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Literature.

ANGLO-CATHOLICISM.

THE *Via Media* (Longmans; 5s. net), by Archdeacon C. P. S. Clarke of Chichester, is written for the express purpose of vindicating the Faith and Order of the Church of England. As the Bishop of Winchester explains in the Preface, the book is a response to his own request for a simple and straightforward statement of the Anglo-Catholic's position as a loyal member of the Church of England; and it sets against the fundamentalism and authoritarianism of both Rome and Tennessee the appeal of the Church of England to the Scriptures, to the corporate experience of the Church expressed through Creeds and Councils, and to rightly informed private judgment. It shows that the *Via Media*, or Anglo-Catholic idea of the Church, is something far wider than the Church of England or even Anglicanism, and holds that it is no 'euphemism for weak compromise.'

Even a century ago, as the Archdeacon claims, the *Via Media* was a much bigger thing than the Church of England; and Newman was wrong in not regarding it as a real religion like Protestantism and Popery. Both in Scotland and in the United States of America a non-Roman Episcopal Church had survived a long persecution; and whether Orthodox and Old Catholics would own the name of *Via Media* or not, they certainly come between Popery and non-Episcopal Protestantism. And since Newman's day the churches of the *Via Media* outside England have greatly increased.

What justifies, the Archdeacon asks, the separation of the English churchman from Rome on the one side and non-Episcopal Protestantism on the other? He answers that it is not the principle of Establishment, which many regard as a liability rather than an asset; nor is it the principle of Nationalism, which many regard as a largely discredited principle in our modern world; it is that there actually is a Catholicism which is non-Roman and that it is to be found in a working synthesis between the two opposites of authority and freedom. He affirms that such a working synthesis is not to be found in the Roman Church nor in the various non-Episcopal communions.

To all interested in the question of the reunion of Christendom, and in the claim of the Church of England to be a bridge between the Roman Church and—not Nonconformist but—non-Episcopal bodies,

we commend the Archdeacon's chapters on Authority, the Place of Tradition, Freedom, Government, Magisterial Authority, and the Genius of the *Via Media*.

AN INTRODUCTION TO THE NEW TESTAMENT.

The second volume in the new London Theological Library is *An Introduction to the New Testament*, by Professor F. Bertram Clogg (Hodder & Stoughton; 6s. net). Judged according to the purpose with which it was written, this is an excellent book, and it meets a long-felt need. It is admirably suited to be a text-book for theological students. Hitherto there has been no book which one could whole-heartedly commend for the purposes of modern students. There are good books on this subject for elementary students, and such standard works as those by Moffatt, McNeile, and Peake for advanced students. These, however, are both too detailed and too costly for most students during their college days. This book, however, is neither too elementary nor too detailed, nor is it expensive.

In it Professor Clogg gives us the fruit of many years' experience as tutor of New Testament Studies in Richmond College. The book must represent the groundwork of his own lectures. Its aim is not to present new theories or to take sides in unsettled issues, but to describe in orderly form the main conclusions of scholars on the literary and historical problems raised by the study of the New Testament. Where there is doubt, alternative theories are argued and criticised, and if the question is quite open, it is left open; but where the author believes that one theory or explanation is more likely than another, he indicates his preference. This is a gain in a book of this kind, for most students like to have some conclusion commended, even though it may only serve as a challenge to disagreement.

Nothing irrelevant is allowed in these pages. Conciseness of expression is brought to a fine art. Yet the perils of conciseness—inadequacy of treatment and lack of clarity—are avoided. Nor does the studied brevity make for difficult or uninteresting reading. Space is found for apt and telling quotations, which serve as characterizations of books or authors, or as summaries of arguments. Interest is also maintained by the inclusion of

brief references to conjectures which are perhaps brilliant rather than probable.

The book is completely up to date, and gives consideration to the most recent discoveries and theories, and quotes from the most recent commentaries. In the section on the Synoptic Gospels, the methods and conclusions of Form Criticism are described and assessed with wise and balanced judgment. In fact, balanced judgment and wise discrimination characterize the whole book.

For those who wish to pass on to more detailed study, it is a useful guide, indicating profitable lines of exploration, and in the bibliography suggesting the best books on special subjects. There are others also, besides those still at college, who will find it of great value. Ministers, who are not able to read all new books on this subject, will find here an excellent summary of recent suggestions and findings, and a brief yet comprehensive review of problems arising from a literary and historical study of the New Testament.

AN ANCIENT HEBREW LEXICON.

One of the results of the rapid spread of Islam was the practical disappearance of Aramaic as the Jewish vernacular. Hebrew continued to be the language of religion and learning, but the Eastern Jews, from the seventh century, normally spoke Arabic. The Bible was translated into that language, and, from the tenth century onwards, we find a series of learned Jews compiling Hebrew-Arabic dictionaries. The earliest of these seems to have been the *Kitāb Jāmi' al-Alfāz* ('Dictionary') compiled by an otherwise little-known Karaite Jew named David b. Abraham Al-Fasī (Yale Oriental Researches, vol. xx.). The first part (down to ן) has now been published in a splendid critical edition by Professor Solomon L. Skoss (Milford and Yale University Press; \$7.50). The work is worth the trouble the editor has bestowed on it. It is far more than a vocabulary; it is almost a thesaurus. Each letter of the Hebrew alphabet has a section devoted to it, and each section contains a number of 'chapters,' a 'chapter' including all roots beginning with the same two Hebrew letters—apparently the author holds to the theory of the bi-consonantal root, current among Jews until comparatively modern times. At the head of the 'chapter' stands a short summary of the words included in it, and they are then explained at length in their various forms and meaning, with copious illustrations, both Hebrew and Aramaic, from the text of the Bible. Some-

times, as with the ן (both the article and the interrogative prefix) and the conjunction ך, there is a long and comprehensive article, which, allowing for the distance in time, may fairly be compared with those of our best modern lexicons. The Arabic is written in Hebrew character, but Hebrew words are distinguished by wider spacing. The whole is a work of very great interest and importance for the history of Semitic philology.

HIGHER CRITICISM.

New Discoveries in Babylonia about Genesis is the title chosen by Wing-Commander P. J. Wiseman, R.A.F., for his attack on 'higher criticism' (Marshall, Morgan & Scott; 3s. 6d. net). The author has spent some time in Mesopotamia, and has himself seen the excavators at work. His theory of the origin of Genesis is (though he himself may be unaware of the fact) a modified form of a hypothesis propounded by Naville a few years ago. The documents from which the book is compiled were written in Babylonian cuneiform on clay (or stone) tablets, and translated into Hebrew by Moses. The position is, however, better argued than it was by Naville, and there are one or two interesting suggestions, for example, that the formula 'these are the generations of . . .' stands at the end of a section, not at its beginning. But in the main we have a work of the type which we have learned to recognize, for example, in the work of Sir Charles Marston. We have the same intense and genuine religious feeling, the same demand of the spirit for absolute external authority, and the same inspiration and passionate desire to establish on unshakable foundations the truth as it is in Jesus. We have also the same feeling (which the higher critic will never understand) that any attempt to rearrange the material is a hostile attack on the Book of Genesis, and that to deny its Mosaic authorship is to deny its divine inspiration, and the same curious logic which argues 'not impossible, therefore incontrovertible.' Wing-Commander Wiseman cannot see the point of view with which the philologist approaches a piece of literature—he commits himself to the statement that 'Assyrian cuneiform is nearer to Hebrew than any other language . . .'—and he cannot understand that in Hebrew there may be styles which differ as widely as those of Addison and Ruskin. Moreover, he is not always careful of his facts. The ascription of Exodus 15 to Deborah may be merely the kind of slip that any one can commit (p. 112), but he is quite incorrect in stating that 'The majority of

higher critics) assumed that writing was not in use in the days of the Patriarchs' (p. 101). This is so frequently, and quite unwarrantably, alleged by opponents of the higher criticism that names ought to be given. Wing-Commander Wiseman has, however, done what is so seldom done, and quoted an instance—the first that the present writer has ever seen. The passage cited (p. 9) is taken from Schultz's 'Old Testament Theology'—Schultz a higher critic! One other general remark may be added. Wing-Commander Wiseman and those who share his views are on dangerous ground when they rely on archæology for absolute and detailed confirmation of the Biblical record. We have reference in the last paragraph of the book to a distinguished archæologist whose belief in the truth of the Bible has been confirmed by his studies, but on the other hand we have the very striking opinion ascribed to the most brilliant of living archæologists in THE EXPOSITORY TIMES, xlvii. 447, 'that the archæological evidence compels us to believe that in the Biblical traditions the chronological and historical perspective has been lost in the creation of ideal sagas.' Moreover, it has not generally been realized that no critic or rationalist has ever struck so damaging a blow at the detailed historicity of the Flood story as that dealt by Sir Leonard Woolley. If he is right in supposing that the layer of clay he discovered below Ur was the result of a flood, and not, as others might suppose, of a change in the river bed, then one thing is certain. A stratum of alluvium eight feet thick was not deposited in a single year, or in a single century, and the Biblical statement as to the duration of the Flood is utterly discredited. Fortunately, even Sir Leonard Woolley's opinions (as he would be the first to admit) are not final.

Professor John A. Scott, A.B., Ph.D., LL.D., Professor of Greek in North-western University, Evanston, Illinois, has published four lectures under the title *We Would Know Jesus* (Abingdon Press; \$1.50). The subjects treated are, Our Knowledge of Jesus from Non-Biblical Sources, Preservation of the Gospels, Luke the Greek Physician, Socrates and Jesus. The treatment is always clear and the style simple. There is no obtrusion of scholarship. The standpoint in theology is conservative. Dr. Scott sees Divine guidance in the creation of the Gospels and in their selection and their preservation, and he testifies to his belief that 'the carpenter of Nazareth and the companion of simple men of

lowly Galilee must have been something more than a man.'

In his own racy style Mr. Carl Heath tells the story of *Social and Religious Heretics in Five Centuries* (Allenson; 3s. 6d. net). He deals with the mediæval heretics, Wyclif, the Anabaptists, the Diggers, and the early Quakers. The treatment is slight, but always interesting. In an opening chapter Mr. Heath sets down his views of the present age, emphasizing the need for realism in our thinking; and in a closing chapter he justifies the place in history of the rebels and calls for bolder carrying out of the principles that Jesus taught. It is a well-written and challenging book which will do good, whether we can go all the way with Mr. Heath or not.

We have received the different 'Guides' to the lessons prepared by the British Sunday School Lessons Council. They are *The Beginners' Concise Guide*, *The Primary Concise Guide*, *The Junior Concise Guide*, *The Intermediate Concise Guide*, and *The Morning Concise Guide* (for morning schools, children's services, etc.). They are all edited by Mr. Ernest H. Hayes, Secretary of the British Lesson Council. The books are now so well known, and their method so stereotyped, that it is not necessary to do more than announce their appearance. The *Beginners' Guide* and the *Morning Guide* are 2s. 6d., the others are 3s. 6d. each.

'*Catholics in the Witness Box* (The Church Association, London; 6d.) is 'a catena of their published aims and claims, enabling a just opinion to be formed by the non-expert inquirer on the vital national question of the relations of Church and State,' by Mr. L. K. Kentish-Rankin, M.A. It consists of a great number of very short extracts from Roman Catholic writers—too short to carry any conviction.

Our theologians are seeking to inform the general reader about the new adventure in Biblical Criticism known as 'Form Criticism.' Recently we reviewed a little book by Bishop A. W. F. Blunt, 'The Gospels and the Critic,' which contained a chapter on this subject. And now there has come to hand one by Emeritus Professor W. Emery Barnes, *Gospel Criticism and Form Criticism* (T. & T. Clark; 2s. 6d. net), which not only gives a chapter to the subject, but is determined throughout by opposition to Dibelius's standpoint and method. First comes a vindication of the historical evidence to

the authority of the Gospels, and then a critical examination of the Paradigms, Tales, and Legends, into which Dibelius resolves the matter of the Gospels. Dr. Barnes finds much that is elusive and fanciful in the German scholar's exposition of these 'creations' of his, and would place his trust rather in Papias and Eusebius.

In *Among the Mystics* (T. & T. Clark; 5s. net), the Rev. W. Fairweather, D.D., has diverged widely from his chosen path of historic study. Or perhaps not so widely, after all. At any rate he has given us a sound little book on mysticism, with some actual translations from the mystics themselves. He, rightly we think, differs both from Miss Underhill on the one hand, and Harnack and Hermann on the other, in his idea of mysticism. Miss Underhill would confine it to Christianity, Harnack to the Roman Catholic Church. Dr. Fairweather finds true mysticism in all religions, and traces its rise to the East. He then gives us successively a history of mysticism in the West up to the Reformation, of Post-Reformation Mysticism, Catholic (he means 'Roman') and Protestant, and finally closes with a dissertation on the Basic Principles and Main Features of Christian Mysticism. It is a wonderfully comprehensive book, and might well stand as a sufficient introduction to the whole subject, especially as in nearly every case we have extracts from the writings of the mystic to whom he is devoting a section of his book. Santa Teresa, St. John of the Cross, Molinos, Madame Guyon, and many others are thus treated. And we conclude with a chapter on Mysticism in English Poetry. Dr. Fairweather is to be congratulated on an excellent piece of work.

The angelology of the Old Testament has received comparatively little attention in recent times, and a book on the subject is badly needed. An attempt has been made to fill the gap by the Rev. Edward Langton, B.D., F.R.Hist.S., in *The Ministries of the Angelic Powers according to Old Testament and Jewish Literature* (James Clarke; 3s. 6d. net), the title of which suggests that he proposes to treat of the special relations between man and powers who, though higher than himself, are yet subordinate to God. The book, however, is rather a general discussion of the Biblical and post-Biblical Jewish doctrine of angels. Mr. Langton has made an exhaustive collection of passages from the Old Testament, the Apocrypha, and the Pseudepigrapha, together with a representative selection from Talmudic literature, dealing with angels. He is

familiar with the views usually held on such matters as the 'angel' of Yahweh in the older strata of the Old Testament, but is inclined to be distrustful of the common theory that the later angelology was primarily due to Persian influence. He admits that element, it is true, but would confine it to narrower limits than most scholars would do. Phrases like 'the Lord of hosts' are discussed, and there is an account in the latter part of the book of the later Jewish views on archangels and the celestial hierarchy in general. As is inevitable in a book of this size, it is not often that extended treatment can be given to any particular aspect, but the work affords a useful summary of the material on which a thorough study could be based.

The universality of the Christian Church with its appeal to every race and nation is admirably demonstrated in a collection of architectural photographs with descriptive letter-press of church buildings in Asia and Africa. *Heritage of Beauty* is an attractive volume of nearly one hundred pages. It contains pictorial studies of modern Christian architecture reflecting the indigenous culture of these two continents. It is by Professor Daniel J. Fleming (Edinburgh House Press; 7s. 6d. net). It is extremely interesting to see how naturally native art can adapt itself to Christian worship. Asia leads definitely in beauty, as would be expected. The book contains almost as many illustrations as pages. It is safe to say that it will open to most people a new vision of ecclesiastical art.

Jews and Christians alike have learned to look forward with interest to the appearance of the *Hebrew Union College Annual*, of which volume xi. appeared late in 1936 (Cincinnati; \$3.00). Like its predecessors, it contains articles showing a wide variety of interest, and every one has its own special value. The only fault that can be found is that some of the articles are incomplete, a first instalment only being printed, and it appears that the reader will have to wait a year before reading the next section. Both, however, are of considerable length, one occupying over sixty pages, and the other more than a hundred and twenty. With one exception ('Ha'iddana', by Immanuel Löw, of Szegedin, Hungary), all are by members of the College staff. The institution reached its sixtieth year in 1935, and the first article, by David Philipson, appropriately contains reminiscences of the founder, Isaac M. Wise, who died in 1900. We have also philology represented by Engländer, who writes on Rashi's use of certain grammatical

terms, especially correcting Kronberg. The history of the *Tashlik* ceremony, in which food is thrown into water, is described by Lauterbach. Nelson Glueck has an important discussion of the boundaries of Edom, based on the latest archæological evidence. Several articles deal with mediæval Judaism; Diesendruck prints a question addressed by Moses ibn Tibbon to Maimonides, together with his covering letter; Bettan discusses the sermons of Jacob Anatoli; Marx has an interesting account of Gershom Soncino, the famous Jewish printer; Cronbach gives a study of the Me'il Zedakah, which contains the Jewish doctrine of charity and almsgiving; while Idelsohn supplies some notes on Jewish music in Italy, appending a series of 'tunes,' illustrating the cantillation as used by Jews of German descent in North Italy. Three articles will be of more general interest. Cohon, under the title 'Authority in Judaism,' presents us with an admirable statement of the history and position of liberal Judaism. Sheldon A. Blank discusses Post-exilic Universalism, dealing at length especially with the relations between Israel and Edom in the later period. Most important of all is Morgenstern's first instalment of 'Amos Studies.' The author, well known for his valuable contributions to Biblical studies, holds that Amos paid only one visit to the northern kingdom, and that our present book contains the disordered fragments of a single address delivered at Bethel. Dr. Morgenstern believes that he can nearly reconstruct the original address, and deals brilliantly with certain portions, notably with Am 7¹⁰⁻¹⁷ and with the visions contained in chs. 7-9. Even though we may not agree with his conclusions, we cannot fail to recognize the scholarship and careful study which have led him to them. We shall be glad to see the next issue of this *Annual*, if only in order to see how Dr. Morgenstern treats the rest of the Book of Amos.

As a preacher the Rev. Leslie Weatherhead is most eloquent and moving, but as an exegete he is somewhat wayward and fanciful. His latest book, *It Happened in Palestine* (Hodder & Stoughton; 7s. 6d. net), will doubtless delight many readers, but others may feel it strangely unsatisfying and in places open to serious objection. In nearly a score of short chapters he deals with incidents in the life of Jesus, chosen somewhat at random. The local colour is first given with vividness, then the gospel narrative is commented on, and finally the religious lesson is earnestly pressed home. Passionate devotion to the Master is manifest through-

out, but the portrait is in the main a sentimental variety of the 'liberal' Jesus which recent scholarship has quite discredited. Too often also the writer is carried away by his own exuberant imagination. The woman at Jacob's well is startled on suddenly seeing Jesus. 'He can hardly keep from laughter at the fright He has given her. This "Big Brother" was rather fond of teasing.' The miracle at Cana of Galilee, it appears, was a joke. 'Was it really wine? I can imagine the fun and good fellowship. . . . The wine runs out. Water is served. Why, that's the best joke of all! They lift their wine-cups, as we do in fun when we shout, "Adam's ale is the best of all." The bridegroom is congratulated by the master of ceremonies, who carries the joke further still. "Why, you've kept the best wine until now." As one would expect from Mr. Weatherhead, we hear a good deal about psycho-therapy. Jesus is said to have spent the whole night with the demoniac endeavouring to discover the secret of his mental *trauma*, which proves to have been a fright in childhood from soldiers, possibly on seeing the massacre of the babes in Bethlehem, when he ran home crying, 'Mummy, legion, legion.' The writer repeatedly safeguards himself by saying that he sets no limit to what Jesus *could* have done, but he leaves the impression that His miracles of healing did not go beyond what the modern psychiatrist can do. Amid so much that is admirable it is to be regretted that there should be things that will give pain to reverent readers of the gospel. It should be specially mentioned that the illustrations are both numerous and of unusual excellence.

Ralph Connor has followed many others in re-writing the sacred story. *He Dwelt Among Us* (Hodder & Stoughton; 3s. 6d. net) is probably more successful than most of such attempts. It is not so much a reproduction of the story of Jesus in 'modern language,' as an expansion of the story in its own vocabulary. The thoughts and words that are necessarily omitted in the Gospels are here imagined. It is all reverent, and of course skilful, and, because of the writer's peculiar gifts, dramatic. It is difficult to decide whether this kind of thing at its best is a real help. But at any rate there is nothing here to shock the most sensitive, and, if this re-writing and re-thinking the old narrative make the scenes more real to the plain man, by all means let them be done by such competent and spiritually-minded persons as 'Ralph Connor.'

In *The Desire of All Nations* (Independent Press;)

3s. 6d. net), the Rev. Frank H. Ballard, M.A., discourses on 'practical aspects of the life and teaching of Jesus.' He writes with force and conviction as one whose faith, though it has undergone change, has still at the heart of it 'the assurance that in Christ we have the key to life's mysteries and the promise of victory.' After some discussion of Faith as the fundamental principle, certain of the difficult passages in the Sermon on the Mount are dealt with in a very wise and illuminating way. Then follow some topics connected with the last days of our Lord's earthly life and the recognition of the living Christ. There are eighteen discourses in all, and they are in every case sane and persuasive, written in a style that is clear and interesting.

We have received *Search the Scriptures*, by the Rev. F. D. Coggan, M.A. It is the Inter-Varsity Fellowship study-course, and the price is 1s. The scheme is well devised, the notes are illuminative, and the questions are excellent.

In 'The Needs of To-day' Series, Mr. Peter Fletcher has written a small book on *Mastering Life* (Rich & Cowan; 3s. 6d. net). He discusses many things, but all of them bearing on his main theme. In particular he aims at convincing us (any of us) that the mastery of life is within reach, largely through the acceptance of its imperatives, but ultimately through the willingness to acknowledge and obey those deep compulsions of our souls which are the witness of Divinity in us. This willingness is faith. There is a good deal of psychology in the book, and a lot of common sense, but the writer does not conceal the fact that the secret lies deeper.

The Approach to God (S.P.C.K.; 5s. net), by Mr. Shirley C. Hughson, O.H.C., is a study of what the author calls 'the covenant of prayer.' This covenant, as the author says, is to be found in the New Testament; and the conditions under which prayer must be offered are briefly as follows: (1) According to the Will of God; (2) In the name of Christ; (3) Out of a life of faithful obedience to Him; (4) With faith in Him; (5) In dependence on the Holy Spirit; (6) With thanksgiving; (7) In a spirit of forgiveness to those who have wronged us; (8) With perseverance. And the author adds that, if through want of knowledge or understanding we fail to pray in accordance with these terms, not having fulfilled our part of the contract, we can expect nothing from God. The explanation of the

above-named conditions occupies the first third of the book, and the remainder is devoted to a useful exposition of the Lord's Prayer, petition by petition.

M. Henri Bremond's *Literary History of Religious Thought in France*, vol. iii., *The Triumph of Mysticism*, has been translated and published by the S.P.C.K. (16s. net). The translation is very good, and we regret that we are not told to whom we owe it. The work itself is a very scholarly account of the rise and progress of what deserves the name of 'the French School,' but is usually called the 'Oratorians.' This group was curiously related to both the Jesuits and the Jansenists. It constituted at once the high-water mark of the Counter-reformation in France and the fairest blossom of French mystical piety. This well-documented work carries the story from Pierre de Bérulle to Père Eudes, who instituted the cults of the Sacred Hearts of Jesus and Mary.

Two of the S.P.C.K. 'Theology Occasional Papers' are worth attention. In one of them (2s. net) Professor Burton Scott Easton of the General Theological Seminary, New York, discusses the problem as to *The Purpose of Acts*. Acts, he holds, was a plea designed to avert State persecution of Christians by showing that Christians were an off-shoot of Judaism which had legal status and toleration as *religio licita*. The argument is skilfully constructed and worked out, and deserves attention.

In the other, *Confirmation; or, Laying on of Hands* (1s. net), Mr. Gregory Dix, O.S.B., advances what for Anglicans will be a startling theory, to the effect that Confirmation as the Anglican Church has it, is not Confirmation in the primitive sense at all. The vital thing was not laying on of hands, but unction, which in the earliest period preceded, not followed, baptism. He finds evidence of that in the use of the oil in the Greek and Roman Communion, and what is very striking in the usage of the Syrian Church which for centuries continued the practice—unction, baptism. The unction, he holds, corresponded to circumcision among the Jews.

Can you furnish 'helps' to preachers for their sermons without ministering to laziness? The Rev. Paul B. Bull, M.A., of the Community of the Resurrection, Mirfield, thinks you can. He publishes the first part of what promises to be a fairly long series of little manuals, *A Preacher's Note-Book*, Outline Sermons and Illustrations for

every Sunday and Holy Day in the Church's Year, Part I, Advent to Sixth Sunday after Epiphany (S.P.C.K. ; 1s. 6d. net). The outlines are good, and after them is a series of notes, marked A1 to A73, which contain illustrations to brighten the outlines. This little book should help to make the average sermon at least coherent, and (if the preacher is at all competent and diligent) interesting.

A really charming book of devotion has been issued by the S.P.C.K., in their series 'Manuals of the Inner Life.' It is *A Devout Exhortation to the Holy Communion, being the Fourth Book of the Imitation of Christ rendered into English Verse* (1s. 6d. net). It is 'blank verse,' but sound and suitable to the matter. The booklet is beautifully printed and bound, and can be carried easily in a small pocket.

In *Democracy and Revolution* (S.C.M. ; 3s. 6d. net) Mr. Louis Anderson Fenn addresses himself largely to Christians. He is not a believing Christian himself apparently, standing 'outside the Christian tradition,' but he has some hope of influencing those who really are sincere Christians. His creed is that the conception of a freely responsible and self-governing community is essential to the good life. He is not satisfied with 'democracy' as it is. He apparently thinks that the Soviet system is in form even more democratic in the essential meaning of the word than our present system. He believes that all men are born equal. He also holds that one cannot be a fully consistent Christian unless one is at the same

time a militant socialist. These are examples of the enthusiastic exaggerations in which the book abounds. But it is a good book. Its main contention is sound. And its earnest challenge to Christian believers to carry out their creed and their Master's commission is one that is urgently needed.

A little book on a subject much discussed at present may be warmly commended for its practical wisdom—*Guidance*, by Mr. W. J. Noble (S.C.M. ; 1s. net). There is nothing eccentric or excessive here. The subjective element is held in strict control. Principles are laid down that are sound and Scriptural. And if any one wishes to read a statement that is wise and modest on a matter about which much that is exaggerated and foolish has been written, he need not go farther than this little booklet.

There can be no doubt of the critical situation in which the Christian Faith finds itself to-day. Everywhere ancient religions are losing hold. Even the old tribal faiths of Africa are falling to pieces. Russia is officially godless. Germany is going back to the Teutonic religion of force. What chance has the Christian Faith of survival? That is the question which the Rev. John Short, M.A., Ph.D., answers in *Can I find Faith?* (S.C.M. ; 3s. 6d. net). The chapters were originally sermons, made in answer to questions. But they have been reshaped for the present book. The reassuring answer Dr. Short offers is 'In Christ.' This little book will point waverers in the right direction.

Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

ONE of the most recently published texts (IV AB) from Ras Shamra throws light on the origin of the bull-worship at Dan (modern *Tell el-Qadi*), and probably elsewhere in Israel. The text consists of an ancient myth describing how the god Baal carried out a hunt in the district of 'Samak' (*i.e.* Lake Hüleh, called 'Semachonitis' by Josephus), and how, while there, the horned animal known as the bull ('*ebr*') came into being as the offspring of his son Aleyn (god of the springs). According to this primeval myth, the bull is thus of Divine birth.

As the town of Dan (previously known as Laish) was located at Lake Hüleh, on one of the sources (the Leddan stream) immediately to the north, and as the myth appears to have been localized there, we have probably an explanation of the bull-worship set up by Jeroboam 1. in that religious centre, as well as at Bethel in the south (1 K 12^{28, 29}). The myth is clearly one of very high antiquity, much more ancient than the Ras Shamra texts themselves (*c.* 1400-1200 B.C.), and it no doubt arose from the fact that the bull is a symbol of vital