 'tush' (73¹¹ 94⁷) 'and why?' (73³). 'The horrible pit' appears as 'the roaring pit' (40²; so also Driver in his 1898 Version); 'the great deep' as 'the broad sea' (36⁶); and 'my cup shall be full' as 'my cup is more than

full.' The obscure 'Rahab' is replaced by 'proud Egypt' (87³), which is certainly more lucid, and 'tabernacle' by 'pavilion' (19⁵). The difference between Hebrew psychology and our own is illustrated by the change of 'the bones which thou hast broken' into 'my whole being, now sore crushed by thee' (51⁸). There are a few corrections of the original meaning or text: for example, 'their voices are heard among them,' rightly gives place to 'their sound cannot be heard' (19³), and 'it is he that hath made us, and not we ourselves' (100²), becomes, as in R.V., '*we are his.*' A good illustration of an explanatory addition and a slight modification of text occurs in 11³, where, in place of the Prayer Book Version, 'for the foundations will be cast down: and what hath the righteous done?' the new Revision reads, 'when the foundations of social order are being rooted up; what can the righteous then do?' Also in 93², 'he hath made the round world so sure' appears in the Revision as 'now therefore standeth firm the world order in peace.' This is both clearer and more adequate: but phrases like 'social order' and 'the world order' mark the long interval that separates Canon Dalton's revision from the Prayer Book Version. Enough has been said to show how thoroughly conscientious and painstaking the revision has been: it is both radical and reverent, and it can be commended to those who have longed to see the truth of modern scholarship blended with the beauty of the noble Prayer Book Version.

THE MIND OF CHRIST IN PAUL.

That Paul and Jesus are in strong contrast, that in some sense or to some degree Paul 'spoiled' the religion that Jesus taught, are almost axiomatic truths in the 'modern' mind. How tragic a misunderstanding is involved in such a position many instinctively feel; but hard put to it to find how to meet the position they are often in deep perplexity. The book written under the above title by the veteran scholar, Emeritus Professor Frank Chamberlin Porter (Scribner's; 8s. 6d. net), is most cordially commended to all who feel perplexed. It may not banish all doubt, but we think it will indicate a path to confidence and reassurance.

It is a thoughtful and thought-provoking and very compact treatment of a great subject, giving the thoroughly matured views of one who in the Chair of Biblical Theology at Yale enjoyed, as he deserved, a wide reputation as an eminently learned and sound scholar. Did Paul know much of the

historical Jesus? A very great deal more of His life and teaching than even devout unquestioning believers usually notice. But Paul is not concerned with only the Jesus of history but with the Christ of his experience, and not only his own experience as though he had had a unique revelation. What he had all Christians may have. If we give Christ the place in our lives which Paul gave Him in his, we too shall know the mind of Christ as Paul did. Not in every point shall we come to the statements which seemed best to Paul. He was the child of his age, and our age is different. He was a Jew, we are not. And Paul would never deny us the liberty he claimed for himself. His principle was that 'men should believe and affirm only such things as they could make their own and bear witness to, because they had experienced them.' 'This may make us wish that we could return to the lesser difficulty of giving assent to his words as authoritative and final.' Such is only an indication of the line of thought pursued in a book which will repay study.

WHY AND WHY NOT.

Messrs. Cassell publish a book of infinite interest and entertainment. It is called on the jacket: *Why I am a Catholic* down one side, and down the other *Why I am not a Catholic* (6s. net), but in the inside those who write on the negative side declare why they are not *Roman* Catholics, which is another pair of shoes. Those who write on the positive side are Archbishop Goodier, Father R. Knox, the Rev. C. C. Martindale, Mr. Hilaire Belloc, and Miss Sheila Kaye-Smith. The negative side is stated by the Bishop of Gloucester, Professor A. E. Taylor, Professor Goudge, the Rev. W. E. Orchard, and Principal Oman. One wants immediately to congratulate the editor on his two teams, and one can add honestly that they play a most exciting game. The verdict of the present referee may be unduly biassed, but it is perfectly plain all the same. The weight of argument, of reason, of sense, and of history is heavily on the negative side. Readers will turn eagerly to Father Knox and Hilaire Belloc on the one side and to Professor Taylor (an Anglo-Catholic) and Dr. Oman on the other. But what interest can one have in Mr. Belloc's reasons when he says at the outset of his essay, 'any chance words in this poor essay are wholly subject to authority. If I misstate a point in theological argument I accept its correction at once at the hands of authority.' And yet Mr. Belloc has the courage to say later:

'To the argument that the Catholic Church destroys freedom in the intelligence or in the character I am afraid I can only answer with a similar contempt.'

It can hardly be said that this book is a good enterprise from the Roman point of view. The essays in support of its claims are so thin, and so defective in proof of just the points an inquiring mind wants light on, and the essays of Professor Taylor and Dr. Oman are so smashingly conclusive that one cannot imagine the cause of Roman Catholicism being advanced by the book. A much better case could be made out for Roman claims than we find here. But when they are brought in this volume to the test of Scripture, of history, and of spiritual life, they do not appear to advantage.

We wish this volume a large circulation; not only because a great issue is argued out by representative men on both sides, but because the essays themselves are intensely interesting and educative.

THE EVANGELIZATION OF MEXICO.

As we perused Mr. Charles S. Braden's *Religious Aspects of the Conquest of Mexico* (Cambridge University Press; 16s. net) with its—to us—new light on Cortez, we felt something of the sentiments that Keats ascribes to that redoubtable warrior as he gazed on the Pacific. For the vast majority of English-speaking Protestants this book breaks new ground. We have admired Cortez the soldier, and been indignant at the barbarities of the *Conquistadores*. Now is revealed to us Cortez the Crusader, in whose soul flamed a vision of conquest not for plunder for the glory of Spain, but for the spread of Christianity to the glory of God. For the reality of that vision there is abundant evidence.

The Conquest has seldom been studied deeply from that point of view, and the story has never been told in the English tongue with adequacy. Mr. Braden has made that his task. He has made a thorough study of available records, and he has travelled and sojourned in Latin America, and is thus adequately equipped with knowledge.

The plan of the book is admirable. He gives an account of Spanish and of Mexican religion as they were at their meeting. The Christianizing policy of Cortez and the labours of the missionary bands are described. Conditions favourable and hindersome to the acceptance of the new religion are estimated. Finally come an epitome of the later religious history, and a discussion as to how

far the old cultus and creed have permanently affected Mexican Catholicism.

The book is of fascinating interest and of great value. It is fully documented, and the only questions which can be raised may conceivably be as to the degree of reliability of some of the authorities. In an Appendix Mr. Braden deals critically with the authorities and exhibits shrewd judgment.

HANUKKAH.

With an abundance of erudition exercised upon a rather recondite field of literature, the Rev. O. S. Rankin, B.D., D.Litt., has investigated *The Origins of the Festival of Hanukkah*, which some scholars have regarded as the precursor of Christmas (T. & T. Clark; 12s. net). The two sub-titles, each on a separate page, indicate two theories of the origin of the festival—one is 'The So-called Feast of the Dedication,' and the other 'The Jewish New-Age Festival'—and other theories are stated and discussed with a wealth of learning which reveals the writer's intimate acquaintance with such allusions in Greek or Rabbinic sources as throw any ray of light upon the origin of this festival, which is 'of very great religious and historical importance.' One of these theories, for example, is that it is the Jewish transformation of a heathen winter-solstice festival.

In some respects Hanukkah bears a strong resemblance to the festival of Booths; indeed, it is called in one place 'the festival of Booths and of the fire.' It resembles Booths in its eight days' duration, in the singing of the Hallel, in the carrying of branches, and in the illuminations. But Dr. Rankin argues that, despite the similarity, the festivals are in reality of disparate origin. The assumption that חנוכה with its Greek equivalent ἐγκαίνισμα means 'to dedicate' or 'consecrate,' and that τὰ ἐγκαίνια (Hanukkah) means 'feast of dedication,' appears to be misleading; the verb means 'to initiate,' 'to commence the use of,' and this gives the true clue to the technical meaning of Hanukkah. The name, which is etymologically connected with the Hebrew word for Enoch, whose years are in number as the days of the solar year, points, as certain features of the ritual do, to the conception of the festival as a New Age festival. One of the most significant features of Hanukkah was the lighting of the lamp at the doors of the houses. The lamp is supposed to be symbolic of the light of the Law, but it was probably also symbolic of the sovereignty of Jahweh and His

people in the New Age. While Hanukkah may be regarded as 'the memorial of the Maccabean wars of freedom'—the 'Hanukkah of the House' being the re-institution of the temple-worship, the cleansing and plenishing of the sanctuary, and the initiation of the altar—Dr. Rankin argues that its foundation is to be found in a Hellenistic festival, which the genius of Judaism had the power to transform and to inspire with its own spirit. It is 'a Jewish conversion of the cult of Kronos-Helios (Bel-samin), and in particular of Dionysian and Apolline ritual attaching to that cult. Further, the soul of the festival, its ideal *motif*, as of the celebrations it supplanted, is discovered in conceptions of the New Age.' Such is the conclusion of Dr. Rankin's long and learned argument which constitutes a notable contribution to the history of Jewish religion.

In *The Heights of Christian Devotion* (Abingdon Press; \$2.50), Professor Doremus A. Hayes has given us an excellent study of the Lord's Prayer. It is a fine example of scholarly preaching. The exact meaning of the petitions is carefully considered. For example, there is a full discussion, extending to ten pages, of the various renderings of the mysterious word *ἐπιούσιος*. But the practical and devotional elements are supreme throughout. There is evidence of wide reading and patient thought, while a steady effort is made to bring the teaching of the prayer into close relation to the needs and problems of daily life. It is a book full of first-rate preaching stuff.

It is common knowledge that Jewish scholars to-day are taking a profound and, on the whole, friendly interest in Jesus, and it is a great convenience to Christian readers to have placed before them the views of Jesus entertained by representative Jewish writers. This has been lucidly done by the Rev. Thomas Walker, D.D., in his *Jewish Views of Jesus* (Allen & Unwin; 4s. 6d. net). Jewish orthodoxy is represented by Paul Goodman and Gerald Friedländer, Jewish liberalism by C. G. Montefiore and Israel Abrahams, and there are two other portraits of Jesus—one by Joseph Jacobs, the other by Joseph Klausner. These sketches are followed up by Dr. Walker with some interesting reflections of his own, in one of which he suggests—what we find hard to believe—that Jesus took Ezekiel as His 'model in the prophetic office.' Speaking generally, the Jewish scholars, by accen-

tuating the debt of Jesus to Judaism, are inclined to depreciate His originality: Mr. Montefiore emerges as, on the whole, the most sympathetic exponent of His message. It can be nothing but stimulating to Christian minds to see, as they can so easily in these simple but careful sketches, how competent Jewish scholars regard Him who is the greatest Figure not only in Jewish, but in all history.

The Structure of Thought: A Survey of Natural Philosophy, by Herr Ludwig Fischer, translated by Mr. W. H. Johnston, B.A. (Allen & Unwin; 16s. net), is a work of great value which students of philosophy will find most helpful. The survey ranges over the whole process of thought from early Greek philosophy to Driesch and Vaihinger. It is no mere history of opinions. It is a philosophy of the history of philosophy. Within the one great system of the natural order—and what is meant by that the first book explains—different philosophies appear as different systems of axioms.

The joys and occasional disappointments of the archæologist are picturesquely presented in Mr. Elihu Grant's narrative of the 'Progress of the Haverford Archæological Expedition' which he conducted at *Bethshemesh* (locally known as Rumeilah) in 1928 (Biblical and Kindred Studies, Haverford, Pennsylvania). The history of the city is traced by its remains from its Canaanite days down to the period when it was ravaged either by Sennacherib about 700 B.C., or by Nebuchadnezzar about 600. The early period yields pottery from Cyprus and Crete, and the influence of Egypt and the East is attested by seals and amulets on which are pictured Egyptian deities and by figures of Ishtar. Jugs, lamps, bowls, and scores of other things reflect the character of ancient life and ideas. The cemeteries were particularly fruitful of finds. 'One gains the impression of realism, variety, delight, and affection in the services rendered to the deceased when buried.' More than half of the book is taken up with valuable illustrations and photographic reproductions of the sites and of the objects found therein. The book will be welcome to all who are interested in ancient Palestine.

One of the most fascinating historico-theological studies we have read for a long time is *The Beginnings of Christian Theology*, by the Rev. Canon J. K. Mozley, D.D. (Cambridge University Press; 5s. net). The eight chapters were originally

broadcast talks over the wireless, and it says much for the B.B.C. that it finds a place for this kind of thing in its programmes. Dr. Mozley rightly believes that many people would like to know about how belief and doctrine grew in fulness and definiteness in the early centuries, and he gives us here a great deal of information that makes the development of Christian doctrine limpidly clear. We begin with the New Testament background, and then we make acquaintance with the Christian Fathers, the Apologists and later writers like the great Tertullian and Origen, finishing up with a fascinating chapter on the Council of Nicæa. Dr. Mozley reminds us of Dr. T. R. Glover, though perhaps he has not the latter's light touch in the same perfection, but he is nearly always as interesting as Glover, and it is the simple truth to say that any one who is really interested to know how from the simple Christianity of the Apostolic period the Church arrived at the definitions of Nicæa will find difficulty in laying this book down.

Many who listened over the wireless to Sir James Jeans' fascinating talks on astronomy will welcome the appearance in book form of these talks, revised and enlarged. The title is *The Stars in their Courses* (Cambridge University Press; 5s. net). Nothing could be simpler and finer as a popular introduction to astronomy expressed in non-technical language. Yet simple as the language is it tells a story which overwhelms the imagination. If it stood alone it would pour contempt on all human greatness and paralyse all human effort. It is a story which should be read and pondered by all who speak as if science revealed some natural process of evolution destined to run on to infinity. 'The universe is not a permanent structure. It is living its life, and travelling the road from birth to death, just as we all are. For science knows of no change except the change of growing older, and of no progress except progress to the grave. So far as our present knowledge goes, we are compelled to believe that the whole material universe is an example, on the grand scale, of this.'

In *Predestination* (Covenant Publishing Co.; 2s. net), the Rev. R. G. F. Waddington, M.A., has expanded a defence of the British-Israel theory, written in 1895 by Mr. A. K. Robinson. The theory is thus summarized: 'Because we find that the British race is bearing all the marks, inheriting already many of the blessings and progressing towards others, is doing to a great extent the work and fulfilling the mission of Israel, we British-

Israelites contend that Britain is Israel.' Elsewhere in the book we read: 'When "Criticism" declares that there are two stories of the Flood in Genesis, an Eloistic (*sic*!) and a Jehovistic, it only requires an hour's careful reading and tabulating of the text to prove the absurdity of the theory, for any one who tries to find the two stories will assuredly fail to find them, because the two ARE NOT THERE.' Any defence of the former statement by a man who is capable of writing the latter will be likely to be regarded by all thoughtful and unprejudiced people as negligible. _____

The Abbé Condillac occupies a distinctive place in the history of philosophy. A disciple of Locke and with some knowledge of the views of Berkeley, he gave a direction to Sensationalism which issued in French Ideology. His *Traité des Sensations* was never translated into English till now. It appears as *Condillac's Treatise on the Sensations*, translated by Geraldine Carr, with a Foreword by Professor H. Wildon Carr (Favil Press; 10s. net). Condillac's views, of course, have only an historical interest. Any truth in them has long since passed into the general stream of thought, and their errors have long since been refuted. Still, students of the history of philosophy will be interested, and will enjoy the felicity of the translation and the beauty of the book externally considered.

The Rev. S. Pearce Carey, M.A., whose life of his distinguished ancestor, William Carey, was very favourably received some years ago, has written an interesting study of *Jesus and Judas* (Hodder & Stoughton; 6s. net). The narrative has to be built up from somewhat slender material, and a good deal has to be supplied by the imagination, but Mr. Carey has not allowed himself undue licence. He has made a faithful study of the relevant matter in the Four Gospels. He has given us a vivid picture of some of the closing scenes of our Lord's life, and a reasonable presentation of His relations with the traitor. The subject is handled throughout with notable reverence, and the book, if somewhat diffuse in style, will be found by many to be helpful and satisfying.

In a pamphlet, *The Stone Rejected* (E. W. Langham, 114 West Street, Farnham; 6d.), characterized by much interesting but rather fantastic ingenuity, the Rev. W. A. Wordsworth discusses select passages in the Book of Isaiah, which he regards as a unity, the clue to which is this: 'there was in Isaiah's time a child given,

who grew to manhood, who suffered under the hands of his own countrymen and of Sennacherib, and finally died in Babylon a captive-exile and a leper, whom the Prophet all through his ministry believed to be the Christ.' Thus there is an intimate connexion between chs. 7 and 53. With Torrey he regards 'Cyrus,' where it occurs, as an interpolation. We fear, however, that little confidence will be placed in an argument conducted by one who believes that Mehashshiloah (the Waters of the Shiloah) is 'a natural cypher for the title Messiah (Mashiah),' or who confesses 'there is only one chapter in the whole book in which I have not found a hidden allusion to the Messiah.'

The Problem of Right Conduct, by Canon Peter Green, M.A. (Longmans ; 6s. net), is a book which deserves unqualified praise. It must, of course, be judged by what it declares itself to be, namely, 'a text-book.' It aims at being a manual for the practical guidance of students, preachers, and social workers, and this aim it admirably fulfils. Canon Green is no cloistered thinker, but one who daily battles in the arena for moral and social reform. Here he gives us the principles that guide his action, and the practical conclusions he has drawn from these principles. He writes with the utmost clearness and incisiveness, so that no reader can be in any doubt as to his meaning. From his judgments on particular moral problems some will doubtless dissent, but every one must acknowledge the reasonableness with which he presents his case and the consistency with which he endeavours to apply Christian principles in all departments of human life. The whole manner of his thinking is concrete, and we are made to feel that here is a living Christian mind at close grips with the living moral problems of to-day. There are treatises on Christian ethics more philosophic and profound, but for practical usefulness we do not know of anything so good or so deserving of the widest possible circulation.

Adventures in Philosophy and Religion, by Mr. James Bissett Pratt (Macmillan ; 8s. 6d. net), is an unusually clever and entertaining book. The writer has thrown his criticisms of present-day philosophic and religious systems into the form of dialogues which sparkle with wit and wisdom. We have often indulged the fancy of what Socrates would have had to say if he could have cross-examined some of the thinkers of our time. Here we have the thing done to admiration. In the first of the dialogues, which occupies half the volume

and is by far the ablest, Mr. Pratt brings the Attic sage into contact with Mr. Bertrand Russell and other representative philosophers, with most interesting results. While the dialogue has real dramatic fitness and makes capital reading it should be understood that it contains a great amount of serious philosophic criticism and will amply repay the student who is interested in problems of monism and dualism.

Some Problems in Ethics, by Mr. H. W. B. Joseph, M.A., F.B.A. (Milford ; 5s. net), consists in substance of a course of lectures delivered at New College, Oxford, in the Lent term of 1930. The aim of the lecturer was to straighten his own mind on the subject of obligation. It is a subject full of difficulties, and these are insufficiently appreciated in many of the treatises on Ethics. The writer claims at the outset that we are not required to make our ethical theory consistent at all points with the scientific account of the world. In other words, freedom and duty, good and evil, right and wrong cannot, in the name of physical science, be set down *a limine* as words standing for nothing real. Proceeding to the discussion proper, he endeavours to maintain that there is a rightness in right actions distinguishable from our obligation to do them, that this rightness is a form of goodness, and that in doing an action from a sense of obligation we are moved by the thought of this goodness ; and furthermore, though the goodnesses of right actions may differ from one another, there is a certain common principle of structure in different goods, and in systems of this structure the goodness of the parts is not independent of that of the system to which they belong. The bearing of this position on the problems of the nature of freedom and the nature of obligation is considered ; as also on the question whether the conviction of obligation need be connected in any way with the recognition that in fulfilling his obligations a man makes the good his own possession. On this question Plato and Kant appear to differ. It will be gathered that the discussions of this little volume are of a technical kind. They should be of deep interest to students of ethics, especially as they are marked by acuteness of thinking and clarity of exposition and illustrated by many instances from classical thought and modern life.

An admirable introduction to the study of New Testament Greek has been issued by Messrs. Pickering & Inglis, *New Testament Greek Grammar: A Course of Self-Help*, by Mr. W. E. Vine, M.A.

(3s. 6d. net). The course of lessons is well conceived and the directions are expressed in simple language. It is elementary but quite sufficient, and any intelligent person wishing to read the original with understanding could master the subject under this competent guide. There must be many Bible readers who would welcome such a book as this, and it can be unreservedly commended.

Miss Grace Saxe of Chicago seeks to interest readers in the 'beauties and wonders' of Genesis by a booklet entitled *Studies in the Book of Genesis* (Pickering & Inglis; 1s. 3d. net), which she garnishes with diagrams of the structure of the Bible, of history (which is initiated by Adam in 4060 B.C.!), and of the seven 'dispensations.' Among other things we are complacently informed that 'Genesis, being written by Moses, must have been written somewhere near the date of 1500 B.C.,' and that 'there are no contradictions in the Bible! All is divine harmony from beginning to end.' So that's that. That there should be people who are interested in, or helped by, such treatment of great literature, is one of the mysteries of the human mind.

The Religious Tract Society of London is responsible for the publication in this country of a handsome illustrated life of *Joan of Arc*, written by Mabel Dodge Holmes, and printed in the United States with all the American spelling (7s. 6d. net). Dr. Edward P. Cheyney, Professor of European History in the University of Pennsylvania, in an Introduction to the volume is justified in claiming that the Maid of Orleans is one of the few heroes or heroines that remain such in the eyes of all peoples. 'Nobody has anything but good to say of her.' The story of this wonderful romance of real life from the Maid's girlhood till her execution is told with surpassing skill. Every schoolboy and schoolgirl is supposed to be familiar with the story of the relief of Orleans by the Maid on her white charger. Here she is shown in bold relief mounted on the white charger. But even more remarkable than that historic episode is the story, here told fully, of her protracted trial, and the skill and boldness with which she met her most learned accusers. The volume makes a handsome prize or gift book.

A competent and interesting book on a vital phase of Christian thought is *The Christian Socialist Movement in England*, an Introduction to the study of its History, by the Rev. Gilbert Clive Binyon, M.A. (S.P.C.K.; 8s. 6d. net). The story is followed out from the rise of Socialism in 1815

to the present day. Its 'hot-air' period, the succeeding era of practical effort issuing in Trade Unions and Co-operative Societies, and then the fading of the Movement into something respectable—all these stages are described by a knowledgeable and sympathetic pen. Mr. Binyon clearly indicates that the issue throughout in earnest minds has been—How can God's order be effectively asserted in the political and social life of this world? We are shown the many efforts made by Christian idealists to bring this about, and the question of the Church's relation to these is fully discussed. The story is well worth telling, and it has been admirably told here. Perhaps, it may awaken to new life the social idealism that has (so Mr. Binyon seems to think) begun to flag in a period when a respectable Labour Party is attempting to 'administer the affairs of Moab on the principles of Israel.'

Two volumes of 'The People's Pulpit' are to hand (Stockwell; 2s. 6d. net each). One, on *The Religion of Commonsense*, is by the Rev. Dr. Hector Macpherson. The sermons deal in a thoroughly practical and convincing way with many of the great issues which face the conscientious Christian man or woman to-day, such as War, Liberty, the State, Marriage, Missions, the Social Problem. There is a quiet persuasiveness about the discussion, which bears the reader steadily on towards Christian solutions, compelling him to feel how essentially reasonable and workable the Christian solution is. The religion advocated by this volume is one which does not soar away from the hard realities of our difficult world, but which moves with healing and power among them. The sermon on 'Why be Religious?' makes a suggestive use of the text, 'What profit shall this birthright do to me?' The book reveals at many points Dr. Macpherson's characteristic interest in Scottish history and astronomy.

The second volume, on *How to handle Life*, is by the Rev. Gwilym Rees, M.A. It is the work of a man with an almost uncanny power of seeing the vast implications of a text. As an illustration of this is the striking sermon on 'Life's Legacies,' rising out of the text, 'There is a man who was left in prison by Felix' (Ac 25¹⁵). This text suggests to Mr. Rees the continuity of responsibility, the obligations into which we are born as members of a civilized community, and much else that would not occur to an average mind. Hardly less striking is the sermon from Haggai, which we have given in an abridged form in 'The Christian

Year.' There is in this book a depth and beauty of thought and a deftness in handling texts from which the young and the experienced preacher alike may learn much.

A Parson's Dilemmas, by the Rev. Canon T. W. Pym (S.C.M. ; 3s. 6d. net), is a wise and wholesome, if somewhat depressing book. It contains six lectures on Pastoral Theology delivered at Cambridge. The aim of the lectures is 'to outline the secularist background against which the work of the ministry is now done, to indicate the probable

character of that background in the future, and to offer practical advice.' This is excellent, but one is made to feel that the background becomes in this picture the foreground, and that the Christian ministry is here presented too exclusively as a solving of problems. Mr. Pym's books on psychology are widely known, and those familiar with them will find here the same freshness of thought, the same sanity and reasonableness of view. These lectures are certainly fitted to be an irritant to indolent minds and to shake the parson out of complacency and formalism.

Recent Biblical Archaeology.

BY REVEREND J. W. JACK, M.A., GLENFARG, PERTSHIRE.

ONLY a few years ago our knowledge of civilization began with the Pyramids, and we were in ignorance of the great historical events of ancient times. Now remarkable discoveries are taking place in the Near East, so that the next few years will probably witness a vast increase in our knowledge of that region, as far east even as the Indus. Many of these discoveries are connected directly or indirectly with the Bible.

Recently, the excavators at 'Ur of the Chaldees' have been busy clearing temples, private houses, shops, and stores, which, according to documents found on their floors, belong to the period of the Larsa Dynasty (2170-1910 B.C.), and are thus contemporary with the traditional age of Abraham. Perhaps one of the conspicuous results of researches at this ancient centre of the Babylonian empire is that the Book of Daniel, in spite of all criticism of it, has been found to contain trustworthy historical truth. Mr. Leonard Woolley has lately discovered, along with other important buildings, the palace of the Princess Bel-Shalti Nannar, who is believed to be a sister of King Belshazzar (LXX, Belthasar) of Babylon, whose great feast was interrupted by the writing on the wall (Dn 5). It is a large and complicated building in mud brick, about a hundred yards square, and containing over seventy rooms and courts, with the god Papsugal and some little mud dogs still keeping guard after a lapse of 2480 years. Thanks to excavation and cuneiform tablets, we now know who Belshazzar was. He was no usurper of the throne, but his

accession had been prepared for a long time. It seems that King Nebuchadrezzar II., the first monarch of the Neo-Babylonian empire (605 B.C.), had a daughter Nitocris, who married Nabonidus, a functionary of high rank at his court, and Belshazzar (*Bêl-sharra-usur*) was their son. Nabonidus after a time retired to the desert of Têâmâ, in Amurru, which was part of his empire, and left the reins of government to his son. It was at this time that Cyrus the Great, the Persian monarch, invaded the land, and through his army general, Gobryas, captured the city of Babylon (539 B.C.). It is probable that the discovery of the palace referred to, and of the other buildings of the same date, may lead to interesting developments in our knowledge of the Book of Daniel.

Detailed reports have come to hand of the recent excavations made by the Danish archæologist, Hans Kjaer, M.A., at Shiloh (modern *Seilun*), about twenty-five miles north of Jerusalem. This was the town of Eli and Samuel, the site of the principal Israelite sanctuary during part of the time of the Judges, and the spot where the Ark of the Covenant rested after leaving Gilgal. It was in 1926 that Kjaer made his first investigations of the *Tell*, but in 1929 he returned with a large party of Danish experts, scientific and archæological, and with the assistance of Professor W. F. Albright as general adviser. One of the first discoveries inside the city wall was the room of a dwelling-house belonging to the beginning of the Iron Age (c. 1200 B.C.), *i.e.* to the early Israelite period, on the floor