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Literature.

GOSPEL FRAGMENTS.

We are becoming happily expectant in these days of receiving new documentary evidence for the text of the New Testament from the lumps, leaves, and scraps of papyrus which are being patiently sorted and studied week after week in many libraries, and also from fresh studies of documents recently discovered. Two such important contributions have arrived within a few days of each other, which also reminds us how rapidly one discovery is enhancing or modifying another. Early last year the Trustees of the British Museum published 'Fragments of an Unknown Gospel,' which was reviewed at some length in our May 1935 number: these fragments belonged at least to the middle of the second century, and in that *editio princeps* could be described as 'unquestionably the earliest specifically Christian document discovered in Egypt.' The Trustees have already, in response to several requests, issued a new, more popular, edition—*The New Gospel Fragments* (British Museum; 1s.)—containing also the results of further study and criticism, but no mention of the 'record' claim. For it is closely followed by *An Unpublished Fragment of the Fourth Gospel*, edited by Mr. C. H. Roberts, M.A. (Manchester University Press; 2s. 6d. net), of at least as early, and probably earlier, date, and therefore 'the earliest known fragment of any part of the New Testament, and probably the earliest witness to the existence of the Gospel according to St. John.'

The new discovery comes this time from the John Rylands Library, and belongs to a group of papyri, probably also from Oxyrhynchus, acquired by the late Professor Grenfell in 1920: this is now being sorted by Mr. C. H. Roberts of St. John's College, Oxford, and he is to be congratulated on having identified this fragment of the Fourth Gospel. It is just a scrap, measuring about three and a half inches by two and a quarter, containing on the recto parts of ch. 18^{31-33}, and on the verso parts of vv.$^{37.\ 38}$, in all only some thirty words or parts of words. The date is, of course, its supreme importance: the hand is bold and clear and contains several marked features: it has much in common with the fragments of the 'Unknown Gospel,' and still more with three dated papyri of the Flavian period, A.D. 94, 117, 127. The expert verdict, always 'on the side of caution,' is 'the first half of the second century'; it may well belong to the first quarter; and therefore, allowing reasonable time for a copy of a work written probably in Ephesus to reach and be copied in Egypt, it supports Streeter's view of the probable date of the Gospel (A.D. 90–95) ('The Four Gospels,' p. 456 f.) rather than that of M. Loisy (A.D. 135–140) ('La Naissance du Christianisme,' p. 59). It comes from a Codex—a further, and still earlier, evidence of the preference of the Christian community in the second century for this form of book—a Codex of small leaves, and therefore probably containing only the single Gospel. The other important bit of evidence comes from the method of writing the *nomina sacra*: the word Jesus occurs twice in these verses, unfortunately in neither place where the text survives, but the length of the lines (thirty-three letters) requires in each case that the name should have been written in full, while in the Chester-Beatty Gospels, and even in the 'Unknown Gospel,' the sacred names are regularly abbreviated. This, as far as it goes, is some further evidence that at least at this date the Fourth Gospel was not recognized as having any special authority as Scripture, though, at the same time, it would imply that the 'Unknown Gospel,' so little later, had acquired some such authority.

There is one unique variant in the text—the omission of the second εἰς τοῦτο in v.^{37} is required by considerations of space: there are also six places, small points in the order of the words, except the omission of ἐγώ after εἰμι, where other MSS have some variant, and in all these the text of the fragment, or requirements of space, show that it is in agreement with the Vatican Codex, in two instances against Sinaiticus or its first hand; and thus, so far, the fragment carries a century farther back than the Chester-Beatty papyri, its little testimony to the trustworthiness of the text as we know it to-day, and of the Vatican Codex in particular. The famous question of Pilate remains apparently unaltered in its 'half-sad, half-cynical' brevity.

The new edition of the Fragments of the 'Unknown Gospel' is the result of 'requests from various quarters for a popular edition for the benefit of readers knowing no Greek; and the opportunity has been taken to revise in the light of later study, criticisms and suggestions, both the text and the views expressed in it.' The description and

translation of the fragments are prefaced by an account of Papyrus and its uses, and of previous discoveries of New Christian fragments. The four episodes are entitled: I. A Conversation with the Rulers of the People; II. The Healing of a Leper; III. The Question of the Tempters; IV. A Miracle by the Jordan. The text, given in English under each episode, shows exactly how much survives, and how much has to be supplied—in the case of the first three, this can be done with tolerable certainty—and the references to Gospel incidents or phraseology are added in the margin: these include ten from St. John, but all of them in a different context. In the third tiny fragment of six lines, with only five letters surviving in each line, one important phrase has now been identified, ἕν ἐσμεν, again from St. John (10[30]). In the new incident, the Miracle by the Jordan, two or three more words have been made out or suggested for the *lacunæ*, but, unfortunately, they do not add much to a fuller understanding. The incident, on the one hand, may well illustrate more than one point in the teaching of Jesus, while, on the other, the 'thaumaturgic' element is no greater than that of the withering of the fig-tree, and is told with a restraint and simplicity far more akin to a Canonical than to an Apocryphal Gospel. See the interesting study of this passage by Mr. F. J. Brown, on page 235. The main problem raised by these fragments, 'the verbal parallels' with the Fourth Gospel 'so close that there must be literary contact,' is clearly and briefly restated, and no further solution is suggested; but it may be interesting, in view of the later discovery, to quote in full the closing paragraph:

'There is, further, the problem of date. John is regarded by all modern scholars as the latest of the four Gospels, and some would put it as late as A.D. 120–130. If that date be accepted, it becomes at least very difficult to suppose that the writer of the new Gospel was dependent on it. Such a use of John as this hypothesis involves presupposes a close acquaintance with that Gospel, which must, therefore, have acquired a recognized position in the Church; and the period available is not long. Of course, the new fragment may be used as evidence for putting back the date of John; but even so, no explanation suggests itself for such a use of the older Gospel as we must suppose. It may perhaps be preferable to conclude either that John and the new Gospel were alike drawing on some earlier source, or that the latter was using a form of John earlier than that which we know, and widely differing from it.'

PHILOSOPHICAL ESSAYS.

Mr. H. W. B. Joseph, M.A., F.B.A., Fellow of New College, Oxford, has published eleven papers in *Essays in Ancient and Modern Philosophy* (Milford; 15s. net), of which four have already appeared. Of the seven newe ssays, the first five develop theses which formed part of a course of lectures on Plato's 'Republic' which Mr. Joseph used to give at Oxford; and the last two deal respectively with the syntheses of sense and understanding and the schematism of the categories in Kant's 'Kritik of Pure Reason.'

It is a work which will appeal to the student of technical philosophy, especially to students of Plato and Aristotle, Berkeley and Kant. But even in such a work one meets at times with discussions to which the attention of the general reader might well be invited. A discussion in point occurs in Mr. Joseph's fourth paper, in which he examines the recurrent thought in the 'Republic' of a similarity of some sort between a State and the human soul.

Plato said that justice or injustice was the same thing in a State and in an individual soul. For there was a certain identity of constitution in State and soul. How are we to understand this identity? Mr. Joseph expounds a way to do so, different from that which Plato follows, but in some respects —as he thinks—better. He asks us to contemplate, not the growth of a city, but the growth in a community already established of some large undertaking.

Many examples, he says, might be given: the creation of the Polytechnic movement by Quintin Hogg, of the Salvation Army by General Booth, of his Orphan Homes by Dr. Barnardo; or, on a larger scale, of great world religions by their founders, or of political revolutions by leaders like Hitler or Mussolini. The example which is here selected for exposition is the creation of the Salvation Army.

Thus the growth of this great organization is taken as illustrating Plato's doctrine that in the life of the State the functions of the three classes —Guardians, Auxiliaries, and Commonalty—are related together like those of the three 'forms' or factors of the soul—the rational, the spirited, and the appetitive—in the life of the individual. But for Mr. Joseph's outworking of the illustration we must refer interested readers to the volume itself, with the warning that Mr. Joseph's style is severe and unadorned.

THE CARTHUSIAN MARTYRDOMS.

The Passion and Martyrdom of the Holy English Carthusian Fathers (S.P.C.K. ; 8s. 6d. net)—so runs the title of a book which will be of great interest to students of the Reformation period in English history. Here, it is claimed, is published for the first time Dom Maurice Chauncy's fourth and last version of his History of the Carthusian Martyrdoms. The Latin text is printed, with an English translation in parallel, by A. F. Radcliffe. In a Foreword Dr. Walter Frere explains that in view of the fourth centenary of the martyrdoms some *alumni* of the newer foundation conceived the idea of offering this tribute to the steadfast devotion of the older one in a matter of grave principle. In a note the editor of the volume, the Rev. G. W. S. Curtis, comments on Father Chauncy's charm of character, his ability and learning, and the virile sincerity and glowing fervour of his Narration. What has been said by a former Master of the Charterhouse on the first version (published in 1890) of Chauncy's famous work is equally applicable to this last version, 'The Short Narration,' as it is not altogether fittingly called: 'No document more touching, more truly pathetic, exists in the English language than this simple record of the way in which eighteen Englishmen faced a fate which they could have averted—as many did avert it—by a stroke of the pen. . . . On one point there can be no two opinions amongst honest men of whatever colour or religious thought—namely, that these brave English gentlemen who preferred to die rather than to give their conscience the lie are rightly called by men of all faiths or of none by the name of Martyrs.'

The promoters of this work were fortunate enough to enlist the co-operation of Miss E. Margaret Thompson, a recognized authority on the Carthusian Order in England. She has not only transcribed the Latin MS., but also written a valuable Historical Introduction, in which she gives an account of the eighteen Carthusian martyrs, as well as of Dom Maurice Chauncy and his History. It appears that Father Chauncy, who was formerly a monk of the London Charterhouse, was Prior of the Charterhouse of Sheen Anglorum within the walls of Bruges when he wrote his third and fourth versions of his history of the martyrdoms and suppressions of the London Charterhouse. It would also appear that he was in the habit of wearing an iron chain to chafe the skin of his body, which had been delivered from the agonies of Tyburn through his false oath of acceptance of the royal supremacy.

SPIRITUAL HEALING.

Much attention has been recently given to the subject of healing as falling in some respects within the scope of the Christian pastorate, but there is room for such a work as the Rev. George Gordon Dawson, M.A., B.D., has published under the title *Healing: Pagan and Christian* (S.P.C.K. ; 9s. net). Mr. Dawson believes in the reality of Christian religious healing, and holds that its aim and object is the full salvation of the entire man, body, mind, and spirit; and in this work he seeks to describe the place of Christian religious healing in the general realm of the therapeutic art, and thus to give it a wide and ample setting.

His work is the fruit of much reading; and the numerous literary references, which we have tested at places, appear to be accurately given. But we notice that E. B. Tylor's name is consistently misspelt, both in the text and in the index.

The treatment is largely historical. After discussing primitive conceptions of disease and death and the healing methods of the primitive doctor, Mr. Dawson goes on to expound the healing methods in vogue among Sumerians, Babylonians, and Assyrians; among Egyptians and Persians; among Greeks, Romans, and Jews. A chapter on 'Jesus Christ and Healing' (in which it is maintained that healing was never a mere adjunct to Christ's mission, but was a constituent part of His redemptive activity) is followed by an account of healing in the Christian Church to the time of the Reformation.

Mr. Dawson then considers the types of healing under the three heads of physical, mental, and spiritual, tracing their history to the present day; and the position is enforced in a concluding chapter that, if there is to be a Ministry of Healing in the Church of Christ, the methods used and the technique involved must be in accordance with what we may gather from Christ's healings.

The first part of any service ought to consist of a ministry of reconciliation, through which the patient should come to be at peace with God and man. Then there should be prayer for grace to leave all in God's hands, and for God's blessing on the material means used for his recovery and on the ministrations of the physicians and nurses. Lastly, the healer or pastor should perform certain manual acts, such as holy unction and the laying on of hands, which are powerfully suggestive through their having been used from the earliest

days of Christianity. It is well that others should be present in the sick room when the ministry of healing is being used, people of faith and confidence in the assurance of Divine blessing upon their prayers; and the service of Holy Communion might serve as a useful end to the office of Christian Religious Healing.

EXCAVATIONS AT THE GREAT MOUND.

In *Excavations at Tepe Gawra*, volume i., by Professor E. A. Speiser (Milford; 27s. net), we have a clear and detailed account of the last five years' excavation at this impressive landmark (*Tepe Gawra*='The Great Mound'), which lies about two miles east of Dur Sharrukin (modern *Khorsabad*), and about fifteen miles north-east of Nineveh. The unavoidable delay of about a year in the issue of the account has enabled the excavators to check and recheck the countless facts recorded. As the mound, which is in the shape of a truncated cone, twenty-two metres in height, contains at least thirteen well-defined strata, no other place can afford a better commentary on the many stages of Mesopotamian history, from chalcolithic times to the fourteenth century B.C., when it was finally abandoned.

Following the Introduction, which deals with the location and discovery of the site and the history of its excavation to date, the material (covering strata I.–VIII.) is presented in two main parts, dealing respectively with the finds and their interpretation. The arrangement is good, as it separates the account of the finds, which are sure elements, from views regarding them, which may only be tentative. In this way the remains stand out by themselves without being obscured unduly by foreign and other contacts. In the first part there are chapters on Architecture, Pottery, Terracottas, Stone Work, Copper and Bone Objects, Seals, Beads, Miscellaneous Ornaments, and Burials. The second part is followed by eighty-six valuable Plates, along with a complete catalogue of the illustrated objects.

The book will be of intense interest and of the highest value to every student of ancient times, owing, among other things, to the fact that we have here a virtually unbroken record which begins far back in neolithic ages, when the Obeid and earliest pottery was in vogue, and extends through the Uruk and Jumdet Nasr periods, and then through the Early Dynastic (*c.* 3000 B.C.) and the Sargonid, to the time of the Hurrians (seventeenth to fourteenth centuries). Professor Speiser has not dealt with the ethnic question, though he is probably more fitted for this task than any other living authority, and he has thus steered clear of the intricate Sumerian problem and especially the origin of Mesopotamian civilization about which scholars continue to differ. At the same time, it must be remembered that the Gawra results are not concerned directly with such questions, and Professor Speiser's views on these are already well known. The book is an epoch-making one written by expert archæologists, beautifully printed, and well indexed, and should be of great value to all interested in the Near East, including students of the Old Testament, who will find in it many parallels with Biblical life and customs.

DISPENSATIONS.

Very little has been written in the English Church since the sixteenth century on the theory and practice of Dispensations, and Dr. W. J. Sparrow Simpson now endeavours to remedy this, at the request of the Literary Association of the Church Union. His volume is entitled *Dispensations* (S.P.C.K.; 8s. 6d. net), and is designed to supply some of the main ideas on which Dispensations have been given, and some of the chief examples of the practice down the centuries. It claims to be no more than a compilation, but it bears the stamp of the author's learning and scholarship.

After giving an account of the chief writers on Dispensation, from Gratian, Ivo, and St. Bernard onwards, Dr. Sparrow Simpson treats of the theory and the history of Dispensations in the Western Church generally, considering in particular Dispensations affecting the clergy, concerning vows, concerning marriage and divorce, concerning kindred and affinity, and concerning mixed marriages. Then he turns to the consideration of Dispensations in the English Church since the Reformation, dealing more especially with Dispensations concerning divorce, concerning vows, and concerning fasting, as also Dispensations suggested by the Lambeth Conference and Dispensations proposed in Convocation.

Among special cases of suggested Dispensation which have excited keen controversy in the English Church during recent years are, first, Dispensations concerning rubrics of the Prayer Book; secondly, Dispensations concerning Confirmation; thirdly, Dispensations to enable a Nonconformist to preach in Anglican pulpits; and finally, Dispensations to

authorize a member of the English Church to receive the Sacrament from ministers who are not priests.

PROPHETS AND PROPHECY.

We may safely say that most of us to-day accept the view that the prophets 'spake as they were moved by the Holy Ghost.' Many of us, too, would endorse the modern critical view that prophecy necessarily involved an element of prediction. From that point onwards, however, opinions diverge. We have, for instance, an expression of a view of prophecy which is passing away, in *The Stronghold of Prophecy*, by Mr. Herbert Stewart (Marshall, Morgan & Scott; 2s. 6d. net)—an attempt to 'prove' inspiration by reference to fulfilled prophecy. Mr. Stewart groups his material geographically in the main, and under each heading gives a series of selected verses from different parts of the Old Testament. There are from time to time interesting historical and archæological notes, though we occasionally miss references to more recent work, for example, in the account of the fall of Nineveh, where the Babylonian Chronicle is entirely neglected in favour of Herodotus (p. 102 f.). But we who believe in the work of the Holy Spirit in the inspiration of Scripture have reason to be profoundly thankful that our faith rests on surer bases than that which Mr. Stewart offers us. He claims it as an evidence of divine omniscience lying behind the prophetic word that centuries, or even millennia, elapsed between utterance and fulfilment. He fails to realize that this is the very point which might be urged against his main contention. It needs no divine intelligence to foresee that disaster will occur in certain regions if there be no time limit. This earth of ours is still subject to geological and meteorological changes, and given time enough—a hundred, a thousand, ten thousand years—there is a probability almost amounting to a certainty that any condition we forecast will appear in the near or distant future. To those who believe in the divine inspiration of the prophets the line of argument pursued by Mr. Stewart is needless; there is a real danger that those who disbelieve will merely be confirmed in their incredulity.

We have also two books which deal with individual prophets. Dr. F. Crossley Morgan's *Haggai: A Prophet of Correction and Comfort* (Marshall, Morgan & Scott; 2s. 6d. net), which apparently comes from the same school of theological thought as that to which Mr. Stewart belongs, is a charming and very effective piece of homiletical exegesis. The book consists of an Introduction, followed by four 'lectures,' each prefaced with a well-planned and skilfully displayed analysis of what follows. Dr. Morgan strikes a very happy note in the presentation of his material; he is popular without being undignified, and it is not surprising that the lectures were very successful when delivered orally. This is, apparently, Dr. Morgan's first book, and perhaps he will accept two words of friendly advice. The first is that before he writes more books on the prophets (as we may hope he will), and tries to expound the more delicate nuances of Hebrew words, he should know the language sufficiently to enable him to verify his references. The second remark is that in all future books of this kind he should insist on his publishers printing the date of issue. The day may come when he would not like his earlier statements to be regarded as the outcome of his more mature judgment.

In *The Book of the Prophet Jeremiah*, with Explanatory Notes and Paraphrases, Mr. E. H. Broadbent (Pickering & Inglis; 4s. net) divides the Book of Jeremiah into seven main sections of varying length. In each he prints the text of the A.V. in paragraphs which are mostly short and sometimes very short. Every paragraph is provided with a heading and a paraphrase; occasionally there are notes which link the Old Testament with the New.

It is not clear what purpose this book serves. The author believes—and few serious Christians will deny his right to believe—that the Old Testament as a whole leads up to the New, and that the words of the prophet find their fulfilment only in Jesus. But in fact this method of handling the text is but little developed; even on the great prediction of the New Covenant (Jer 31^{31-34}) there is no reference to the intimate connexion with the words used by Jesus at the Last Supper. The merit of the volume is the sincerity and the devout spirit of the writer.

But, even if we cannot regard all our recent additions to the library of books about the Bible as real contributions to our knowledge of the Word of God, we may welcome warmly the spirit which is inducing people to pay more and more attention to the prophetic literature. For here we have not only a phenomenon which is unique in history, but one which played an indispensable part in the preparation for the gospel. We cannot understand our Lord unless we understand something of His predecessors, and the more fully we appreciate their message, the better fitted we are to comprehend and to interpret Him.

TOYNBEE HALL.

The 'Mother of Settlements' has now been celebrated in an authoritative and engrossing work, in which the story of this 'great adventure of friendship' is vividly told—*Toynbee Hall: Fifty Years of Social Progress*, 1884–1934, by Mr. J. A. R. Pimlott, with a Preface by the Archbishop of Canterbury, and an Introduction by Mr. J. J. Mallory, Warden of Toynbee Hall (Dent; 8s. 6d. net). The Settlement was founded in 1884 by Samuel Barnett, Vicar of a Whitechapel parish, and a small group of Oxford and Cambridge men. It was the first contribution of the universities to the great social awakening which took place in England in the second half of the nineteenth century. To-day the universities are not so largely represented proportionally; other social spheres, like the Civil Service, contribute their quota; but Toynbee Hall is still largely a university settlement.

It is in every sense a national institution. The list of distinguished men who have been connected with it is remarkable. It includes Lord Asquith, Lord Balfour, Lord Milner, Sir Arthur Salter, Professor R. H. Tawney, and the present Archbishop of Canterbury. Its influence has been unbounded. There are now seven hundred settlements in America alone, and over a thousand in all, sprung from the inspiration of the mother.

But this is the smallest part of its influence. The aim of its founders was to share with the East End the intellectual life and the communal spirit of the universities. And this meant not only living among the people, but also positive endeavours for improvement of social conditions. In a brief notice it is impossible to enumerate the amazing achievements of the Settlement in the sphere of social change. It has been first and foremost an educational centre, and its programmes of intellectual discipline have earned for it the name of 'the popular university.' It has also been a centre of research and propaganda (in the sense of the dissemination of information on social questions). And, of course, it has been from first to last a social service centre, a focus of 'neighbourhood' in the sense of the Parable.

All this is more or less well known to every one who is interested in his fellow-men. Toynbee Hall has stood out to many of us for fifty years as a symbol of consecration and breadth of sympathy and social revolution. But in this work of Mr. Pimlott's we have the story of it all, and it may be hoped that the story will offer a fresh inspiration for further life and usefulness to one of the greatest social agencies of our age.

CONTEMPLATIVE PRAYER.

Contemplative Prayer (S.P.C.K.; 6s. net) is a book rich in devotional value on the practice of prayer. The Catholic position of the writer, Mr. Shirley C. Hughson, O.H.C., is revealed by his references to the powers infused into the soul in Baptism, but such views are quietly assumed rather than debated, and readers of very different religious persuasions ought to find the volume useful. The writer distinguishes four modes of ordinary prayer, which are described as vocal, mental, affective, and contemplative, and it is the last-named type to which he devotes most attention. Contemplation, he explains, is an exercise of love rather than of the intellect, and its purpose is to augment the love of God in the heart. It 'is not a conscious seeking after truth through mental processes so much as it is the enjoyment of the truth which we already possess, a dwelling upon it with admiration and delight' (p. 49). In the words of St. Francis de Sales, it is 'no other thing than a loving, simple, and permanent attention of the spirit to divine things.' No small part of the value of the book, it may be said, lies in the many quotations it contains from the writings of saints and mystics. The prayers printed for use at the end of the volume will not appeal to a number of readers, but it is not easy to resist the writer's claim that their use is likely to bring a profounder realization of the divine presence and love. Especially welcome is the sanity and the patience of the writer's treatment in relation to such topics as 'spiritual dryness' and 'distraction,' and nothing better can be desired than his repeated insistence that the way of contemplative prayer is open, not merely to the recluse, but also to those who are engaged in the ordinary occupations of everyday activity. The spirit of the book is indicated in such a quotation as the following: 'A few quiet minutes devoted to-day to the exercise of holding oneself calmly, lovingly, resolutely in the presence of God will open the gates of the soul, that God, entering in, may fill it with the infinite strength and sweetness of His love which is His essential Self; and this will mark for us the beginning of a new and nobler way of life' (p. 186).

A series of books has been projected by the University of Chicago Press dealing with the

operation of Christianity as a total movement in contemporary culture. The first considers the practical operations of the Protestant churches in America—*The Church at Work in the Modern World*, edited by Mr. William Clayton Bower (Cambridge University Press; 9s. net). Other volumes will deal with the theology of the churches, with theological education, and with the use of the Bible. The contention of the seven writers of the present volume is that in the presence of the profound changes in modern life the Church must re-define its function and method of work. It is attempting to carry on its labours in the modern world with an ideology, techniques, and social arrangements that grew out of past cultural situations but which no longer correspond to the realities of the present scene.

In this spirit they consider preaching, education, worship, missions, church organizations, and the religious press; and show how different the Church's procedure should be from what it is. Perhaps the simplest way to indicate the point of view is to say that the book represents a humanism that is out of sympathy with the teaching and practice of the Church which is founded on supernaturalism. One of the most radical chapters is that on religious ceremonials and their symbolism, which is calculated to rouse acute anguish in every Barthian breast. It will be interesting to see what kind of theology is produced by other writers in this series.

In a little book, *Features of the Church Fathers* (Heath Cranton; 2s. net), published under the anonymous authorship of 'Reader,' an attempt is made to give some account of the writings and sayings of some of the chief Church writers during the first thirteen centuries. No consistent plan is followed in treating of the various writers, and the treatment itself is liable to formal and substantial criticisms. Why should Theophilus of Antioch alone be entitled 'Saint'? Is not Aristides worthy of more than two lines? And so on.

The Epworth Press publishes a book which is 'a treasure-house for Sunday-school speakers,' *The Eye-Way to the Kingdom*, by Mr. Albert Royds, B.Sc. (2s. 6d. net). The aim is to help speakers to children with 'the matter, the method, and the manner' of their teaching. Before each address are directions as to necessary apparatus, and then follows the explanation. 'Road Signs,' 'Coat of Arms,' 'Doors' are easy. 'Snakes and Ladders' and 'A Cross-word Puzzle' are more difficult. But any one who wishes to use the eye-gate will find full guidance here for some of its ways, and perhaps inspiration for ventures of his own.

Kierkegaard: His Life and Thought, by Mr. E. L. Allen, M.A., Ph.D. (Stanley Nott; 6s. net), is a sympathetic yet critical study of the great Danish religious thinker and writer. The book is evenly divided, one half being given to his life and the other half to his philosophic and religious teaching. Kierkegaard's life was indeed from first to last a 'weary pilgrimage.' 'This is the way we must all walk,' he wrote in 1837, 'over the bridge of sighs into eternity.' The gloomy shadow of his father seems to have darkened all his days, and he was never able to rid himself of the idea that he was doomed to a life of solitariness and penitence, and even that he and his father's house were under a curse. The sad romance of his love for Regine Olsen is treated with insight and sympathy. The whole first period of his literary activity was really a veiled *apologia pro vita sua*, a painful and despairing endeavour to explain his feelings and motives in connexion with that tragedy of love renounced. Dr. Allen gives a very able résumé and criticism of Kierkegaard's philosophical and religious teaching, especially in its reaction against Hegelianism and the prevailing tone of the modern mind. He also, in an interesting chapter on 'A Preacher without a Pulpit,' gives some account of Kierkegaard's devotional writings which some would judge to be his finest work. An excellent portrait of Kierkegaard adds to the interest of the volume.

Duncan Main of Hangchow, by Mr. Alexander Gammie (Pickering & Inglis; 3s. 6d. net), makes a worthy addition to the extensive library of missionary biography. It tells the story of a Scotsman who did a great work as a medical missionary in China under the Church Missionary Society, and who left behind him many solid evidences of his forty-six years of service. Apart from his Christian devotion perhaps the most striking feature of his character was his unfailing sense of humour. He had one universal prescription for every kind of trouble—'Keep smiling.' In this respect he could have given points to Mark Tapley. The last eight years of his life were spent in Edinburgh where he became a devoted member of St. George's Church and a familiar figure on the streets, never seen, it was said, 'without a flower in his coat, and a smile on his face and a funny story on his lips.' Mr. Gammie has done his work well, and has written enough to convince the reader that here was one who, 'a brilliant surgeon, a noted administrator

and organizer, a man of many-sided personality and gifts, was, first of all, a great Christian.'

Mr. John C. Bennett, Assistant Professor of Christian Theology at Auburn Theological Seminary, has published what is described as 'a religious approach to the problems of social change' in a volume entitled *Social Salvation* (Scribner's; 6s. net). The author's aim is to emphasize his conviction that the problems of society should be organically related to Christian thought. The titles of his chapters will give an impression of the scope of the work: Sin and Social Evil, The Interdependence of Individual and Social Salvation, The Relevance of Jesus for Society, The Church as an Agent for Social Salvation, The Search for a Social Eschatology (by eschatology is meant 'a coherent view of the future which gives meaning to the present'), How God works in Society.

Mr. Bennett is well versed in the contemporary literature of his subject. He is an alert observer of the times. He writes with clarity and vigour. And many of us in these days must sympathize with his Christological position that the value of a doctrine of the Incarnation or a theory of redemption depends upon its continuity with the historical Jesus, and that no doctrine of the Incarnation and no theory of redemption can take the place of the historical Jesus as the dynamic for social change.

A useful book to circulate among young people of the not-too-highbrow sort is *A Young Man's Religion*, by the Rev. G. Stuart Worsley, of the Royal Army Chaplain's Department (S.P.C.K.; 3s. 6d. net). The author's army connexions probably account for the direct, breezy style in which his book is written. It is all the better for this style, and the directness extends to the matter as well. The chapters of the book were first of all talks to soldiers at their parade services. And any one who has done this kind of thing knows how severely everything unessential must be pruned away. The book is meant to answer in popular language questions that are constantly being asked: Is there a God? What is prayer? Does the Church work? Is the Bible true? Why should I be confirmed? There is a great deal of sound sense in the answers, and not a little wit. It would be pleasant to think of this excellent little book being scattered among those who need it most.

Is it possible to say anything new about the problem of suffering? Probably not, yet it may be well to state afresh what has been already said for the enlightenment and comfort of each new generation of sufferers. This is what the Rev. Leslie D. Weatherhead, M.A., has done in his latest book, *Why Do Men Suffer?* (S.C.M.; 5s. net). As one might expect there is not a dull page in this book, for Mr. Weatherhead's writings are above everything interesting and pictorial. At the same time one feels that in attempting to justify the ways of God with men he has not gone quite deep enough. He follows a fashion, common in some quarters to-day, of qualifying the will of God and, if one may say so, of relieving Him of full responsibility for His creation, which is hardly Biblical. It is doubtful if any apostle or prophet would have pictured God as 'a face smiling with an ineffable radiance through tears more bitter than human eyes have ever known.' Mr. Weatherhead is frankly universalistic in his hopes, and appears to anticipate for every one at death an immediate entrance into bliss. However that may be, it is clearly illegitimate to find an argument for universalism in the text which speaks of the shepherd seeking the lost sheep '*until* he find it.' The parallel text in St. Matthew, '*if so be* that he find it,' sufficiently indicates that no such argument is in accordance with sound exegesis. There can be no doubt that this book will be popular, and it will throw light for many readers upon some of the dark and painful problems of life. One notes that through some error in printing the first half-dozen lines on p. 122 are quite unintelligible.

The second biography which has been published of *Sören Kierkegaard* is by the Rev. John A. Bain, M.A., D.D. (S.C.M.; 4s. 6d. net). To English readers Kierkegaard has been little more than a name except in so far as they have gathered some impression of him from the writings of the Barthian School. Here is a most readable account of his life and teaching. The two are closely interwoven, for Kierkegaard always wrote out of the depth of his own sensitive and profoundly melancholy heart, and cannot be understood and appreciated apart from the circumstances of his time or his personal history. His literary output was very large—driven as he was by the urge to use the weapon of which he was master against Hegelianism and to stir up the Church out of its placid self-satisfaction to a sacrificial Christianity. Dr. Bain has given us a vivid picture of a tragic genius who fought valiantly for the truth of God as he saw it, but who enjoyed little of the sunshine of the divine presence. Extracts are added from some of Kierkegaard's writings, together with

several beautiful prayers. It may be useful to mention that his name is 'pronounced Kerkegawr, the "r" being sounded very slightly, as in the pronunciation of that letter by some English people.'

'Though we have not yet realized the fact, our greatest failure since the War has been in India. For in spite of long-continued effort, worthy of sincere regard, we have neither given nor found peace. . . . Let no one carry away the thought that the Constitution now offered to India will suffice, and that our debts are paid. The cyclic struggle is not yet over; it has only just begun. A deadlock has been reached, and we have to seek its moral causes together with the will-power needed to remove it.' So Mr. C. F. Andrews in *India and Britain: A Moral Challenge* (S.C.M.; 5s. net). He says there are two ways of dealing with India and its people: the racial way, according to which the Englishman is a Sahib and the Indian an inferior, and the 'liberal' way, the way of love and equality and trust. And the solution of our problem in India will only be reached when we decide to follow the liberal, Christian way to the end.

Some Outstanding Old Testament Problems.

IV. Some Problems in the Book of Daniel.

By Professor H. H. Rowley, D.D., B.Litt., University College of North Wales, Bangor.

The Book of Daniel has been traditionally regarded as the work of the hero, who is represented as having lived in Babylon in the sixth century B.C. The earliest challenge to this tradition was made in the third century A.D. It was made, however, not so much in the search for truth, as in support of an elaborate attack on Christianity by one of its keenest critics, the redoubtable Porphyry. His method was to show the exactness of the correspondence between the ostensible predictions in the Book and the history of Macedonian times, and on this ground to argue that the predictions must be *vaticinia ex eventu*. His opponents were not slow to observe that this merely amounted to an *a priori* disbelief in the possibility of exact prophecy, and they were therefore able to counter the attack. For themselves, that very precision, which they triumphantly acknowledged with Porphyry, only served to establish the wonderful certainty of prophecy.

It was not until modern times that the challenge was seriously renewed, and as one of the lines of this attack coincided with Porphyry's, it is perhaps not surprising that the defenders of the tradition have delighted to associate the modern approach with Porphyry's, and to represent it as an unbelieving revival of the third-century challenge, charged with the sinister purpose of striking at the foundations of the Christian faith. In truth it is nothing of the kind. For whereas Porphyry contented himself with showing the exactness of the knowledge of Macedonian times revealed in the Book of Daniel, the modern challengers of tradition have demonstrated also the gross inexactness of the knowledge of Neo-Babylonian times. No longer, therefore, does the challenge rest on *a priori* grounds of disbelief. Indeed, it has become the imperative demand of faith. For it is difficult to suppose that Daniel was ignorant of the times in which he had played a leading part, and equally so, both intellectually and spiritually, to suppose that the Holy Spirit should reveal to Daniel with such amazing clearness the events of future generations, but should inspire him to misrepresent so gravely the events of his own day. And with the ever-growing knowledge of Neo-Babylonian times, based on contemporary sources opened up by Assyriologists, the lack of accord between the Book of Daniel and sixth-century history has been overwhelmingly demonstrated.

For most scholars, therefore, the case against the traditional authorship is definitely closed. This is not to say that there are none who maintain its defence, or to depreciate the real learning they command. To name only a few, who in post-war days have maintained traditional views, there have been R. D. Wilson, Boutflower,[1] Alfrink, and Möller. In addition to these, Dougherty, while

[1] I have frequently engaged in controversy with this now aged scholar, for whom I have a sincere regard, and I deeply regret that failing sight clouds the evening of his days.