

The only kind of theory which will commend itself to men is one inherent in, and vindicated by, the redeemed life.

The Cross 'saves' us as we *accept* it: not as we shelter behind it to escape some 'penalty' of our worldly and fleshly conceiving, but as we ally ourselves with its method and seek to co-operate with the Divine purpose it embodies; when we

can say, This is God's way and, by His grace, it must be ours. Thus we shall continue to sing, though in a context of different 'theories' from those of the hymn-writer:

In the Cross of Christ I glory,
Towering o'er the wrecks of Time;
All the light of sacred story
Gathers round its head sublime.

Literature.

CHURCH WORSHIP.

IN his book *Pleading with Men* (Hodder & Stoughton; 5s. net), the Rev. Adam W. Burnet, D.D., has given us his Warrack Lectures on Preaching. The printed page cannot convey the full impression of vivacity, with its fine blend of seriousness and humour, which those received who listened to the Lectures, but it is safe to say that the print in this case is not cold but carries the reader on with warm and untiring interest from the first word to the last.

There are five Lectures in all, and, as Dr. Burnet has pointed out, a formalist might find fault with the proportion of the material. For it is only when we come to Lecture IV. that the subject of Preaching is distinctively treated. Lecture I. speaks of the Fellowship, which is the Church, as the presupposition of the Preaching of the Word. A church is not an audience; it is a congregation of believing people, a Fellowship of the Spirit, which provides the atmosphere for the preacher. Lecture II. deals with Worship as the central function of the Fellowship. The first thing must be put first, and the congregation which allows itself to forget that Worship is first is on the way to losing its identity as a Christian congregation. Lecture III. speaks of the Prayers and the Preacher. The 'preliminaries,' falsely so called, are here given their own exalted place in the conduct of the Service, and much wise counsel is given with regard to them. Lecture IV. deals with the preparation of the Sermon, and Lecture V. with its delivery. Dr. Burnet is right in laying so much stress on the building of a strong and sure foundation, and no one who has been seriously engaged in the work of Preaching will find fault with him over the proportions of his book. Besides, so much has been written on the art of Preaching, and so much depends on the personal factor of both Minister

and Congregation, that at this time of day one may well be excused for not dilating upon the art at great length.

Dr. Burnet pleads for the priority of Repentance, Confession of Sin, and Prayer for Forgiveness, to Thanksgiving in the Order of Service. That is not the order which is commended by the great Reformers, and the present reviewer thinks the Reformers were right. The evangelical motive of repentance is the Love of God to mankind, so bountifully bestowed in the gift of His Son, and gratitude for so great a gift should surely take temporal precedence of the confession of sin. 'Enter into His gates with thanksgiving.' Of course Dr. Burnet puts up a good argument for the order which he recommends, but those who are strong for the order of the Reformers will not be disposed to follow him there.

There are at least half a dozen slips, probably printers' errors, which should be corrected in a second edition. For instance, on p. 35 1 Co 1¹² should be 1 Co 12¹². But it seems absurd to suggest small defects in a book which is so competent, so searching, and so uplifting.

CHRISTIAN SOCIAL TRADITION.

The Christian Social Tradition, by Mr. Reginald Tribe (S.P.C.K.; 5s. net), is a highly useful book, all the more so that its cost makes it easily available. It consists of two hundred and ninety-three pages, nearly every one of which contains something to stir thought. It has three parts: the first, Historical; the second, Theological and Sociological; the third, dealing with Modern Problems.

Mr. Tribe's range is wide, though he is careful not to go beyond his brief. He distinguishes clearly between the task of the economic moralist and that of the professional economist, the former

being to evaluate current practice and to define the right purposes for which a given activity should exist, the latter to devise the technique by which the moral ends may be served, the means being harmonious with these ends (p. 227). He himself is an economic moralist, and he surveys his entire field with clear vision, accurate knowledge, and sound judgment.

So eminently fair is he in his moral valuations that he seldom gives any clue as to his own theological or political *provenance*. He is designated on the title-page as 'of the Society of the Sacred Mission'; he does not underestimate the greatness of the Middle Ages; and at one point he writes that 'even material objects, such as those that have been blessed or those physically associated with the saints, are a means of grace' (p. 125). Taking the book as a whole, however, his point of view is Christian in the New Testament and universal sense of the term, and his effort is to unfold the mind of Christ upon the principles which should govern a true Sociology.

Mr. Tribe's very fairness, in his assessment of current sociological practice, might lay him open to the charge of an Amiel-like indecision. But such a charge would not be fair. He does not attempt to frame a system. That is not his task. He assesses the moral values of current systems, and the strength of his book lies in the twofold fact that his evaluations are those of an admirably balanced mind and that his standard is always and resolutely the Christian one.

Many may feel that he goes too far when he says that by the eighteenth century 'all Christian social tradition had practically disappeared,' and that only now are we engaged in building a new one piecemeal (p. 274 f.). But there is sufficient truth in the statement to raise an interesting historical question. This is only one of the numerous pregnant issues which are raised by this book and which make it a book to be studied, not only by study circles and the upper forms of schools, for which it was designed, but by all who wish to think clearly about the Christian way out of the social confusions of the hour.

SOURCES OF ST. MARK.

In his book, *The Sources of the Second Gospel* (James Clarke; 6s. net), the Rev. A. T. Cadoux, D.D., has made an interesting attempt to penetrate behind the Gospel of St. Mark to the earlier sources used by the Evangelist. He sees signs of compilation in the presence of two accounts of the

Feeding of the Multitudes (Mk 6^{30ff.} and 8^{1ff.}), and in the structural peculiarities of such passages as Mk 3¹⁰ 4¹⁰ 6^{8ff.}, and indications of *three* sources in the different descriptions of Judas in Mk 14¹⁰. 20. 43, and in the three prophecies of the Passion in Mk 8³¹ 9³¹ 10^{33ff.}. Many other points, far too numerous to be mentioned here, receive attention in Dr. Cadoux's detailed study and are fitted into the mazes of his intricate argument. While making use of linguistic arguments, he finds his main criteria in the presence of inconsistencies in the narrative and in differences of outlook and interest. As the result of his analysis he disinters the three sources and prints them in full: (A) The Palestinian Gospel, written in Aramaic soon after A.D. 40; (B) The Gospel of the Dispersion, a Greek source written for the Jews of the Dispersion about A.D. 67; and (C) The Gentile Gospel, composed in the fifties. It is obvious that if such a theory could be proved, the gains for the historical study of Gospel Origins would be considerable. Dr. Cadoux devotes a very attractive chapter to this question, and concludes his volume with a series of valuable Notes on special points raised in the investigation. Whether his main thesis is sound is a question which must be left to the experts. A first reading suggests that he is successful in strengthening the growing conviction that different sources do lie behind certain parts of the Gospel, but whether three sources cover in different ways the course of the gospel story, and whether they can be disentangled successfully, are much more speculative propositions. Can we, for example, be at all confident that Mk 14²² belongs to A, 14^{23ff.} to B, and 14²⁵ to C? Such questions constantly arise as one reads Dr. Cadoux's book, but this does not diminish our appreciation of a thorough and painstaking investigation undertaken with the unselfish devotion to minutiae which marks the true historical critic of the Gospels.

THE BACKGROUND OF THE OLD TESTAMENT.

Maxima debetur pueris reverentia. In other words, a book written for elementary readers should maintain, if anything, a higher standard of accuracy than one intended for experts. The latter can detect errors for themselves, and are generally proof against misleading statements; the former must go where their guides lead them, whether along the high road or into the ditch. The more simple, intelligible, and attractive the style, the greater the danger if the author's assertions are unreliable.

As an instance of a book for beginners which needs to be read with critical reserve, we may cite a recent work entitled *The Hebrew Heritage*, by Professor Charles W. Harris, Chaplain of Lafayette College and Head of the Department of Religion, Easton, Pennsylvania (Abingdon Press; \$2.50). The plan of the work is excellent, and we greatly need something which will cover the ground surveyed here. Dr. Harris aims at giving us, not so much what Israel herself achieved, but a sketch of the external influences which lay behind her and contributed to—we might almost say, directed—the progress of her thought. We have a summary of the archæological evidence, an account of the rise of the nation, of the religious and moral values in Hebrew Prophecy, sketches of Zoroastrianism, and of Greek religion and philosophy, and a brief narrative of the spiritual development of the post-exilic community. Some parts are excellent, especially in the archæological section, and the author has done his best to make use of sound authorities. No man can be a specialist in every area of so wide a field, and Dr. Harris has necessarily had to rely on the work of others for much of his material. Unfortunately he has not always appreciated his sources, and the results are sometimes rather disturbing. The greatest weakness is shown in the chapters dealing with Greece, and a few references will serve to illustrate his standard of accuracy. That he spells Gunkel's name 'Gunkle' (p. 273) and gives the title of Hesiod's most famous poem as 'Work and Days' (p. 285) may be simple printers' errors. But his apparent rendering of *Arma virumque cano* as 'Of men and gods I sing' (p. 277) cannot be so explained. He cites the death of Ajax as illustrating the ethical standards of the Iliad (p. 283), places Hesiod in 'backward Boethia,' and states of Socrates: 'His defense has been preserved for us in the Crito, and I quote the greater part of it' (p. 305). The passage actually cited is a single paragraph from the *Apology*. Further comment and illustration are unnecessary.

In dealing with the Old Testament itself, Dr. Harris is much more reliable, and he has made good use of several important post-war books. But he has failed to appreciate Dr. Oesterley's account of the events which led to the Maccabean rising, and seems to be unaware of the recent trend of the criticism of the prophetic literature—few European scholars to-day would accept his general view of Ezekiel. Even in the archæological portion of the work we have an uncomfortable feeling that his statements may need checking by the actual authorities whom he quotes.

The weaknesses of this book are the more to be regretted, since it is clear that Dr. Harris has very considerable gifts, and possesses a marked ability for seeing his subject as a whole, and so describing in true historical fashion the general progress of the Hebrew people. A new edition of his work, carefully and critically revised by scholars competent in its several departments, would be of the highest value to the public for whom it is intended. As it is—

SECOND CORINTHIANS.

The most recent addition to The Moffatt New Testament Commentary is an exposition of *II Corinthians*, by Professor R. H. Strachan, D.D. (Hodder & Stoughton; 8s. 6d. net). It may be said at once that it fully maintains the high standard set by previous volumes in this series. It is a fine piece of work, careful, scholarly, and spiritual. Critical questions are adequately dealt with, but they do not, as in some commentaries, take precedence over the teaching of the Epistle. Dr. Strachan, on critical grounds which are generally conceded to have great weight, finds in the Epistle parts of three letters. The passage 6¹⁴-7¹, which comes in so abruptly in its present position, he takes to be part of an earlier letter of St. Paul's written before 1 Corinthians, possibly the letter referred to in 1 Co 5⁹. Then there is 'the severe letter' (2 Co 10-13¹⁰) which seems to have been 'written to meet a serious revolt against Paul's teaching and authority,' and may be the letter referred to in 2 Co 2⁴. The rest of the Epistle was 'written from Macedonia after the crisis had passed, and peace was restored.' In support of these theories Dr. Strachan writes convincingly, but their acceptance or rejection does not affect the excellence of his commentary. Unlike many commentators, Dr. Strachan has a mind of his own and does not hesitate to express it. His teaching is luminous, sane, and Pauline. At various points he has fuller discussions of the weightier matters referred to in the Epistle, such as the Knowledge of God, the Sufferings of Christ, the New Covenant, etc. The commentary is one which not only elucidates the Apostle's teaching, but is fitted in the richest sense to edify the House of God.

IN THE FULLNESS OF TIME.

A very able and useful course of public lectures, delivered in the University of Leeds by Professor E. O. James, D.Litt., Ph.D., F.S.A., has now been

published under the title *In the Fulness of Time* (S.P.C.K. ; 4s. net). The lectures, eight in number, sketch the historical background of Christianity, and treat such themes as the Græco-Roman world, Philosophy and the Mystery Religions, the Jewish Background, the Christ, St. Paul and the Apostolic Church, Gentile Christianity and Hellenism, Councils, Creeds and Cults, and Christian Civilization. This is a task which has often been attempted, especially in recent years, but we can think of few books in which it is so well accomplished, with such brevity and good historical judgment. As the Professor of the History and Philosophy of Religion in the University of Leeds, and the Editor of 'Folk-Lore,' Professor James brings the gifts of an expert in the field of Comparative Religion to his subject, and a feature of the lectures is the sane treatment given to the problems raised by the Mystery Religions. Thus he emphasizes the differences, as well as the similarities, between early Christianity and these religions. 'The worship of One who had passed through death and risen to life immortal was inherent in the Mystery cults,' he says, 'but He who had laid down His life on the Cross was as far removed from the mythological heroes of the Mysteries as was the Christian hope of eternal life from the Platonic affirmation of the deathlessness of the human soul' (p. 156). This is one of those books, not too many in number, which serve the dual purpose of providing a useful introduction to those to whom the subject is new, and at the same time of supplying a valuable summary of results for readers who have read widely in this realm. The positive note in the lectures is also a marked feature. Professor James believes that 'Jesus Christ is the same yesterday, to-day, and for ever,' and affirms that 'if sound spiritual foundations are to be laid at the beginning of this new era, when society is in grave danger of falling a victim to its own inherent disruptive forces, Christian values must be given their full significance' (p. 174). A valuable short bibliography is added to the volume, and an Index which makes reference to special topics a pleasure and a delight. We cordially recommend these lectures.

THE RULING ELDER.

In the life of the Scottish nation the influence of the Scots Kirk has been paramount, and nothing has been more characteristic of that Church than its rule by presbyters or elders. Much less than justice has been done to the ruling elders of the Scottish Church. They have been made the butt

of ridicule and the object of the most bitter attacks. The popular presentation of them in literature is a gross caricature. Now at last they have found a worthy champion, learned, competent, and fair-minded, in Professor G. D. Henderson, D.D., D.Litt., whose book, *The Scottish Ruling Elder* (James Clarke ; 6s. net), is an admirable history and a triumphant vindication of Scottish Presbyterianism. His subject is of wider than national importance. 'The office of Elder unites in proud brotherhood a great body of consecrated Christian workers in the many Reformed Churches of the Continent, in England, Ireland, and Wales, in the United States, in the British Colonies, and in Scotland.' The Church of Scotland has over thirty thousand elders, and to them particularly this work should be of great interest and value. Professor Henderson has put his strength into it, and in its preparation he has carried through an enormous amount of original research. He discusses with care and learning the origin and scriptural validity of the office with special reference to the discussions which took place at the Reformation. But the main part of the book is devoted to an account of the various functions of the eldership. The fullest and most enlightening chapter is that which deals with Kirk Session discipline. This much misunderstood subject is treated with great lucidity and candour in the light of the manners and moral sensibility of past times. 'It is a complete mistake which leads some to denounce Calvin or Knox as having introduced a new tyranny when they interfered with petty details of conduct.' They were simply continuing mediæval traditions. A chapter on 'The Elder in Life and Literature' brings together practically all that has been said in criticism or appreciation of the Scottish elder. In a valuable concluding chapter Professor Henderson deals with 'Present-day Problems and Possibilities.' He is convinced that in the changed conditions of modern life the elder has still a place in the Church and a worthy work to do. He argues strongly for the admission of women into the ranks of the order. This is a book which fills a real blank and deserves to be widely read both in Scotland and in the 'regions beyond.'

THE HEBREW COLLEGE ANNUAL.

The tenth volume of *The Hebrew Union College Annual* (of which the last issue seems to have appeared in 1932) may almost be described as a library rather than as a book (Cincinnati ; \$2.00). Some of the contributions are as long as small

books, and some contain matter which would justify independent monographs. Its range is very wide; English, French, German, and Italian (the last in a document cited) are used, while several of the articles contain extensive Hebrew texts. Contributors are not all Jews; where a Christian has valuable light to throw on Jewish matters, his co-operation is welcome.

Biblical studies are represented by a long and searching article on the ancient calendars of Israel by Julius Morgenstern—an exhaustive and up-to-date discussion which touches on many sides of Old Testament research. Rabbinic lore finds a place in Kaminka's essay on the mysticism of Simon b. Johai, in a study of the use of the Greek letters Γ and X in the Talmud by Fink, in a discussion of the Mishnah text in Babylonia by Kahle and Weinberg, and a most interesting account of the relations between Judaism and the Church in the third century A.D. by Marmorstein. One of the most important pieces in the volume is the text of Kimhi's commentary on Pss 42-72, hitherto practically inaccessible to the ordinary student, now carefully edited by S. I. Esterson. Some new historical texts were published by Dr. Mann in 1931, and his opinions are criticised by Samuel Krauss of Vienna; a brief argument between the two scholars follows this article. 'Purims'—poems commemorating the deliverance of Jewish communities from pressing dangers—are dealt with by Ginsgurger and Roth. Those selected by the latter are particularly interesting for the light they throw on the fortunes of Italian Jewry during the Napoleonic wars. Bernstein prints and discusses a large number of Jewish epitaphs dating from the sixteenth and seventeenth centuries. Finally, Israel Bettan writes an appreciation of the sermons of Jonathan Eybeschitz, perhaps the greatest of eighteenth-century Jewish preachers. The Hebrew Union College is to be congratulated on the production of a volume containing material so varied and so important at so low a price; we may perhaps hope that one or two of the articles may be published separately as independent monographs.

In *The Heart of the Eternal* (Allenson; 2s. 6d. net), Mr. Ross Cuthbert has three theses, which he sets down before the three parts of his book, and which describe its content: Scripture implies

that God is happy as a Father and enjoying His heritage; and that the object of every one of His instructions to His children is protective: Religious fervour is just family feeling working with unlimited expression and including the Father of all: and, we have given the word 'Father,' when applied to God, a theological content not warranted by Jesus, and we have failed to read into it anything like its own full depth of meaning. These generalizations are expanded with a thoughtful and devout spirit in the book itself.

The Book of Job, edited with an Introduction by the Rev. Canon A. Nairne, D.D. (Cambridge University Press; 4s. 6d. net), contains the text of the R.V. with marginal summaries and a small, but adequate, number of notes. It is enriched with four of William Blake's etchings, and with a short introduction, in which Canon Nairne, in his own delightful and inimitable fashion, has given an outline of the modern position on the Book. The whole forms a charming edition of what is certainly one of the greatest poems in human literature.

Dr. F. Townley Lord has done many readers a useful service in re-issuing in a first cheap edition a number of articles, first prepared some years ago, which treat in an arresting manner various forms of Christian enterprise—*The Master and his Men* (Carey Press; cloth 3s. 6d. net, paper 2s. net). He is impressed with the astonishing variety in the types of men and women who have proudly called themselves the Master's followers, and his purpose in these studies is to give some account of this variety. 'Probably the best and certainly the most interesting method,' he says, 'is the study of typical men, for great movements are generally centred in great lives, and dominating principles are seen most clearly when they are seen at work.' In this persuasion he first describes the devotion of the disciples, or 'the men who knew the Master.' Then follow chapters on the martyrs, 'the men who would not bow to Cæsar'; the monks and hermits, 'the men who forsook the world'; the preaching friars, 'the men who took to the open road'; the great missionaries, 'the men who sailed to heathen lands'; and the great social workers, 'the men who carried the Gospel to the slums.' A final chapter discusses the problems which face 'the twentieth-century disciple.' These studies are exceedingly well presented with a wealth of illustration and in clear, simple, and forcible English.

Nothing better could be desired for young people, for Sunday school teachers, and for preachers.

A posthumous volume has always a pathetic interest of its own, especially when the author's work has been brought to an untimely end. This interest attaches to *The White Path*, by Miss Margaret Doreen Haddon (Epworth Press; 3s. 6d. net). Compelled by ill-health to relinquish her profession as a teacher, Miss Haddon sought a renewal of health on the Durham moors. There for a brief period her literary gift blossomed in a series of short stories and sketches which she contributed to various papers. These have now been gathered together into a volume which will be a joy to those who knew and admired her work, and which should introduce her to many new readers. Her insight into Nature and human character is very keen, her literary touch delicate, and her kindly sympathy all-embracing.

In *Steinmatsky's Palestine Guide*, by Zev Vilnay in collaboration with Dr. A. Bonn  (Halcyon Book Co.; 10s. 6d. net), we have an excellent guide-book for tourists and travellers in all the highways and byways of the Holy Land, containing a description of all the places of historical interest as well as the centres of modern activity. The book is specially interesting to Biblical students, as great pains have been taken to describe the places and sites associated with the Bible, together with the passages from Scripture bearing upon them. The memory and traditions which sprang up later about these places are also introduced. While the book is intended mainly for Jewish readers, and deals largely with Jewish traditions, Jewish colonization, and Zionist achievements, it is none the less of great use to others entering the land or spending holidays there. The book, along with its maps and plans (which are numerous), has been prepared, printed, and issued in Palestine. Special study maps are provided for each of the large towns of Jerusalem, Tel-Aviv, and Haifa, and practically every chapter is accompanied by a small scale map of the particular route described, while the pocket at the end also contains a special map of the railway lines and autobus routes. We commend the book to all intending tourists and travellers in Palestine, especially those interested in Biblical history.

Messrs. Hodder & Stoughton have published in book form, with the title *Making Friends with*

Life (5s. net), the short addresses by the Rev. James Reid, D.D., of Eastbourne, which have been appearing week by week in 'The British Weekly.' Many will have read them there, but they will want to have them in this permanent form. To others they will be fresh, and they will marvel at the fertility of the thought and the gracious and appealing language in which it is expressed.

Ever since the book 'Sister Eva of Friedenshort' appeared nearly two years ago, a considerable interest has been manifested in the life and work of that devoted woman, and requests have been made that more of her writings should be translated. In answer to these requests there has now been issued *The Working of the Holy Spirit in Daily Life*, by Sister Eva of Friedenshort (Hodder & Stoughton; 2s. 6d. net). It is brief and very simple, but at the same time very scriptural and heart-searching. It is full of wise guidance for all who would walk in the Christian way and who covet the fullness of the Spirit of God.

The Moravians have a place all their own in modern missionary history. Their story has often been told, but there is none that better bears retelling, for it is an almost unparalleled record of travel and adventure, faith and courage. Dr. Samuel King Hutton has given us the cream of it in *By Patience and the Word* (Hodder & Stoughton; 5s. net). It is no formal and consecutive history—that would require volumes—but its chapters are a succession of vivid pictures. The writer has in an eminent degree an eye for the picturesque, and his book would provide an excellent series of short readings for Church meetings where missionary interest is fostered in that way. From the ice-fields of Greenland to the parched veldt of South Africa, from the slave plantations of the West Indies to the inaccessible mountains of Tibet, we are carried in imagination, and ever made to marvel anew at the living power of the Word of God. Dr. Hutton in conclusion briefly points the moral of his story. Two threads seem to him to have run through his pages. 'The one is, that God always honours the faith of His servants who wait patiently for Him. . . . The second is, that into whatsoever strange tongue the Bible is translated, it still conveys God's message to mankind; it still abides the power of God unto Salvation.'

The publication of *The Great Shik r in Quetta*,

by Elsie B. Fisk, M.B.E. (Marshall, Morgan & Scott; 1s. net), is timely for two reasons. The first is that the great earthquake made the name of Quetta a household word. The second is that it is just a year since the death of Miss Sandes, the pioneer in the great Shikār. 'There are many who are acquainted with the Indian word for the pursuit of game, the sportsman's word—Shikār. . . . The title of this book was suggested to the writer years ago by a General, interested in our work of winning men for God. When entering the Soldier's Home in Quetta, he would always ask, "How is the Great Shikār?"' It is a shikār for the souls of men, as keen as ever hunt was. Every chapter of this little book tells of souls won for Christ, some of them from among the most hopeless cases in the army. The record is thrilling in no ordinary degree and is worthy to be set beside the miracles of grace wrought 'Down in Water Street.'

Women of the Bible, by Wilhelmina Stitch (Methuen; 5s. net), is a very racy and at times an amusing book. The writer, who is an earnest and devout student of the Bible and a well-known speaker on religious themes, is anxious above everything to open her readers' eyes to the human interest in the Bible stories. She lets her imagination play about them with great freedom, and modernizes them sometimes in a surprising way. The women here portrayed might have lived in the twentieth century instead of Bible times. Noah's wife has her housekeeping troubles in the ark without labour-saving appliances and with three daughters-in-law on board! Eve cheers her husband as they leave the Garden of Eden with the comment, 'This is progress, Adam.' Sarah nags at Abraham, and Rebecca wheedles Isaac in a sentimental way. Michal, David's first wife, is thus described, 'petite, with a heart-shaped face, ivory skin, blue-black hair, and dark brown eyes with a shine in them. Lips as red as coral and a little scornful. She was like a white, fragrant jasmine whose petals are flushed with peony-pink—a passionate little thing.' With all this fanciful portraiture there is a good deal of sound teaching and much shrewd comment on home and family life.

Nothing could be more difficult for the expositor of Scripture than to write a commentary on the thirteenth chapter of First Corinthians. The divine music of that heavenly lyric may so easily be marred and its pure gold dimmed. Dr. W.

Graham Scroggie has felt impelled to essay the task in *The Love Life* (Pickering & Inglis; 1s. net). His exposition, as is fitting, is exceedingly simple and amounts to little more than an analysis of the movements of St. Paul's thought. Needless to say, coming from Dr. Scroggie's pen, it is warmly devotional and intensely spiritual.

Pax Dei, by the Rev. Patrick Cowley, M.A. (S.P.C.K.; 4s. net), is designated in the sub-title, 'An Approach to Mystical Theology.' It is written with deep spiritual fervour, and the writer is evidently widely read in the literature of mysticism. His quotations are numerous and to the point. We note, however, on p. 31 that 'Camford' should be 'Camfield.' If one might venture a general criticism it would be that the *pax dei* as represented here wears somewhat the appearance of being a hot-house plant, cultivated and forced up in a special atmosphere and trained along certain strictly marked lines. For instance, speaking of how mystic writers have located the 'dark night of the soul' in the last stage of the journey, the writer says, 'None has trod the Highway to God without this experience of complete dereliction and of being forsaken by Him almost at the very last'—a pure assertion which has surely been contradicted by the experience of multitudes of saints who have passed with unclouded face from a Beulah land on earth to the heavenly land above. At the same time, as the Bishop of Southwark very truly says in a Foreword, 'In days of unceasing noise and motion it is well to be reminded of the need of quiet and stillness if we would keep in touch with the heart of things. . . . Because the author helps us to see something of this, both by his own words and also by the remarkable store of quotations from the words of others which he has brought together, I commend this book.' It is a verdict with which every discerning reader will agree.

The Creed and its Credentials (S.P.C.K.; 3s. net) is a short but comprehensive work on the Apostles' Creed, written at the request of the Church Tutorial Classes Association by Bishop Lumsden Barkway of Bedford. The book should admirably fulfil its tutorial purpose, and the author has added to its usefulness by compiling a series of pointed questions on the contents of the various chapters. The expositions are clear and well punctuated; the standpoint is that of a reasonable apologetic; and one feels and observes in reading the book that

the author is in close touch with recent English theological writing. We commend the volume very cordially.

The Ven. Archdeacon Lonsdale Ragg, D.D., Editor of 'The Tree Lover' magazine, has written a little book on *Tree Lore in the Bible* (S.P.C.K. ; 3s. 6d. net). Its object is 'to make tree-lovers more familiar with the Bible, and Bible lovers with the trees.' The writer deals with actual trees, like the Cedars of Lebanon, the Vine, the Fig, as well as woodcraft and husbandry ; and he also deals with symbolic trees like those in Paradise. It is all very interesting and informative, done by one who loves his subject, and knows it intimately. The illustrations, eight pencil drawings by the author, are really beautiful.

God in These Times, by Mr. Henry P. Van Dusen, Associate Professor of Systematic Theology in Union Theological Seminary, New York (S.C.M. ; 7s. 6d. net), is a discussion of the real relation of Christianity to the age in which we live. In a former book the author analysed the causes of the 'sickness' of contemporary religion, and attributed it largely to the dominant intellectual outlook of the past century. In this book he continues the analysis and finds a second reason in the actual character of our modern age. It is an age ridden by abstractions, of which the chief are : the submission to the scientific conception of reality, the unreality of a religion divorced from practical and public affairs, and the adoption of a man-centred perspective in our view of the cosmos. The two great needs of the day are therefore a belief in the living God and a vision of the cure the Gospel offers for our social ills. These are the main topics of the book. The discussion closes with two appendices, which are perhaps the best things in the volume, one dealing with the Christian critique of Communism, the other with the challenge to an ethical compromise presented to the believing Christian. The author has a wide-reaching outlook, and has thought deeply on the modern situation. No one will read his book without receiving both stimulus and enlightenment.

The Church Catholic, by Principal Nathaniel Micklem, D.D. (S.C.M. ; 1s. 6d. net), contains three addresses delivered in the interest of Christian union. The Principal of Mansfield College, Oxford, though a convinced Congregationalist, received much of his education under Church of England

auspices, and he has also had the experience of a wider communion during some years of ministry in the United Church of Canada. His outlook is marked by great candour and catholicity, and his argument is presented with complete courtesy and Christian good feeling. His thesis is that 'The Church as the Body of Christ, the Church Visible, needs an œcumenical organisation as the State needs a national.' He feels the problem to be specially urgent in view of the state of the world to-day. 'We should in these days recognise not merely the desirability but the necessity of a common Christian front against organised atheism, pagan nationalism and the secularism of the age.' His words are weighty and seriously to be pondered, though for those who are not inclined to accept his conclusions his argument is too brief to be convincing.

The motive and the basis of *The Catholic Faith in Public Schools*, by the Rev. F. G. Baring and the Rev. G. J. Ince (Williams & Norgate ; 4s. 6d. net), are both sound. The basis is the exceedingly unsatisfactory condition of religious education in Public Schools, and the motive is an earnest desire to improve matters there. But the improvement intended is not general ; it is in the direction of Catholic doctrine and practice. The Bishop of Bradford in a Foreword deplors the fact that 'the Church suffers in order that Nonconformist or pagan schoolboys and their parents shall not be offended.' And as to the aim of the writers, Dr. H. S. Box in a preface says that 'if the Christian Faith is a revelation from God, then it must all be true, and anyone who is convinced that it is a Divine revelation is reasonably bound to accept it whole and entire, without picking and choosing.' He also adds : 'Men are by no means free to believe what they choose, for what they choose to believe very often happens not to be the truth.' It is in the spirit of such assertions that the book is written, but the book is really much better than these surprising sentiments would lead us to expect.

The grave issues raised by the problem of religious education form the subject of a German publication, *How to Teach Evangelical Christianity*, by Mr. Theodor Heckel, translated by Mr. Norman E. Richardson and Mr. Klaas Jacob Stratemeier (Zondervan Publishing House, Grand Rapids ; cloth \$1.25, paper \$.75). Teachers will not find many hints on method here in the technical sense, but rather a full discussion of the question : What

is to be taught? Is it the Word of God or the ideas of man? Is it the claim of Christ or the ethical standards of society? But, although 'method' in the narrower sense is subordinate in this essay,

teachers will find guidance on material points, and inspiration for independent work. The book contains a full consideration of what may be called the experimental background of a teacher's task.

Experiments in Christian Service.

III. Christ in the Docks.

BY SIR REGINALD KENNEDY-COX, FOUNDER-WARDEN OF THE DOCKLAND SETTLEMENTS.

IN far-off days our Lord sat by the seaside and taught those men, who earned their living from the sea, the lessons of life. The teaching was simple, but it entered into the minds and hearts of simple folk and changed their lives. To-day, almost two thousand years after that first ministry, the Church of Christ here on earth attempts to continue that divine teaching of life's lessons to simple folk, but it fails to a certain extent because the teaching has lost its fundamental simplicity. As age has succeeded age, elaboration has been piled upon elaboration and a system has been evolved in theory to meet the special requirements of each successive age, but in reality a part of the tradition has been lost in the mist of antiquity. This is tragedy for the simple folk of to-day; never since the days of the Great War has there been a greater need for a simple faith than there is at this hour.

This brief account of a special piece of work must, I fear, to a very great extent, be of a personal nature. It is the story of how the teaching of our Lord has been presented to hundreds of thousands of simple folk in Dock areas during the last thirty years.

The story commences five years before King George came to the throne, when the Dockland of that day had been reduced to misery by a series of long and bitterly fought strikes. Misery was rife in the homes of Dockland to an almost unbelievable extent, and it was difficult for simple folk to believe that Christ still cared for His brethren of the Docks. The churches were functioning, but the congregations were mainly women and children—it was rare to see a man unless he was a very prosperous small shop-owner.

It was obvious, that if the message was to be given to the people, who were needing it so badly, their confidence must first be won, and then the message itself must be presented in an acceptable

form. During the strikes the people were fed at the Dockland Settlement—one daily meal, the barest necessities of life; and, as at all times, visits had to be made; the situation understood—here there was and always is very real difficulty—the correct poise must be preserved between sentiment and common sense; individual confidence must be restored to those who have been deprived by misery of all belief, even in self.

Once men and women felt that they actually had something to thank God for, the first invitation to simple family prayers was made. In England, young virile men are always shy of taking part in religious services with elderly women or young children. It is natural; and it is necessary to divide services into at least three groups—men, women, and children—so that the speakers (and the petitions) deal with the special needs of the particular groups. The modern industrialist is sincerely interested in religion's point of view upon the problems of the day, but he is not interested in the Old Testament—to him it seems so remote as to be almost mythical, and the strong invective and relentless bloodshed bewilders him as being incompatible with his definite conception of religion—the Hebrew theme running through the whole narrative makes him conscious of a nationalistic strain alien to his own. All these points of divergence have to be gradually smoothed out and the attendance at religious services themselves have to be made an occasion of real pleasure, rather than a merely qualifying duty.

Quite early in the history of this work at the Docks the cinematograph (then in its infancy) was introduced for definite propaganda purposes. The desire was to 'bring in' the maximum number of adults who had obviously never been in contact with any form of spiritual life before. The system was for a blank wall in a side street to be taken