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*Forgiveness*, with its treatment of Atonement, deal with two aspects of the one great theme—of the Saviour who came to bring divine forgiveness and of how by His Cross God's personal forgiveness of sinners is made sure for faith. He loved to speak of the grace of God, quoting Keble's lines :

Get up as early as you may,  
Grace, like an angel, runs before,

or pointing out how much is asked of those to whom so much is given. 'Grace is both a gift and a challenge. We cannot face and feel the saving power that is in Jesus, and know that in Him we are meeting God, without the uplifting consciousness that the righteous Father is summoning us to be one with Him in His righteousness and in the purposes of His Kingdom.'<sup>1</sup> 'The cardinal truth about sin,' he wrote in another noteworthy contribution to the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, 'is that it can be so forgiven as to be replaced by Christian goodness, and that in His Son the Father has interposed to put it away by the sacrifice of Himself.'<sup>2</sup> The closing sentences of *The Christian Doctrine of Forgiveness* give memorable expression to his own conviction that 'the deep, personal certitude that there is forgiveness with God is the true spring and cause of all evangelism. In every age the guilty must be told of the remission of sins—it must be brought close to them by self-abnegating friendship. "With the Lord there is mercy, and with Him is plenteous redemption"—this is the note of authentic Christianity. And it is a note which men love to hear in a preacher's voice.'<sup>3</sup> So he himself preached and taught and wrote, and by this faith he lived in loving service to the end.

<sup>1</sup> *E.R.E.*, vi. 367, art. 'Grace.'

<sup>2</sup> xi. 543, art. 'Sin (Christian).'

<sup>3</sup> P. 290.

## VI.

He pled with his fellow-ministers not to shrink from speaking of death. 'The Bible never ignores or minimizes it. Death was never out of the minds of those who wrote the Epistles and the Gospels. Truth concerning the end of all things, the great unseen future, is the very flesh of the Bible ; remove it, and only a skeleton is left.'<sup>4</sup> Every Christian doctrine, he believed, led faith out beyond this present life. Had he not written, in the dark days of war, that 'Our relation to God in Christ has a future as really as a past, a future which is no mere casual or problematic appendix to the present, but its living prolongation' ?<sup>5</sup> Death is 'the final task set by the Father, the summons to Christ's weary soldiers, the great transition which sets free the hidden powers of the soul.'<sup>6</sup> So when he died in far-off Stornoway and the little band of missionaries, who had been waiting to learn more of God's love from him, carried his body from the steamer to the mainland in the early light of a Highland June, not a few in the world-wide company of his friends, in the Church to which he had been ever loyal and among the multitude of students who owed him so much, remembered his own quiet, confident trust that God makes all things new by death. 'It is not into an alien, unfriendly land that the dying go who know the Father ; but to a land of goodness and gladness . . . where God is seen face to face. . . . It is a new world ; for sin is dead, sorrow is over, parted friends are again together. It is a new world ; for now we know even as we are known. And there, too, there as ever, it is the Eternal God who says, "Behold, I make all things new."'<sup>7</sup>

<sup>4</sup> Closing Address to the General Assembly of 1932.

<sup>5</sup> *Immortality and the Future*, 105.

<sup>6</sup> *Ib.*, 151.

<sup>7</sup> *The Highway of God*, 252.

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## Literature.

### PROPHET AND PRIEST IN OLD ISRAEL.

DURING the last twelve years the attention of Old Testament scholars has been much drawn to the new theory of Israel's religious history propounded by Professor A. C. Welch. The subject was intro-

duced in his 'Code of Deuteronomy' (1924) and expanded in 'Deuteronomy: The Framework to the Code' (1931). Like some others (notably Hölscher and Kennett) Dr. Welch found it impossible to believe that the centralization of worship was possible in Josiah's reign. But while the scholars

named attempted to solve the problem by throwing Deuteronomy forward into the post-exilic age, when the Jewish community was comparatively small, Welch dated it much earlier in Hebrew history, and denied that, in its original form, it had enjoined the centralization of sacrifice at all. To secure this view he relegated Dt 12<sup>1-7</sup> to a comparatively late redaction of the book, and interpreted 12<sup>14</sup> as authorizing a number of sanctuaries in different tribes. The case was argued with great skill and learning, but the majority of readers found it difficult to believe that the phrase 'in the place which Yahweh thy God shall choose in one of thy tribes' could mean 'in the places which Yahweh thy God shall choose in a number of thy tribes.' In deference, however, to the very high position which Dr. Welch holds in the field of Old Testament studies, final judgment was generally withheld until it became clear how the general reconstruction of Israel's religious history could be achieved on the new basis.

With the publication of a third volume—*Prophet and Priest in Old Israel* (S.C.M.; 4s. 6d. net)—Dr. Welch has given us what we needed, and we can now consider his position as a whole. The new book has all the characteristic marks of the other two—ripe scholarship, acute reasoning, sympathetic imagination, courageous originality, and brilliant presentation of the author's case. It starts with a problem which must have confronted every serious student of the Old Testament. The canonical prophets of the eighth and seventh centuries appear to have condemned all sacrifice—we might almost say, the whole cultus. How, then, did it come to pass that the new community formed after the Exile aimed first and foremost at rebuilding the Temple and re-establishing the whole ritual and sacrificial system?

To answer this question, Dr. Welch goes back to Moses. In his work he sees, not the introduction of the Israelite clans to a new God, or a new religion, but a reform of a religion long held by their ancestors. 'Like every other great religious reform, that of Moses was essentially a palimpsest; it was not written on a blank sheet of paper, but was superinduced on an already existing faith which not merely involved, but was embodied in a series of cult-practices' (p. 44). These practices included, not only the Passover, but also at least one '*hag*' (pilgrimage-festival), celebrated at a sanctuary dedicated to the God in whose honour the rites were performed, and involving an altar at which sacrifices could be offered. This Dr. Welch is unable to identify with the Passover, mainly on the ground

that the latter was a domestic rite, not a '*hag*.' But the Mosaic reform went deeper than ritual. It insisted on the mutual consecration of Yahweh and Israel, and it revealed, through covenant and Decalogue, the true nature and will of Yahweh, who was fundamentally different from every other god.

The influence of the Mosaic reform is then traced through the history of Israel, from the conquest onwards. Israel was in contact with heathenism, and there was not only the temptation to apostasy, but also a certain amount of syncretism. It was inevitable that the cultus should be modified to suit the change from the nomad to the agricultural life, and that in practice there should be some declension from the high Mosaic ideals. Constant pressure was, however, maintained by the prophets, who tried unceasingly to win their people back to the true standard. The extent of their success may be illustrated by the disappearance of two ancient features of the cultus, human sacrifice and ritual fornication. The book concludes with a chapter on 'cult rubrics,' where Dr. Welch discusses certain festivals, particularly Passover and Tabernacles, and sums up his general conclusions.

An adequate discussion of this book would involve another of at least equal length. It must suffice to call attention to one or two features. In the first place, Dr. Welch does not claim to offer a mathematical demonstration of his theory. Like every other honest scholar he admits that his view is no more than a hypothesis, intended to explain facts which are universally accepted. As against other hypotheses it seeks no more than to establish a high degree of probability, and by that standard it must be judged. Dr. Welch would condemn no man for failing to agree with him.

Again, like so many original thinkers, Dr. Welch fails to realize how much of his position is generally accepted. In broad outline, his reconstruction of Israelite religious history is very similar to those which he tries to correct. Often he seems to fasten on one aspect of a rival position (sometimes an aspect which he himself presents in other language) to the exclusion of every other, without observing the qualifications and modifications inherent in the view he attacks. The reader must beware of accepting his quotations from other authors without considering them in their whole context.

More serious is the impression, which many readers will receive, of self-contradiction in the whole reconstruction. The possibility of direct borrowing from similar ritual in other cults, for instance, is denied in some cases, and, apparently,

asserted in others, and the choice seems to be purely arbitrary. Again, the question may be asked, Why is Tabernacles singled out as 'the' *bag*? (It may be remarked in passing that Dr. Welch's judgment on this point would be almost universally endorsed; Tabernacles was, it seems, by far the most important of the pre-exilic sacred occasions.) Dr. Welch answers: 'Because it was inherited (and modified) from the wilderness stage.' Most people, having regard to its essentially agricultural character, as it appears in the Bible, and to the presence of analogous festivals elsewhere, would say: 'Because it was the New Year festival, on whose correct observance the whole national prosperity for the next twelve months depended.' And the canonical prophets of the eighth and seventh centuries cannot at one and the same time have pleaded for a reform of (or a return to) the nomad cultus, and have denied its existence. No doubt Dr. Welch's difficulty here is partly due to his failure to allow for the great rift within the prophetic group which becomes manifest from the ninth century onwards.

Other instances might be quoted in which Dr. Welch has found himself impelled to propound theories which will seem to many readers far more improbable than those which have led him to work out his own thesis. It is inevitable that there should be differences of opinion; no two men can see facts in exactly the same proportion, and the difficulties which led Dr. Welch in the first instance to diverge from the path of traditional criticism may well seem to be of slighter importance to others than they do to him. The 'regnant hypothesis' had at least the merit of providing a bridge between the purely ethical and spiritual teaching of the eighth and seventh century canonical prophets and the cultic religion of the restored community. By relegating Deuteronomy to an earlier period, Dr. Welch has created the gap which he seeks to fill in his latest book, and, while fully recognizing the scholarship and brilliant dialectic shown in it, not a few of his readers will feel that, on the whole, the balance of probability must lie with the normal view.

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#### THE DEVELOPMENT OF CULTURE AND CONSCIENCE IN ANCIENT PALESTINE.

A VAST and ever-increasing mass of data, unknown to previous scholars, is now available for the study of the past of Palestine. The stage of ancient history in this region is more crowded, more complex, and more vivid than it has ever been before,

and is veritably 'new.' In *Culture and Conscience: An Archæological Study of the New Religious Past in Ancient Palestine* (Cambridge University Press; 11s. 6d. net), by William Creighton Graham, Professor of Old Testament Language and Literature in the University of Chicago, and Herbert Gordon May, Assistant Professor of Old Testament Language and Literature in Oberlin College, we have a very thoughtful and to a large extent psychological discussion of the rise and progress of culture and conscience among the ancient Palestine races, particularly the Hebrews. For this purpose, the authors have made use of the results of archæological research, and endeavour to show also how certain aspects of life in ancient Palestine may be exercising a conditioning influence on the life of to-day. The volume is, properly speaking, a history of Palestine during the periods prior to and contemporary with the formation of the Old Testament, but written from the point of view of culture and conscience. The theory adopted, which is entirely evolutionary, is that the dawn of conscience can only come after the development of culture, *i.e.* after a settled philosophy of life. The authors will not carry all moral philosophers, especially those of the Intuitionist School, with them in this view, which makes conscience arise solely from experience and education. The objection of many will be that such a theory of conscience fails to provide a power authoritative for self-guidance, and supreme in its province, as conscience is generally allowed to be. Either there must be a power discovering a sovereign law of conduct, or the reality of conscience must be denied. A further disadvantage is the consideration that an internal authority which is only an imitation of external government has not the evidence of its truth in its own nature, but depends upon the sufficiency of the warrant for the external authority to which it appeals. The volume, it may also be objected, is based on the 'development' theory throughout, and no room is left for any direct revelation from a Supreme Being. 'The hand which the past laid upon the infant Hebrew monarchy was not the hand of Sinai, but the hand of Canaan' (p. 176). In the same way, the sense of sin is regarded as merely a development from what the philosopher calls the sense of 'sociality,' and the real task of religion is the cultivation of this latter.

Apart, however, from such criticisms, which some scholars will no doubt advance, the volume in every chapter contains a most thoughtful presentation of Palestinian history in its mental and moral aspects, while the archæological facts adduced are

particularly interesting and entirely trustworthy. Temples, cherubim, sun and moon worship, earth fertility, Astartism, horned and votive altars, infant jar burials, the date of the Exodus, the Hyksos culture, the Hebrew view of life after death, and many other Old Testament subjects are carefully discussed from the authors' point of view. Some mention should perhaps have been made of the Hurrian influence on Canaan, which has recently been brought to light. Stress, however, is laid upon the Hyksos rule and its cultural results. The theory of the Exodus advocated is that of Professor T. J. Meek, according to which Joshua preceded Moses by a century or more, and there were two 'conquests' of Canaan by the Hebrews, the first under Joshua in the Amarna Age (about 1400 B.C.), and the second under the leadership of Moses (about 1200 B.C.). The disadvantage of such a theory is that it does injustice to reasonable Biblical chronology, and implies that the second group of invaders fought their own Hebrew kindred, who had taken possession of the land not long before, instead of long-established hostile races, as the Biblical record states. An excellent treatment is given of the use of the Divine name Yo, Yah, or Yahweh, though it is hardly correct to regard Yahwism in Israel as purely a 'Baalistic rite,' with no difference between it and the Tyrian Baalism except that the latter had 'certain economic and social maladjustments.' There were undoubtedly moral and spiritual factors of grave consequence involved in the difference.

At the same time all these are matters on which scholars are known to differ, and they do not detract from the excellence of the material. Every Old Testament student will be richly rewarded by a painstaking reading of this volume, which comes from two such 'master-hands.' On every page there are signs of the highest scholarship, a close acquaintance with the latest Biblical Criticism, and a thorough knowledge of Biblical Archæology. The volume should be a welcome addition to every Biblical student's library.

#### THE CHURCH AND THE SOCIAL ORDER.

Should Christian preachers proclaim a new social order from the pulpit? or intervene in wages disputes? Does the New Testament lay down any particular social system? Or can its authority be quoted for any? What is the function of the pulpit in relation to social theories and experiments? These are some of the questions that find treatment directly or indirectly in a book of great value and indubitable authority—*Motive and*

*Method in a Christian Order*, by Sir Josiah Stamp, G.C.B., G.B.E., LL.D., D.Sc., F.B.A. (Epworth Press; 6s. net). The book contains the substance of the first Fernley-Hartley Lecture ever given by a layman. As all Fernley-Hartley Lectures are directed to preachers, Sir Josiah addresses them particularly in his book. It need hardly be mentioned that his authority in this particular field is well established, and therefore his words will carry weight, not only on the economic points which he discusses freely, but also on the duties and opportunities of the pulpit in respect of them.

His aim is to help preachers by providing for them, not ready-made views which they may adopt, but the results of his thirty-five years' experience and consideration of these problems of society. Every preacher cannot be a technical economist or sociologist, and there are dangers into which preachers may easily fall, through facile utterance, or ignorance of the real problems involved, or through the misapplication of Scripture. The pulpit may be, ought to be, idealistic, but 'it should not stir up social discontent by holding up as actually attainable to-day something beyond general conduct, and what in the nature of things can only be reached by generations of effort.'

It is agreed that in certain ways Christian principles are relative to times, that Christ gave no economic theory, no system or programme, applicable alike to the first century and the twentieth, to a primitive community and an advanced. Democratic self-government, for example, is not prescribed in the New Testament. And finally that nothing of any value can be based on isolated specific texts. What, then, is the function of the Christian preacher in regard to these economic and social questions? It is to deal with principles and motives. There is no reason why the Church should not produce its own sociological experts, specially and competently trained. But the Church's real task is the conversion and elevation of the human motive on such a scale that a new organism may become possible. Men ought to get from their religion a sense of how high and worthy a vocation politics and social administration may be. To urge men to such work is the Church's business—to tell them how to do it is not.

It must not be supposed that the book is simply one of good advice. There is a good deal of hard thinking on economics. Sir Josiah, for example, discusses the 'Russian experiment,' concluding that Communism does not yet exist in Russia. But its lasting value is in the clear enunciation of the part the Church is called on to play in the

reconstruction of the social fabric on Christian lines.

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### ORIGEN'S DOGMATIC TREATISE.

*Origen on First Principles* (S.P.C.K. ; 12s. 6d. net), by Mr. G. W. Butterworth, Litt.D., Bodington Memorial Fellow of the University of Leeds, contains Dr. Paul Koetschau's text of the *De Principiis* translated into English, together with an Introduction and Notes. The *First Principles*, probably written some time between A.D. 219 and A.D. 225, was the first comprehensive and large-scale investigation of Christian Doctrine. Unfortunately it survives only in Rufinus's Latin translation, except for fragments of the Greek amounting to less than one-sixth of the original work.

While the world of Christian thought owes deep gratitude to Rufinus for his discernment in selecting this great work for translation, it now appears that our debt might have been greater than it actually is. Rufinus is guilty of having omitted or modified much of his material, whether out of prejudice or carelessness. This is well brought out by Koetschau, who made full use of all the fragments, in Greek or in Latin, that are available for checking Rufinus. His text of the *First Principles*, published in 1913, marks indeed a new era in the appreciation of Origen, whom Jerome long regarded as 'the greatest teacher of the Church after the Apostles.' Koetschau placed in the body of the text all the material which can be justly claimed as belonging to Origen, and he also quoted in footnotes many passages from Jerome and other writers which are indispensable for reference. His work renders all previous texts of Origen out of date, and consequently gives us new impressions of Origen's teaching. Says Eugène de Faye with reference to the Latin texts, 'It is not too much to say that the confidence which has always been placed in these Latin versions renders obsolete every exposition of the theology of Origen which saw the light before Dr. Koetschau's edition of the *De Principiis*.'

In the English translation before us, on which Mr. Butterworth and his publishers are to be congratulated, Koetschau's reconstruction is followed throughout. The Introduction is a useful and informative piece of work, and the Notes will be welcomed by the scholarly-minded reader. Indexes are provided of names and subjects and of Scriptural quotations and allusions. Although there is an inaccurate reference in the third footnote, on p. i, the volume as a whole gives one the impression of scholarly accuracy. We commend it

as a ready instrument to the hands of English readers for a new appreciation of the great Christian Platonist of Alexandria whose bold speculations were sometimes a source of embarrassment to the theologians of the Ancient Church.

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### VITAL PEACE.

On international problems few have such right to speak as Mr. Henry Wickham Steed. From the years just preceding the War he has been in close touch with European affairs, and has been a trusted adviser of statesmen. For the past twenty years Mr. Steed's mind has been greatly occupied with the problems of War and Peace, and we have the fruits of his reflection in *Vital Peace: A Study of Risks* (Constable ; 10s. net). Apart from his own views, the book is very valuable as presenting in concise form a record of many events from the Treaty of Peace onwards. The mistakes made by the victorious Allies are exhibited, and the question of how far these were avoidable is discussed in illuminating fashion and with sober judgment. For this alone the book is worthy of widespread study.

On the question of Peace we have read nothing saner or more penetrating. Pacificist and non-pacificist arguments are fairly stated and considered. For a certain kind of pacificism the author has no use—the kind which means no more than a determination never to fight. Recent happenings have shown the futility of that merely negative attitude. The love of adventure is in normal human blood. 'The bright eyes of Danger' will always challenge youth. What Mr. Steed calls 'orthodox pacificism' with its negative, is likely to seem to youth to be an attempt to stifle that adventurous spirit. Peace, according to him, is not just the absence of war ; it is 'constructive international helpfulness in a world beyond war.' In his view this Peace would be a great adventure ; there would be any amount of risk in it ; it would require all the fine qualities of discipline, courage, and endurance which lie on the credit side of war ; it would be a revolutionary undertaking for which the most advanced nations are perhaps scarcely yet prepared. So, fittingly, the book closes with a chapter entitled the Adventure of Peace.

All through the volume abounds in illuminating flashes. We refrain from quoting, because we are anxious to send our readers to the volume itself.

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*Church and State* is the comprehensive title of a very able book by the Rev. Professor H. Maurice Relton, D.D. (Philip Allan; 3s. 6d. net). The book is intended to be a sort of introduction to the Report of the Archbishops' Commission, and reviews the whole subject historically and critically. The ideal which the Church should set before it is a Free Church in a Free State. But how is this to be achieved if the Church is to remain national? Disestablishment would secure it at once. But the objections to that are serious. The Archbishops' Report suggests a way, and the suggestions are here examined with sympathy, tempered by gentle criticism. The opposite of disestablishment is seen in the dictatorship of the totalitarian State, where the Church is a creature of the State. How is the problem to be solved? Professor Relton struggles manfully with the difficulties. He reviews at length the nature and function of the Church, and in the light of this discusses some of the points at which the strain between Church and State becomes acute, such as the marriage law, the appointment of bishops, and sacramental practice. The conclusion he reaches at one stage is a drastic one: 'The only way in which churchmen ultimately can assert their freedom as against the State in doctrinal matters and in rites and ceremonies is to take it and let the State do what it thinks fit as a consequence.' Such a conclusion serves to show the difficulty of the problem the author is facing. Whether his suggestions (this and others) really provide a solution or not, at any rate his book does present the issues in a calm and intelligent spirit and may well help forward the ultimate answer.

A book that will be of immense value to preachers, and all who have to conduct the public devotions of a congregation without the aid of a set liturgy, has been compiled by the Rev. James Ferguson, B.D., Minister at Crieff, Scotland: *Prayers for Common Worship*, Morning and Evening, every Lord's Day throughout the course of the Christian Year (Allenson; 6s. net). The author has wisely adopted the simple method of arranging the prayers according to the course of the Christian Year, and he has drawn upon the whole field of Christian devotion. The order under each day includes five divisions, in which Invocation, Confession, and Petition come in the first, Thanksgiving and Intercession in the third, between them the Offertory prayer, and fourth the prayer for Illumination and 'the preacher's prayer in secret.' The book is a large one of nearly four hundred pages. There are twenty-one prayers for the first morning service

alone, and the same number for the evening service. No praise could be too great for the taste and discrimination shown in the selection of the devotional matter. This will be a book much prized, and, it is to be hoped, much used, by ministers of many churches. A word of acknowledgment must be added for the beauty of the printing and binding of the book.

The Rev. Robert Harvey, M.A., B.D., D.Th., minister of the United Church of Canada at Fort Garry, has written a book which will appeal more to Roman Catholics than to his Protestant coreligionists. It is on *Ignatius Loyola: A General in the Church Militant* (Bruce Publishing Co., Milwaukee; \$2.25). It is an appreciation of the life-work of that most remarkable character, who fascinates even those who violently oppose him. Dr. Harvey writes well and his facts are fully authenticated. There is not much that can be called new in the story as he tells it, but he does make more available than has been usual the life of Ignatius written by his contemporary Ribadeneira. The fault of the book is its too complete adulation of its hero—and hero is the right word. Superlatives super-abound. The author expressly declines to deal with the history of the movement which Ignatius started, and so we have not a syllable about the charges widely laid against the Jesuits, and so widely credited that the Society was for a time expelled from every Catholic country. Dr. Harvey limits himself to the lifetime of its founder. Whether or not in the case of the Jesuits that is doing justice to history is highly disputable.

For a good many years the name of Apolo Kivebulaya has been a household word in Church Missionary Society circles, while every season saw a new edition of the little book which told the story of his apostolic life. Now that he has gone to his rest an enlarged edition has been published under the title of *Apolo of the Pygmy Forest*, by Mr. A. B. Lloyd (C.M.S.; 1s. net). It is a simple but thrilling story of one who, like St. Paul, was flogged and cast out for dead, but who by the power of his invincible love overcame every barrier and brought some of the most degraded people of the earth to the feet of Jesus.

Palestine, which to-day is so much in the limelight, presents a situation which is intensely and painfully interesting and critical both religiously and politically. Anything that helps to throw light upon it deserves to be widely read. In this con-

nexion the publication of *The Way of Partnership*, by Mr. S. A. Morrison (C.M.S. ; 1s. net), must be regarded as very timely. Its main purpose is to give an account of the work of the Church Missionary Society in Palestine and Egypt, but in so doing it paints a vivid picture of the political, religious, and social background. The reader is left with a strong impression of the immense difficulty of the work and of the heroism and patience with which it is carried on.

Another book on the applications of psychological theory has been written by the Rev. Ernest G. Braham, M.A., Ph.D., *Psychology and the Child* (Epworth Press ; 2s. 6d. net). It is inevitable that, with the advent of a new science, attempts should be made, even by those who are not specialists, to popularize its results, or supposed results. We have read better books than Dr. Braham's, and we have read worse. It is unsatisfactory in one respect, it is so slight. The author's brief chapters, which contain so many digressions, present the topics dealt with inadequately. And some of his conclusions are at the least debatable. How many people, not in the grip of the 'New Psychology,' would accept this dictum—'we have seen that the earliest activity of a child is purely instinctive, and that being so it is impossible to attach any moral value whatever to its acts'? A similar query might be put against another statement: 'a child has no religious instinct any more than an adult has.' Call it what you will, 'instinct' or 'nature,' there is something indelible and eternal in us that links us with God. 'Instinct' is as good a name for that as another. For all its brevity, however, the book will serve to awaken interest in an important subject, and lead to deeper study. There is on p. 52 a misquotation of the most famous of all the answers in the Shorter Catechism.

Some months ago there appeared a book of sermons by an eminent Jewish minister in London, and now we have to record another volume of the same kind from South Africa—*Judaism Ancient and Modern*, by Chief Rabbi J. L. Landau, M.A., Ph.D. (Goldston ; 10s. 6d. net). It contains about sixty sermons and addresses, mostly delivered on festal occasions. The book has a far less general appeal than the work of Mr. Lavine, but may exercise a considerable influence on the Jewish communities to which it is addressed. Dr. Landau is an enthusiastic Zionist, but his politics are subordinate to his religion, and his appeal throughout is for a revival of the spiritual life of Judaism,

now endangered, as he believes, by too intimate a contact with the modern world. The arrangement of the work is open to some criticism. Dr. Landau, like most Jewish preachers, normally quotes the Bible in Hebrew and appends an English translation, but the two do not always agree. There is no attempt at arranging the sermons in chronological order, and they appear to be grouped according to the festivals on which they were delivered. But the occasion is not always obvious to the ordinary reader, and the book would have gained in value from some judicious editorial work.

In deciding to publish popular and modern lives of missionaries in a cheap form, Messrs. Hodder & Stoughton had a good idea and they could not have made a better beginning than with *The Man who made Friends*—the story of Donald Fraser of Livingstonia, by Agnes R. Fraser, M.B., Ch.B.—and *The Man who believed God*—the story of Hudson Taylor, by Marshall Broomhall. The books are excellently printed and, with paper covers, cost only 2s. net each.

A devout and intelligent book on the practice of prayer is always welcome. There is a great literature on the subject, but there is always room for a book that comes from the heart and is inspired by spiritual experience, like *Taking Hold of God*, by Professor Samuel M. Zwemer, of Princeton Theological Seminary (Marshall, Morgan & Scott ; 3s. 6d. net). It deals with all aspects of the prayer life, the nature of prayer, hindrances to prayer, the power of prayer ; and expounds some of the great Bible prayers. The author accepts the plain, simple teaching of Scripture, that prayer is a way of getting things done, and for this healthy protest against ideas that would 'refine' away its reality he deserves our thanks.

There must still be many in Scotland who remember the fervent and successful ministry of Joseph Kemp in Edinburgh. Although his later years were spent in America and New Zealand, his earlier work was of great and enduring value. Under the title of *Joseph W. Kemp* (Marshall, Morgan & Scott ; 2s. 6d. net) his wife has written his biography. It is throughout 'a story of evangelism and revival,' of unwearying prayer and labour, and of Pentecostal fruits.

We have received from Messrs. Thomas Murby & Co. *St. Mark : A New Translation*, by the Rev. G. W. Wade, D.D. This translation is reprinted

from Dr. Wade's 'Documents of the New Testament,' which was issued in 1934. The price of *St. Mark* is only 1s., and it should be noted that the other three Gospels may be had separately at the same price.

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The Oxford University Press has issued a new edition of Professor Rudolf Otto's *The Idea of the Holy*. It will be remembered it came out in 1923, and there have been a number of editions since. The present one is revised, and also contains additions. The price is 3s. 6d. net.

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Those who attended the 1936 Keswick Convention, and also those friends who could not be there, will be glad to know that Messrs. Pickering & Inglis have now issued a full account of it—*The Keswick Convention, 1936*. This may be had, with paper covers at 2s. 6d. net, and with cloth covers at 4s. net.

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Two books published by Messrs. Pickering & Inglis are on traditional lines, and deal with outstanding doctrines. One is *The Only Hope of Church or World*, by the Rev. W. B. Riley, A.M., D.D., and deals with the Second Coming. The late Dr. Hastings once said in this magazine that people were divided into three classes in regard to their attitude to this subject: those who think it is everything, those who think it is nothing, and those who think it is something. Dr. Riley belongs to the first class. The other book is on the ministry of the Holy Spirit—*The Heritage of Saints*, by Mr. Herbert Lockyer. It is an earnest and urgent reminder of the immense resources the believer has in the presence and power of the spirit. Both books are cheap, the former 2s., the latter 1s.

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Messrs. Seeley, Service & Co. have added to their 'Things Seen' Series an attractive account of Cambridge—*Things Seen in Cambridge* (3s. 6d. net). It has been written by Mr. A. L. Maycock, M.A., and it contains a number of illustrations and a sketch map.

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The Rev. H. J. Garland has devised a method of speaking and preaching without notes. He calls it *The Alpha Method*. Mr. Hugh Redwood writes a foreword, and says: 'It is an ingenious system of mnemonics, which is easy to apply.' It is published by Messrs. W. H. Smith & Son, and costs 2s.

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A popular book of a very satisfactory kind has

been sent out through the S.P.C.K. by the Rev. Clement F. Rogers, M.A., Professor Emeritus of Pastoral Theology in King's College, London—*The Case for Miracle* (2s. net). The four chapters have been given as lectures in Hyde Park eight times, and to students eleven times. These are very good tests, and lectures that have passed through such scorching fires ought to be worth hearing. And they are. The subjects dealt with are: Are Miracles Possible? The Evidence for the Resurrection of Christ; Non-Christian Theories of the Resurrection of Christ; and The Virgin Birth. The material contained in this book, in a vivid and attractive form, would be useful to those who desire to present such topics to a popular audience. It is sound apologetic from an orthodox standpoint.

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*A Layman's Vision of God*, by Mr. Robert W. Gold (Stockwell; 2s. 6d. net), is a very unpretentious account of what an earnest reader of the Bible has found in it after years of study. It is largely a synopsis of the teaching of Jesus linked on to the Old Testament record. It follows closely the text of Scripture and is designed to commend the Fatherhood of God and His redeeming love in Christ.

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Mr. Malcolm Spencer, M.A., has followed up his book, 'Building on Sand,' with *Economics and God* (S.C.M.; 4s. net). It might have been called, he says, 'Building on the Rock'; but he preferred the present title to suggest that our present economic organization is not simply failing to satisfy human needs, but that 'it is flying in the face of Providence.' 'It contains an element of sheer folly, a seed of sure destruction.' Like its predecessor, this volume contains a calmly stated but strong indictment of our present economic practice. Tested by the Sermon on the Mount it is anti-Christian. Tested by common sense it is absurd. What is the fundamental error of it? In a word Mammonism. Our monetary system needs drastic reconstruction. When one asks, however, what practical steps should be taken to remedy this, Mr. Spencer has nothing very definite to suggest. Again and again he can only say, 'that is for the experts.' He himself has lost the faith in the Douglas Credit system which he once held. Still it is a necessary step towards progress to have such a convincing demonstration as Mr. Spencer gives of the futility and peril of the prevailing system; and for that, as for his summons to repentance for the errors of the past, we wish his book a large circulation.