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gathered about his name. In 1285 he had a visit from Ubertino da Casale, the famous Zealot who wrote the *Arbor Vitae Crucifixae* in which he vividly told the story of his visit to John, and pictured him as a devoted Joachimite, still expecting the coming of the new age and still faithful to the ideal vision. Near the end of his life John endeavoured to make a journey to Greece in order to promote the union of the Greek and Latin Churches, but he died on the way, in the Marches of Ancona, in 1285. He was beatified by the Church in 1777.

For many years following these events in the life of John of Parma, Joachim continued to hold sway over kindred minds to his own. He exerted a powerful influence on Angelo da Clareno, Peter John Olivi, and Ubertino da Casale, the leaders of various parties of 'spiritual Franciscans.' He was a dominant force in creating the 'Flagellants,' 'the Brethren of the free Spirit,' the heretical Beguines, and the sect of 'the Apostles.' He exercised a kind of spell on the famous Colà di Rienzi. The three epochs of history specified by the German philosopher Schelling revived in quite modern times the three stages of the Calabrian prophet. Even 'the new smell' which George Fox perceived in 'the whole creation' *may* be a reference to 'the smell of the lily' in the Age of the Holy Spirit.[1]

[1] Since writing this article I have discovered the monumental work on Joachim by Ernesto Buonaiuti of Rome. It is written in Latin and is entitled *Tractatus super Quatuor Evangelia di Joachim da Fiori*. It will no doubt, in the light of this piece of historical research, be necessary to recast some of the legends and traditions which envelop this interesting 'prophet,' and it will be found that the apocalyptic stream in the Middle Ages was greater and deeper than we supposed.

Literature.

THE TEACHING OF THE FOURTH GOSPEL.

Professor W. F. Lofthouse, D.D., of Handsworth College, Birmingham, has written a stimulating book on the teaching of the Fourth Gospel, *The Father and the Son* (S.C.M.; 7s. 6d. net), in which he analyses the Evangelist's central interest and message. This is defined as 'his special conception of fatherhood and sonship, as something to be seen and known only in the relations between Him who is called the Father in the pages of the Gospel, and Him who is called the Son.'

The contention of Professor Lofthouse is that a comparison of the Fourth Gospel with the rest of the New Testament documents 'makes it probable that this specific form of the doctrine (of the Fatherhood of God) is the centre of the actual teaching of Jesus, and has been reproduced in its original purity in the Fourth Gospel.' Among the subjects treated are the Sonship of Christ, His Perfect Manhood, the Atonement, Sin, the Holy Spirit, God's Fatherly Rule, and Love. The detailed argument, which involves a careful comparison with the teaching of other New Testament writings, and in particular with that of St. Paul, must be read to be appreciated. Here we can only say that rarely has the discussion been carried out with such fulness, and perhaps never with such convincing power.

Excellent as the book is in this respect, it contains views which, to say the least, are of a very challenging order. We entirely agree with Professor Lofthouse when he says that Jesus thought of Fatherhood in God 'as something which was there for men to take advantage of; as something which could not have free scope in Him till a corresponding sonship had come about in them' (p. 29). But is it necessary, in presenting this truth, to tone down and explain away the Synoptic passages which speak of God as 'your Father' and 'your Father which is in heaven,' or to emasculate the teaching of the Parable of the Prodigal Son? If this is involved in the view that God is the Father of men only as they come to Him through Jesus, it seems a very heavy price to pay. The price, however, has to be paid if due allowance is not made for the fact that the Fourth Gospel presents the ideas of Fatherhood and Sonship mainly in relation to 'believers,' with the result that other aspects, found in the Synoptics, fall out of focus.

The attitude of Professor Lofthouse to the Creeds is critical, but we doubt if he escapes the perils of inadequate expression when he seeks to present the Divinity of Christ in purely ethical terms. His account of the Atonement also does not appear to be much more than a doctrine of revelation. 'What changes me,' he says, 'is the

knowledge that He suffered *for me*; that He came into the world for me. I am redeemed, not by the sufferings of Christ, but by the sufferer' (p. 143). The theory presented is that Jesus came to reconcile us to God, and that this is brought about by what we see in the Crucified.

We make these criticisms because Professor Lofthouse has written an important book, but we should be sorry to end on a note of challenge. The book is full of good things and provokes thought on almost every page. It contains an excellent discussion of the Perfect Manhood of Christ. Many New Testament passages, and, in particular, Mt 11^{27}= Lk 10^{22} ('No one knoweth the Son save the Father'), receive careful and penetrating treatment. We also specially admire the way in which Professor Lofthouse faces the Problem of Evil in relation to God's Fatherly Rule. 'Sin,' he reminds us, 'like physical evil is here; but it is here to be got rid of. And this getting rid of it, bearing it for others as Jesus bore it for us all, gives man a blest and rapt communion and fellowship with the Father and the Son, that would otherwise have been impossible' (p. 206).

DR. TEMPLE'S GIFFORD LECTURES.

The publication of *Nature, Man and God* (Macmillan; 18s. net), by William Temple, Archbishop of York, constitutes a notable event in the world of religious philosophy. That Dr. Temple should have found time, amid his multifarious duties, to prepare these Lectures is in itself a great achievement, arguing a great power of mental detachment. It makes one realize that his would have been an even more voluminous philosophical and theological output had his father's son been able to resist the call and claim of his Church upon him.

The volume consists of the Gifford Lectures delivered in the University of Glasgow in the Academical years 1932–1933 and 1933–1934, ten Lectures being delivered in each year. It is dedicated to the memory of Edward Caird, who was William Temple's teacher in philosophy at Balliol College, Oxford, and who had held the Chair of Moral Philosophy at the University of Glasgow. Thus the dedication is doubly appropriate.

Part I. is entitled 'The Transcendence of the Immanent,' and Part II. 'The Immanence of the Transcendent'; and it may be gathered from these titles that Dr. Temple views pantheism and deism respectively as alike inadequate as theories of the universe, and that he would in these Lectures advocate a modern type of theism, in which both immanence and transcendence receive due recognition—though, like many others, he finds the terms immanence and transcendence to be tiresome, if inevitable.

The Lectures begin with a provisional treatment of the old distinction between natural and revealed religion. The distinction is not really concerned with the subject-matter discussed but with the method of discussion, a doctrine accepted only on authority lying beyond the sphere of natural religion. This does not mean, however, that revealed religion is essentially non-rational. In fact, and here we pass to Dr. Temple's twelfth Lecture, all religion is revealed, the essence of revelation being the coincidence of divinely guided events and minds divinely illuminated to interpret those events, and not the communication of doctrine to the minds of individuals. The distinction between natural and revealed religion should then be abandoned. As Clement Webb pointed out more than twenty years ago, the proper distinction is between natural and historical religion, both forms of religion being revelational.

After dealing in the second Lecture with the tension of philosophy and religion, which is due to their universal claims, but which need be no more than tension, Dr. Temple leaves religion aside for a time and considers the structure of experience as it presents itself when no special prominence is given to religion. We shall not follow him here except to notice that he discovers ground for such a belief in a divine immanence as would encourage a certain religiousness of outlook. He then proceeds to inquire how far our general experience leads us to hold that its deepest principle is not only immanent within the world but transcendent over it.

The note of authority which is present in all experience provides the starting-point of the inquiry. The affirmation is reached that in the values of truth, beauty, and goodness there is more than truth, beauty, and goodness alone, that indeed the process of Nature in all its range is to be explained as the result of intelligent purpose. And purpose means transcendent personality. It is the transcendent personality of God which gives their quality to the values in which He is immanent and through which He is known: 'The Truth that strikes awe in the scientist is awful because it is His thought; the Beauty that holds spell-bound the artist is potent because it is His glory; the Goodness that pilots us to the assured apprehension of Reality can do this because it is His character.'

In thus passing from immanence to transcendence Dr. Temple parts company with Mr. White-

head, with whom he has been in general agreement hitherto; and the way is prepared for the second part of the course, in which a theistic view of the universe is expounded. We have already touched upon the idea of revelation, which becomes probable once the transcendent personal character of God is accepted. After considering the mode of revelation, Dr. Temple treats successively of the relation of the spiritual authority grounded in revelation to the autonomy of the spiritual life, of the relation between finitude and evil, of the relation between divine grace and human freedom, of the commonwealth of value, of the meaning of history, of the moral and religious conditions of eternal life, of the sacramental universe, and of the hunger of natural religion (which is for what would transform it into something other than itself—a specific revelation).

We cannot enter upon the rich variety of topics here presented. It must suffice to quote Dr. Temple's own account of the method of his Lectures. He would name it 'Dialectical Realism,' for 'starting with a realist view of the physical universe we were led to consideration of the fact that the world-process gives rise to minds which themselves are capable of free ideas; and this in turn led us forward to a position which in its positive content is almost identical with such an Idealism as that of Edward Caird or of Bernard Bosanquet, apart from the method of arriving at it. For after repudiating the priority of mind *qua* knowing subject as a precondition of the actuality of the objective world, we were led to reaffirm the priority of mind *qua* purposive as the only condition of the intelligibility of that same objective world. Thus Realism becomes a basis for a spiritual interpretation of the universe, and the Materialism of our empirical starting-point is balanced by the uncompromising Theism of our conclusion.'

A NEW COMMENTARY ON THE EPISTLE TO THE GALATIANS.

The high standard of excellence present in most of the volumes of the 'Moffatt New Testament Commentary' is more than maintained in Professor George S. Duncan's work on *The Epistle of Paul to the Galatians* (Hodder & Stoughton; 8s. 6d. net). Professor Duncan writes in the easy and attractive style which marked his earlier work, 'St. Paul's Ephesian Ministry,' and here as there he has given a full and patient study to the complicated problems raised by St. Paul's history and thought. It is not often that a reviewer notices a misprint before he opens a book, and perhaps this is the first time that the spelling of Dr. Moffatt's surname has suffered its common fate on the back of the volume itself. Needless to say, Professor Duncan is not responsible for this.

Professor Duncan's appreciation of the greatness of the Epistle is justly high. 'Without doubt,' he writes, 'it is a great Epistle—the Magna Charta of Evangelical Christianity. It shows how Paul saved Christianity from sinking to be a mere sect of Judaism, or, as he himself felt, degenerating into a form of paganism. . . . And it will continue to stimulate men always when they are called to resist a challenge to the liberty and the truth of the Gospel.'

A special interest belongs to this commentary inasmuch as it is the first work of its size and kind to be based on the hypothesis that Galatians was written before the Apostolic Council of Ac 15. Not only is Professor Duncan a South Galatianist, but in addition he maintains that the visit of Gal 2 corresponds to the visit referred to in Ac 11^{30} and that the Epistle was written in A.D. 48. This means, of course, that Galatians is the earliest of St. Paul's extant Epistles, and this is a view which has already been supported by W. M. Ramsay, F. C. Burkitt, and formerly by Kirsopp Lake. Professor Duncan's argument is well sustained, and, although he will probably not succeed in shaking the views of those scholars who identify Gal 2 with Ac 15, there can be no doubt that his discussion will give them something to think about and reconsider. As new points for consideration, the character of St. Paul's references to the Church are cited, his failure to use the term 'mystery' with regard to the gospel, and his preoccupation with Christ's redemptive Death and the gift of the Holy Spirit rather than with the thought, developed in his later Epistles, that believers share in the Lord's Risen Life.

The commentary proper well elucidates the Apostle's argument and admirably brings out its crucial importance. Professor Duncan's treatment of 2^5 and 4^9 is especially interesting. In the case of the former passage we doubt if he will win wide assent to his contention that Titus was actually circumcised, but his handling of the latter passage and his excellent note on στοιχεῖα ('elemental spirits') are masterly. We cordially welcome this painstaking and illuminating commentary, and not least the way in which it brings home the fact that Galatians has a message for to-day. 'Paul has once and for all vindicated the position that, whatever enactments the Church

may ordain, it must be prepared continually to test these by relation to the living Spirit. For the Spirit is the Church's life, and the ordinances of the Church are mere regulations: and it is not by slavish obedience to ordinances, but by the power and leading of the Holy Spirit, that the Church lives and fights and advances.'

ARCHÆOLOGY AND THE OLD TESTAMENT.

With the possible exception of the American scholar, W. F. Albright, there is no living archæologist to whom Biblical scholarship owes more than it does to Professor Garstang, and his new volume, *The Heritage of Solomon: An Historical Introduction to the Sociology of Ancient Palestine* (Williams & Norgate; 20s. net), is assured in advance of a warm welcome. The author has at his disposal the vast mass of knowledge to be derived from the work of excavators in Palestine, among whom he himself holds a high place, and he has, further, a familiarity with the peoples and customs of modern Palestine which he knows well how to use.

Special attention may be called to certain features of Professor Garstang's work. The racial tangle of the pre-Israelite inhabitants of Palestine is most skilfully straightened out, and the diverse influence which many lands, peoples, and cultures have exercised is clearly stated. Indeed, if there is a weakness here, it lies in the estimate of the contribution made by the Israelites themselves, for hardly enough stress is laid on the effect produced by the 'democratic' outlook of the Aramæan invaders on the political and religious thought of the monarchical period. Professor Garstang is fully aware of this nomad instinct, but he hardly brings out its significance for the conflict in social theory which characterized Israelite domestic history down to the Exile.

Professor Garstang adopts throughout a chronology based on the 'early date' for the Exodus and the Conquest. This is what we should expect from his work on Joshua and Judges, and it is not the least of his services that he has, we believe, finally settled this question. Many of us had long suspected that the eighteenth dynasty was the right period for Moses and Joshua, but, in view of the decided opinions of prominent archæologists (particularly Naville), we did not feel justified in dogmatizing on the matter. The date suggested by earlier excavators of Jericho for the fall of that city (*c.* 1500 B.C.) seemed rather too early, and there can be little doubt that Professor Garstang is right in bringing this event practically into the Tel el-Amarna age. He is rather less convincing, however, when he separates the Israelite invasion from that of the Ḫabiru mentioned in the Tel el-Amarna documents. This is surely an unnecessary complication, and, though Professor Garstang follows Jirku in holding that 1 S 14^{21} implies that there were 'Hebrews who were not Israelites, but sided with their enemies' (p. 296), the passage is open to other explanations. And, in the absence of definitive archæological evidence, we can hardly base a detailed calculation on the figures supplied in the Massoretic Text itself, since the transmission of numbers in ancient documents is notoriously uncertain.

A very welcome feature of this work is the tendency to give far greater credit to the Biblical tradition itself than was formerly done. The author suspects that Biblical critics may 'pursue their own specialised study too closely to take account of the lessons of human experience,' and so 'run the risk of arriving at unhistorical conclusions,' and his reaction is not wholly unnatural. But we cannot help feeling that, at times, Professor Garstang goes too far in this direction. In particular, we may note the very early date ascribed to the legal codes. It may be that the phraseology leaves room for misunderstanding, and that a remark such as that on p. 190—'recent enquirers incline to assign the Deuteronomic Code to . . . the age of Saul'—is to be interpreted by other references found on pp. 355 and 360. Nor is it clear that Professor Garstang's own principles justify him in assigning any of the Israelite codes to the period of Moses and Joshua (cf. p. 190), since he himself asserts that laws are older than codes, and are themselves based on customary practice.

On points of philology and history, then, there is often room for difference of opinion, and, indeed, in these fields Professor Garstang himself would not claim that authority which others would ascribe to him in archæology. He has not, in fact, attempted to write a history of Israel down to the time of Solomon. What he has done is to present in an orderly and intelligible manner a great mass of facts which will serve as indispensable materials for history, and most of them are facts of a kind which an historian cannot, in the nature of the case, ascertain except through a scholar like Professor Garstang. Even so, we meet, from time to time, with sections which are real history in the full sense, as in the admirable passages in which judgment is passed on Solomon. And, on the whole, however much we may prefer our own

opinions on various points outside the range of archæology proper, we cannot but acknowledge an immense debt of gratitude to Professor Garstang for the help he has given towards the solution of some of the most difficult of the many problems connected with the Old Testament.

CONSCIOUS AND UNCONSCIOUS SIN.

It is a commonplace in these days to say that Christianity is a life rather than a doctrine. The emphasis is laid primarily—in many cases all too exclusively—on experience, so that religion tends to become an unbalanced and even unhealthy culture of the inner life. A book has been published which in these circumstances we judge to be most timely and likely to prove of great practical value. It is *Conscious and Unconscious Sin*, by Mr. Robert E. D. Clark, M.A., Ph.D. (Williams & Norgate; 4s. 6d. net). It is a psychological study, but it avoids the jargon of present-day psychology. It is in the most literal sense a heart-searching book. It tracks sin through the windings of the deceitful human heart and uncovers its secret lurking-places. For all who believe themselves to be leading a perfectly victorious life in the serene assurance that their every act and impulse is divinely guided this book would be an excellent tonic, not to say a purgative.

The writer adopts, as a very helpful way of regarding sin, a suggestion of Francis William Newman (brother of the Cardinal). He proposed that 'sin should be divided into two kinds, which roughly correspond with what is often understood by the distinction between "conscious" and "unconscious." These he called *provoked* sins and *unprovoked* sins. Provoked sins are those which are committed after a struggle, or in a moment of passion, while unprovoked sins are those which are done thoughtlessly and without temptation. Newman further points out that these two kinds of sin leave the mind in very different states after they are committed. When a sin is provoked it produces repentance, or at least it leaves the mind in a state in which repentance is easy. When on the other hand a sin is unprovoked, there is no inclination for repentance and it may become the germ of a habit.'

One may doubt whether the terms 'provoked and unprovoked' are any better than 'conscious and unconscious' to express the intended meaning, but of the reality and importance of the distinction there can be no doubt. The one is sin out in the open, where it can be seen and countered and put to shame; the other is sin lurking securely in the secret places of the heart, undetected not only by the outside world but by the sinner himself. 'Hence from this point of view, unprovoked sins are more serious than provoked. Further, a little consideration shows that the more undeveloped is the spiritual side of a man or woman, the less provoked is sin in general. It is the existence of unprovoked sins which shows that conscience is failing to function. On the other hand where sin is provoked, there is at least evidence of spiritual sensitiveness.' Dr. Clark goes to a dangerous extreme when he argues that it is better to tell God frankly that we do not yet mean to give up certain sins than to find some dodge for hiding from ourselves the fact that they are sins. He intends, of course, to emphasize strongly that a secret unconscious insincerity of heart may be more destructive of communion with God than an open sin. Perhaps the most important part of Christian progress consists in dragging the secret sins of the heart into the light so that they may be recognized as sins and put away. It is amazing how blind good people can be to their own spiritual state, and how unconsciously tolerant of much that is evil in their lives.

THE GOSPEL OF GOD.

Beyond Fundamentalism and Modernism (Scribner's; 7s. 6d. net), by George W. Richards, D.D., LL.D., D.Th., Professor of Church History in the Theological Seminary of the Reformed Church in the United States, seeks to conserve the good of the fundamentalist and modernist interpretations of Christianity respectively, and yet to pass beyond them and discover the catholic and constant gospel in the Bible. The fundamentalism with which Dr. Richards is in sympathy is the irenic sort contained in the Heidelberg Catechism, which nourished the faith of his childhood and youth. The modernism by which he has been influenced he owes to such diverse names as Schleiermacher, Troeltsch, and Barth. His purpose is to disentangle 'the Gospel of God,' of which he speaks in the fashion of Barth and Brunner, from its setting in the literary forms of the Scripture, from the Christian creeds and theologies, and from the institutions and laws of the churches, and to place it in the setting of a new world.

How far he will be thought to have succeeded will very largely depend upon the reader's standpoint. The fundamentalists, and indeed conservatives generally, will repudiate his positions as traitorous to the truth, while the modernists or

liberals will be puzzled to know how he reaches his positions. The former believe in the theological effort, and will object to the accusation that they wrap the gospel in the 'grave-clothes' of theology; the latter believe in science and morals as adjuncts to the proper understanding of the gospel, and will object to the accusation that they 'trim' the gospel 'down' to fit the demands of science and utilitarian ethics.

The book is written in a popular and often eloquent style, and its scope may be readily gathered from its chapter headings, which show that, after Dr. Richards has defined and characterized the gospel, he treats of it in relation to Nature, history, the Bible, the Law, theology, sin, and salvation. In a sense it is a contribution to Biblical theology, for Biblical exposition fills in it a large place; on the other hand, it passes beyond Biblical exposition in its endeavour to vindicate the gospel as 'an act of God in behalf of man' in the light of modern difficulties and with the aid of modern instance.

A STUDENTS' SOURCE-BOOK.

Religious Thought in the Eighteenth Century (Cambridge University Press; 10s. 6d. net), by Professor J. M. Creed, D.D., and the Rev. J. S. Boys Smith, M.A., consists of a selection of passages from the theological literature of the 'Age of Reason,' with biographical and explanatory introductions, the whole designed to give a view of the main problems which confronted the thinkers of that age. The titles of the sections should in themselves give a good impression of the scope of the work. The first section, 'Natural Religion and Revelation,' illustrates mainly deistic and free-thinking notions which became current in England from the time of the Revolution onward. The second section, 'The Credentials of Revelation,' illustrates the more special problems which came to occupy the focus of attention. The third section, 'The Grounds and Sufficiency of Natural Religion,' illustrates wider and deeper reflection upon the problems which underlay the Deistic controversy. The fourth section, 'The Passing of the Age of Reason,' illustrates the influence of new forces and the transition to another epoch. The fifth section, 'The Study of the Bible,' illustrates the development of one important branch of Biblical study, the Higher Criticism, during the eighteenth century. The sixth and concluding section, 'The Church in relation to the State,' collects representative utterances on this subject from writers so diverse in their views as Edmund Burke and the Unitarian Dr. Priestley.

The Introduction provides a good conspectus of the period under review; and we have no hesitation in recommending this work as a useful source-book for students of the history of religious thought. It will serve to illustrate class lectures or to supplement the works of the historians of religious thought, often with selections from books that have never been reprinted and cannot easily be obtained.

The Right Rev. Dr. MacLean Watt, late Moderator of the General Assembly of the Church of Scotland, has issued, through Messrs. Allenson & Co., a new and revised edition of *The Minister's Manual* (5s. net). It is on the lines of various service books which are already in existence, and contains prayers and orders of service for various public occasions. There is one original feature, occupying about thirty pages of the volume—a series of service-forms for each day of Holy Week, which will be a useful guide to those ministers who observe the sacred seasons. The book is a cultured and devout example of the more liturgical type of public worship in Scotland.

By turning to 'The Christian Year' for this month—the Fourth Sunday after Epiphany—a good idea will be got of the fine quality of the sermons of the Rev. Alistair MacLean, B.D. Messrs. Allenson have just published the collection with the title *High Country* (5s. net). Each study contains many illustrations from modern literature, and, in the best sense of the word, is popular. Mr. MacLean is not well known, and the only danger is that these sermons, which deal with vitals in religion, may be overlooked.

Fine Linen for Purple, by the Rev. A. G. Paisley, M.A., B.A. (T. & T. Clark; 5s. net), contains, as indicated in the sub-title, a remarkable 'reverie of the passion of Christ.' It is a work characterized by an unusual combination of careful scholarship and warm devotional feeling. The language is colourful. The writer's penchant is for close psychological analysis, illuminated by a powerful imagination. This occasionally leads to over-elaboration, as for example when, in the study of Simon of Cyrene, it is assumed that the Jerusalem mob and not the Roman soldiers conscripted

him, and on this assumption we are treated to a detailed analysis of mob psychology. In view, however, of the prevalent tendency of scholars to read the gospel narratives with unimaginative literalness and to take too little out of them, it is easy to forgive the opposite extreme of reading too much into them. These 'reveries' should make a fine guide to Passiontide meditations, and be found most helpful in bringing into clear view some of the closing scenes of our Lord's life.

The Rev. Francis Davidson, D.D., is Professor of Biblical Criticism in the Original Secession Church Divinity Hall, Glasgow. He is also minister to a congregation in Paisley. Last winter he was asked by the Y.M.C.A. to deliver some popular lectures on theology. These were given on successive Sunday evenings from his pulpit, and are now published under the title of *The Faith that Lives* (James Clarke; 5s. net). They contain a rapid survey of the whole field, set down as far as possible in untechnical terms. The lecturer makes good use of illustrations, though some of his stories strike us as rather quaint and fanciful, with occasional touches of humour of the *ad captandum* type. But the book is the work of a well-informed student and a serious thinker, and, whatever the topic, it never fails to interest.

A distinctly unusual example of expository literature is presented by *The Old Testament Parables*, by the Rev. John MacDougall, B.D. (James Clarke; 3s. 6d. net). Mr. MacDougall divides the Old Testament parables into three classes, those of Fact, those of Fable, and those of Fancy. The Ewe Lamb is an instance of the first, the Thistle and the Cedar of the second, and the Potter of the third. There are thirteen altogether, and the author not only furnishes an original translation of each and an exposition of their original meaning, but also a competent application to present-day life. The book is interesting and suggestive, and will supply hard-worked ministers with seed-thoughts for a fresh and edifying series of Scripture studies.

Written in Red is a tale of the Old Contemptibles. The authors are Evelyn and Riddell Morrison (Heath Cranton; 7s. 6d. net). Mr. Riddell Morrison went to France himself with the First Expeditionary Force and served at Mons and through the retreat, so he is able to draw from his own experience. The heroine of the book is Germaine, a little French girl, and the hero a certain Captain in a Scottish regiment. Mr. Morrison and his wife have had a purpose in writing this story. They felt that 'Mr. Thomas Atkins' had not had his full share of attention, and so they set out to do for him what so many other writers have done for 'Kitchener's New Armies.' There is a touch that we like in the Foreword: 'It is not intended to suggest that men like the German officer and Uhlan Corporal were typical of the German army. Heroes were plentiful on both sides, and overbearing bullies are not difficult to find in any army, but it is but natural that each side will find the best in themselves and the worst in their enemies.'

Of all the books of the Old Testament, none is better known or more widely valued than the Psalter, and yet none presents the critic with more baffling problems. Questions of date, function, and interpretation are still freely debated, and there seems to be no prospect—perhaps there is no possibility—of general agreement. None the less, a contribution by a scholar endowed with Mr. Snaith's learning and originality is always welcome.

The book—*Studies in the Psalter*, by the Rev. Norman H. Snaith, M.A. (Epworth Press; 3s. 6d. net)—falls into three sections but loosely connected with one another. The subject of the first is the Elohistic Psalter and its Yahwistic appendix—Pss 42–89. Mr. Snaith finds reasons for assigning Pss 45–49 to the pre-exilic period, 42–44, 50–83 to the first century after the Return, and 84–89 to the closing years of the fifth century. The process by which these conclusions are reached is interesting, and Mr. Snaith is as likely to be right as any of his predecessors.

The second section of the book deals with the Sabbath Psalms, and Mr. Snaith reconstructs a history of the use of Psalms belonging to this class, including also Dt 32, Ex 15^{1-18}, and Nu $21^{17f.}$. Here the argument is based on wide knowledge and close study of Rabbinic sources, as well as on the poems directly concerned. In the third section, Mr. Snaith deals with the Coronation Psalms, following on the work of earlier scholars, especially Gressmann and Mowinckel. He links these Psalms, however, with the Creation Myth on the one hand, and with the eschatological hope of a new age on the other—a theory which reminds us more of Gunkel than of any other modern writer.

While it can hardly be claimed that Mr. Snaith has given definitive conclusions on any of the points raised, he is always interesting and illuminating, and we may venture to hope that we have in this book preliminary sketches of parts of a com-

prehensive critical study of the Psalter yet to come.

How Shall We Escape? Learn or Perish, by the Rev. Norman Maclean, D.D. (Hodder & Stoughton; 3s. 6d. net), is a book, largely on Pacifism, by the minister of St. Cuthbert's Parish, Edinburgh. So far as Pacifism is concerned, the argument is critical and negative. But Dr. Maclean is no apologist for war. Very much the other way. His solution of the present-day troubles, and his positive contribution for the prevention of war, is a League of Nations, not impotent as it is now, but furnished with an international police force strong enough to coerce any disturber of the peace. The argument, both positive and negative, is conducted with marked ability.

The Livingstone Press have prepared an unusual and very charming calendar—*The Friendship Calendar* (1s. net). The illustrations consist of Chinese, Indian, and African pictures in sepia. The quotations are very varied—William Penn, Richard Rolle, Silvanus P. Thomson, John Drinkwater, Dostoievsky, Ruskin, Edward G. Woods. The 'spirax' wire fastening of the calendar is also extremely novel and durable.

Studies in the Philosophy of Creation (Milford; 9s. net), by Dr. Newton P. Stallknecht, of the Department of Philosophy, Bowdoin College, is composed partly of a doctoral dissertation on 'Bergson's Idea of Creation' and partly of a preface to Bergson, in which the meaning and the historical background of the 'philosophy of creation' are discussed, and of a postscript to Bergson, in which are reviewed, from the standpoint of the 'philosophy of creation,' the more recent contributions of Alexander, Croce, Gentile, and Whitehead.

By the 'philosophy of creation' Dr. Stallknecht means the theory of creative evolution, and his thesis is that world-process, and in particular organic evolution, proceed after the manner of æsthetic composition and that the first principles of artistic creation are the first principles of all change. He is of the opinion that the 'philosophy of creation' is the first of all the attempts since the days of Plato and Aristotle to pass successfully between the Charybdis and the Scylla of chaos and determinism.

The exposition is learned and competent, and Dr. Stallknecht presents the results of his studies in good logical form. But he sometimes assumes overmuch on the reader's side. Even the concluding sentence is none too clear from the context: 'The above statement is subject to excluded middle, but it has nothing to do with the empirical texture of future concretion.'

The National Adult School Union issue a small book at the price of ninepence, which is worth many times that amount. It is included in the series 'Books of the Old Testament in Colloquial Speech,' edited by the Rev. G. Currie Martin and Professor T. H. Robinson, whose names are a guarantee of sound scholarship. The present volume is *The Books of Micah and Habakkuk*. The former book is done by Dr. John Naish, the latter by Professor R. B. Y. Scott of Montreal. In both cases there are an introduction and notes, with a sort of running paraphrase which makes the reading more intelligent. The translation is scholarly and colloquial, a remarkable combination. And all for ninepence!

Anthologies of selected prayers appear to meet a 'felt want'; so many of them have recently appeared. *The Voice of Prayer*, by the Rev. H. G. Tunnicliff, B.A. (Nicholson & Watson; 3s. 6d. net), will receive a warm welcome because of its catholic character. It ranges over the whole field of devotion. No church and no age is left unharvested. All the great masters of prayer are represented, and unexpected names, like that of Joseph Addison, appear. There is a good index of subjects which will make the book useful for consultation. There is a prayer for each day of the year. It may be added that, like all Messrs. Nicholson & Watson's books, this one is very attractive in its format.

From Messrs. Pickering & Inglis have come a number of their well-known 'Golden Grain' publications. There are first of all the *Golden Grain Diaries*. These may be had in varying sizes and bindings, prices ranging from 1s. to 6s. 6d. net. Some are very conveniently thumb-indexed for the different months of the year. Then there are the *Golden Grain Almanacs* in small type and large type (2d. to 1s. net). These are in booklet form and give texts, poetry, and suitable devotional readings. But perhaps most popular of all are the *Golden Grain Wall Calendars*, all brightly coloured. They are in tear-off block form, and have a reading or text for every day. They are prepared in considerable variety—*Daily Meditation* (1s. 6d.), *Golden Grain* (1s. 3d.), *Golden Text* (1s. 3d.), *Daily Manna* (1s.), and *Grace and Truth* (1s.).

It is impossible to turn over the pages of *The*

Methodist Local Preachers' Who's Who without feeling a thrill. For it contains the names and many particulars about no fewer than twenty thousand men who have responded to the Divine call to preach Sunday by Sunday and are voluntarily giving themselves to this work. They are from every walk of life, and it is interesting to remember that the early leaders of the Trade Union were local preachers. This *Who's Who* contains not only biographical notices but a number of articles on the work of the local preachers and of their organization. Great care has been exercised in its preparation, and it is extremely accurate. The publishers are the Shaw Publishing Company Ltd., and the price is 12s. 6d. net.

Christianity and the Modern Chaos, by the Rev. W. G. Peck, rector of the Church of St. John Baptist, Manchester (S.P.C.K.; 3s. net), consists of a series of lectures delivered in America in the 'Washington Cathedral' Series. The contention of the book is that you cannot offer a rational judgment about the meaning and value of life without a conception of the basic reality from which this life arises. The 'flight from dogma' is the cause of all the mental, moral, and social confusion of our time. And the one hope of redemption lies in the Church and its Sacraments. For, apart from anything else, the Church alone holds the ultimate defence of the supernatural value of man. The thesis is argued with great ability and earnestness, and its message deserves a wide hearing on this side of the Atlantic as well as on the other.

One of the characteristic features of Biblical scholarship in the twentieth century is the constant effort to make the results of specialist studies available for the average reader. The giants of the later nineteenth century have almost all passed away, leaving to their successors the task of presenting their teaching in a form in which it can be absorbed by the community at large. To-day there can be little ground for the complaint that a scientific knowledge of the Bible is possible only to the learned; we have books for school children and their teachers, books for students and books for adult laymen. The authors of the latest of these expository volumes—*The Beginnings of Our Religion*, by Fleming James, Charles B. Hedrick, B. S. Easton, and F. C. Grant (S.P.C.K.; 3s. 6d. net)—have very wisely kept a definite audience in view—the intelligent layman who has no theological training. They have made good use of the abundant material now available, and, dividing the work among them, have succeeded in presenting a consistent, well-balanced, and sane account of their subject. While adopting a liberal point of view, they have not allowed themselves to be carried away by theories which have not yet stood the test of time, and the views they express may be taken as representing the general average of scholarly opinion to-day. One welcome feature of the book is that in the concluding chapter F. C. Grant summarizes the whole long story from Moses to St. Paul in concise but comprehensive fashion. We have here a work which will be found very useful by those who have to deal with W.E.A. and C.T.C.A. classes, or conduct classes and groups in Adult Schools and Sunday Schools; for their needs the book seems to be particularly well adapted.

For sound sense and straightforward exposition it would be hard to equal a book by Archdeacon K. E. Maclean of New Zealand—*Our Reasonable Service* (S.P.C.K.; 3s. 6d. net). He writes 'in the passionate conviction that the Faith of our Lord Jesus Christ is the message of salvation which our world needs, that the world needs the whole message, and that the integrity of that message is sufficiently guarded and the message adequately expressed in the teaching and spirit of our English branch of the Holy Catholic Church of God.' He gives an exceedingly lucid and persuasive account of Christian belief, worship, and service. Though writing as one who finds supreme spiritual satisfaction in the forms of the Church of England, his Christian sympathies go far beyond these forms. He tells a fine story of a New Zealand vicar, Allen Gardiner, who, on being asked what type of missioner should be sent to his church, replied, 'I have been an Evangelical all my life, and for eleven years I have taught my people the Gospel as I see it, but the Gospel is wider than any one man or any one school of thought, so send me a High Churchman in order that my people may have the opportunity of fresh experience.' It is to be hoped that the High Churchman was equally broad-minded. A most admirable and enjoyable book.

Fatherhood and Brotherhood, by Phyllis Debenham (Stock; 3s. 6d. net), contains a complete set of devotional readings for every Sunday of the Christian year. Part I., Advent to Trinity, published eleven years ago, was very favourably received, and Part II., The Sundays after Trinity is equally good. While intended for private reading, these expositions are full of sermon matter.

A booklet, *Our Dead, Where are They?* (Stockwell; 1s. net), contains brief articles by six well-known ministers, beginning with Dr. A. E. Garvie. They are scriptural and reticent, marked by deep reverence and Christian sympathy. Without going profoundly into the subject or indulging in precarious speculation, they tell us once again the things that are most surely believed among us and which bring comfort to sorrowing hearts in the day of trouble.

Two new examples of the 'Bible Books for Small People' Series, which was begun so well by Miss Muriel Chalmers, have been written by Miss Mary Entwistle, *Baby Moses* and *Samuel the Temple Boy* (S.C.M.; 1s. 6d. each). They are on the model of the famous 'Little Black Sambo,' and are meant for children of from three to six years of age. Each page with two or three lines of print is faced with a coloured illustration. The illustrations are by Roberta F. C. Wandby, and both letterpress and illustrations are quite delightful, as are also the binding and make-up.

Along with these books we mention another, lovely both outside and within—*For a Little Child Like Me*, by Mr. John Stirling, with illustrations by Mr. Horace J. Knowles (Nicholson & Watson; 5s. net). It contains an alphabet of the Life of Jesus, Little Stories of the Saints, a Grace, a Morning and Evening Prayer, and a Blessing. The illustrations are really beautiful, and the words attached to them are brief and simple. A more perfect gift for a small child could hardly be found.

A pleasantly written and quite competent book on *Psychology and Sacraments* has been done by the Rev. Frank C. Carter, B.D. (Williams & Norgate; 3s. 6d. net). Mr. Carter has been a close student of psychology, and he lays the foundation of his religious contribution by an exposition of some of the leading conclusions of the 'New Psychology.' Among these are the power of imagination over against the will, and the power of suggestion. The transition to sacramental doctrine is easy. God is the great 'Hetero-Suggestor,' and the Sacraments are means by which He sends the stream of His grace into the human soul. They appeal to the imagination and strengthen the will through the medium. The book is interesting and suggestive, and provides a sound foundation for the exaltation of sacramental grace which the writer has at heart.

Psalm lxviii.

By Professor B. D. Eerdmans, Leiden, Holland.

The translation of Ps 68 published here is based on the Masoretic Text. The Septuagint did not understand many passages and is of little importance for the interpretation. The text contains a number of rare words, that are also Aramæan, some of which are of great significance for the exegesis. The word Elohim or El occurs in it in three different senses (God of Israel, gods, the king).

The Psalm is a song of victory over robber-kings living in the Djebel ed Druz, the Hauran (Zalmon); it dates from the reign of David, or the first years of Solomon, before the building of the Temple. It is noteworthy that doves were used to carry home the tidings of the victory as soon as possible.

1. For the leader of the service. By David. A harp-song.
2. Elohim arises. His enemies are scattered. Those that hate him flee before him.
3. As smoke is driven away if one blows into it, as wax melteth before the fire, so the wicked perish at the presence of Elohim.
4. But the righteous are glad, they exult before Elohim, they rejoice with gladness.
5. Sing unto Elohim, touch the harp-strings to his name. Cast up a high-way for him that rides through the deserts by him whose name is Jah. Exult before him.
6. Elohim in his holy habitation is a father for the orphans, and a judge for the widows.
7. Elohim makes people sit down lonely in their houses; he leads away prisoners, tied to wooden poles, even among the rebellious who dwell in the stony desert.
8. Elohim, when thou goest forth before thy people, when thou marchest in the wilderness,
9. The earth trembles, the heavens also drop at the