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Literature.

SEVENTEENTH-CENTURY SCOTLAND.

PROFESSOR G. D. HENDERSON, D.D., D.Litt., of the Chair of Church History at the University of Aberdeen, is widely recognized as a careful and competent historian. In the volume before us, *Religious Life in Seventeenth-Century Scotland* (Cambridge University Press; 15s. net), he has collected eight papers which have been already published, dealing with the Bible, Foreign Religious Influences, the Synod of Dort, Some Early Scottish Independents, Scottish Theological Learning, External of Church Worship and Church Government, Quietist Influences, and Religious Conditions, all bearing on that period of Scottish Church History of which he has made a special study. In addition to the papers above-named, there are three which have not been published before: The Influence of Bishop Patrick Forbes; The Covenanters; The Scottish Pulpit in the Seventeenth Century.

These, like all the papers, make solid reading, abounding as they do in statement and exposition closely packed; but they are relieved now and then by shrewd and interesting comments, which serve to remind the reader of recent parallels and conditions. Thus in the account of Patrick Forbes (which throws light on other personalities besides), we are reminded of the tendency in present-day Protestantism to trace Scottish Christianity back merely to Knox and Calvin, instead of St. Ninian and the first Apostles. That tendency is, however, being counteracted to-day in the Church of Scotland by a party which, if small, is vocal. Or again, in the chapter on the Covenanters, in the discriminating account of the 'curates' under the Second Episcopate, who were suddenly thrust into the place of the outed men, it is observed that some solutions of the unemployment problem do more harm than good. It leads us to reflect that in the recent post-war years there was a tendency to open the portals to the Scottish ministry too wide, that ordinances might be provided in every church or parish.

A valuable feature of the work is the scholarly provision of Notes and References, which run to sixty-eight pages, and which we specially welcome in the paper on the Scottish Pulpit. It is a paper to which many of our readers will turn with expectancy, nor will they be disappointed. While Dr. Henderson, as already noted, contends for the continuity of the Scottish Church with the Church of St. Ninian, he shows himself to be out of sympathy with

the sacramentarian type of Churchmanship which minimizes the sermon. After all, as he says, the Sacraments are largely the Word of God shown forth not in speech, but in symbol and action. Even St. Augustine held that the Sacraments are the 'visible Word.'

FRIEDRICH VON HÜGEL.

It is twelve years since Baron von Hügel died, but his memory is still fragrant, and his influence abides. Accounts of his life and thought have been published in English, but we may gladly welcome an English translation of an excellent French monograph which appeared a year ago. The volume is entitled *Baron Friedrich von Hügel* (Longmans; 8s. 6d. net), the author is a Catholic priest, Dr. Maurice Nédoncelle, and the translator, Mrs. Marjorie Vernon. The original was recently crowned by the Académie des Sciences Morales et Politiques, and awarded the Prix Victor Delboz.

The work begins with a record of von Hügel's life and work, dwelling in particular upon the Modernist crisis. Von Hügel's relations with the Modernists have been variously represented. The present biographer concludes after a careful discussion that von Hügel was neither on the one hand a liaison officer between Orthodoxy and Modernism, nor, on the other hand, a kind of lay bishop of the Modernists. 'Deeply interested in human beings, hating cliques, he was too big a man ever to become the slave of a party and too generous ever to leave those whom he loved in the lurch.'

The chapters that follow are an able and learned study of von Hügel's thought, in which appreciation of his philosophical and religious insight is combined with criticism of certain points in his theology, particularly where these differ from the Catholic tradition. The scope of the treatment may appear from the titles of the successive chapters—The Method of Religious Philosophy, The Natural Order, Christianity, The Church, The Mystical Life.

In the concluding chapter the author sets down his general critical conclusions on the work of a man who was 'no metaphysical genius but a thinker of great merit: a living bond between tradition and the modern spirit,' combining 'a deep sense of adoration with great intellectual courage.'

Dr. Maurice Nédoncelle's study impresses us with its fairness and broadmindedness, and the valuable Bibliographical Index may be taken as a token

of its scholarly quality. The translation reads well.

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*A NEW COMMENTARY ON ST. MARK'S
GOSPEL.*

The new Commentary on *The Gospel of Mark*, by Professor B. Harvie Branscomb, M.A., Ph.D., in the Moffatt New Testament Commentary (Hodder & Stoughton; 8s. 6d. net), is sure to arouse considerable interest. Dr. Branscomb is Professor of the New Testament at Duke University, Durham, North Carolina, and has already established his reputation as a scholar by his valuable work, 'Jesus and the Law of Moses.'

The Commentary on Mark is a competent scholarly work. The most valuable part of the concise Introduction is the section in which Mark's sources are discussed. Indications of such sources are found in 1⁴⁻⁸ 2¹⁻³ 3^{16f.} 4. 13. 14¹⁻¹⁶, and in other passages. The Gospel is dated by Dr. Branscomb about A.D. 75, in agreement with the theory, advocated by the late B. W. Bacon, that the saying in 13¹⁴ is a vague substitute for an earlier reference to the Temple. In the Commentary itself Dr. Branscomb proves to be a docile disciple of the extremer Form-Critics. Occasionally, the opinions of Bultmann are subjected to criticism, but for the most part the view that the Markan tradition is strongly influenced by the creative activity of the early Christian Church is assumed. On the whole, Dr. Branscomb rates the historical value of the Markan narratives higher than that of the sayings, although, in his opinion, sections like 2¹⁻¹², the Transfiguration story, and the miracle-stories generally, have been considerably modified in the course of oral transmission. He prefers the Johannine date of the Supper to that implied in Mark, and supports the interesting suggestion that the closing events at Jerusalem occupied a longer interval than the week indicated by the Synoptic tradition.

Dr. Branscomb's attitude to the Markan sayings is much more radical. Saying after saying is traced to the work of the Christian community. For example, 1¹¹ is 'a construction of the Christian tradition'; 2^{19f.} 'can scarcely be original'; 3^{28f.} is 'a product of the apostolic age'; 8^{30f.} 9³¹ and 10³³ are 'the work of the editor'; and 10⁴⁵ 'can scarcely be attributed to Jesus.' In 7¹⁷⁻³³ 'one feels the cooler atmosphere of later exegesis.' This last comment is an apt description of the Commentary itself, for it is not unkind to say that it is coldly critical, and arbitrary in treatment. The author appears to believe that any saying of Jesus which

is in line with later Christian belief is open to the gravest suspicion, and the underlying 'Christology' is the view that Jesus was a prophet whose work was one of service unto death in supreme obedience to the will of God. The framework of the teaching of Jesus is held to be eschatological. One wonders, therefore, why His conception of the reign of God is said to be that of 'a social body with the ethical quality and value of a family group' (p. 75).

The work would have been improved, as a contribution to a series of such a kind and of such value as Dr. Moffatt's New Testament Commentary, had it had more footnotes and references to other opinions.

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A SCOTTISH BARTHIAN.

The 'Hastie Lectures' were delivered in the University of Glasgow in 1935 by the Rev. George S. Hendry, B.D., Minister at Bridge of Allan. The title of the Lectures is *God the Creator* (Hodder & Stoughton; 6s. net), and the Lectures themselves embody a theology which might almost be described as hyper-Barthianism. Mr. Hendry has his master's habit of repeating himself frequently, so that we are left in no doubt about his main thesis. The doctrine of God the Creator is the fundamental article of the Christian faith. 'The whole edifice of the faith depends upon the right understanding of it.' That is Mr. Hendry's first sentence. But it is difficult to see how we can understand the doctrine, because throughout his book the author contends that that is beyond us. 'The doctrine of God the Creator by its essential nature exceeds the capacity of thought to comprehend' (p. 177). 'What we know must needs be beneath us. . . . If God in revealing Himself became an object of knowledge like other objects, He would cease to be God' (p. 85). 'Thus our apprehension of God the Creator [but surely that is knowledge?] must be carefully distinguished from the ordinary process of acquiring knowledge; it is not so much an act of knowing as an act of acknowledgment' (p. 178).

The whole effort of these Lectures is to establish a complete discontinuity between God and man. There can be no philosophical doctrine of God. All the efforts to reconcile Christian doctrine with 'modern thought' are futile. The attempts to do so, beginning with the advent of the 'Catholic' influence, and continuing in Thomas Aquinas and Ritschlianism, and in our own day in men like Dean Inge and Dr. Matthews, are fruitless. They are described here with great ability, and they are all set aside as impossible.

In particular the idea of personality in God is out-with the compass of philosophical thought. 'It is manifestly impossible to affirm or postulate personality of a conception which is reached by philosophical reasoning, however cogently the existence of the conception may be proved' (p. 172). We are only persons when we are constituted as persons by God, when God 'addresses us.' Finally, to complete the picture, we find an extreme conception of the will of God in its action. 'The divine will is not only supreme, but it is itself effectually operative in all that takes place.' This occurs in Mr. Hendry's exposition of Luther's theology. Luther is his acknowledged teacher, and after the sentence just quoted he goes on to cite Luther himself. 'The will of God is effectual, and it cannot be resisted because it is the natural power of God Himself.' So natural, so essential is the sole efficacy of the divine will that 'God would be ridiculous if He could not and did not do all things or if anything happened without Him.'

The Barthian Calvinism has done a great service to our generation, first by its emphasis on the sovereignty of God, and secondly by its insistence that Christianity is an act of God as well as a revelation. It has come at a good time to help to rescue us from the futility of humanism, and especially of the humanism that has crept into our theology. All great teachings stand for something definite that we may learn and receive with profit. But sometimes we have to guard against their extravagances. And while we appreciate highly the ability and scholarship which are obvious possessions of Mr. Hendry, we think that few will follow him in the extreme form in which he has cast his thesis.

BROTHERHOOD ECONOMICS.

That great saint, Kagawa, is unhappy. With a soul on fire for Jesus Christ, he finds that his countrymen in the mass remain cool and aloof, and that the ardent spirits who a few years ago did look to Christianity as the solution of the problems of this uneasy world, now have no faith in it at all, have turned towards Communism and Marxism in its stead. And he blames Western Christendom for this. 'Christian doctrines do not impress us,' he says. Which seems to show that the real motive and power of Christianity have not been grasped. For in the West we are discovering, as Barry says, that 'the genial expectation' that the natural man can live out the Christian life has been disproved, and we are being forced back on the doctrines and the facts behind them as the only source of power;

on this, for instance, that to live the Christian ethic, one must be born again, must become a new creature, no longer living in our selfish, greedy, 'natural' way, but possessed of new likes and dislikes, new possibilities and powers. Till then, as Lippmann has it, 'the natural man can only muddle himself into muddle.' But Kagawa declares he does not find the Christian doctrines sufficiently unique to make much of an impression on his countrymen. 'In order to win the Orient to Christ it is necessary first to demonstrate its all-conquering effectiveness in economic reconstruction in the Occident.' One might have thought that such a character as Kagawa's own (confessedly the creation of Jesus Christ), amazing in the depths and heights of its unselfishness, would have made its own appeal, or those of other Christians in Japan of whom he tells us, just as heroically self-sacrificing as himself and others as a thing of course. But it seems that it is not so. One notes, too, the frank admission that those in Japan who feel for the poor, and work for the poor, are the Christians. 'The majority of social workers come from Christian churches,' 'helping even in a Buddhist Social Service Bureau.' 'The Japan Federation of Labour was started in a church at Tokyo.' 'To-day that church is still its headquarters,' and so on. But no! All that, so we are told, leaves Japan as a whole, quite cold. Unless the Christian faith can solve our Western economic needs, it is not worth considering. That seems a dangerous dogma. If sufficient loaves and fishes are provided by this faith, ah! then here is a Christ and Teacher who does count and matter. But, apart from that, let His spiritual gifts be what they may, He has no real appeal! For Kagawa—using a strange exegesis—goes great lengths along these lines. As here—'Forgive us our debts as we forgive our debtors.' And this is his comment: 'We need forgiveness, absolute forgiveness. How? Through economic co-operation.' And that is all on that!

And yet this is an interesting book with its cry to us to rise and carry the cross-bearing spirit into every department of man's life. With shrewd eyes he examines the other solutions offered us, from Russia to the Douglas Social Credit System; and always he comes back to his own passionate plea for a Christian co-operative movement. There are in *Brotherhood Economics* (S.C.M.; 5s. net) gathered together many striking facts, and through it all there beats a warm and loving heart. But it's not this gospel that will save the world, though it may help towards that.

In *Religion in Transition*, edited by Vergilius Ferm (Allen & Unwin; 7s. 6d. net), we have a series of autobiographical records of the spiritual history of six men of some note in the religious world. They are S. Radhakrishnan, C. F. Andrews, George E. Coe, Alfred Loisy, James H. Leuba, and Edwin D. Starbuck. Their stories vary in character and value, some are more confessional, some more argumentative, but all are intensely interesting. They are a witness to the varieties of religious experience and the confusions in theological thought so characteristic of our time. Whether they will help towards a synthesis is doubtful. Loisy cherishes the belief that 'all religions seem destined finally to be fused in a higher religion, adapted to the needs of a spiritually unified humanity,' but it may reasonably be felt that such an eclectic theosophy is the most subtle danger to which the Christian faith is now exposed. There are, however, intellectual chasms appearing which seem incapable of being bridged. The faith of Radhakrishnan, however morally beautiful, rests on a metaphysics which assumes that God and the universe are nothing but an episode destined to relapse again into the dark abyss of the Absolute, 'creation being thus at once ransomed and annulled by the cessation of the impulse to individuate.' The absolute antithesis between this position and the ardent Christian devotion of C. F. Andrews is obvious. The papers of the three American writers deal largely with the application of psychological methods to the study of religious experience, a subject to which much more prominence has been given in America than here.

A posthumous volume by Edith Ratcliffe has been issued under the title of *The Birth of Christianity in the Light of To-Day* (Allenson; 5s. net). It was found among the author's papers after her death, and it forms the completion of a trilogy of which the two previous volumes are 'The Four Gospels in the Light of To-day' and 'St. Paul and his Writings in the Light of To-day.' Like these it is written in an easy and pleasant style, and aims at giving a popular account of the results of modern New Testament criticism. It deals in the main with the Pastoral Epistles, the Catholic Epistles, and the Book of Revelation. But there are a number of preliminary chapters which give the historical background of the first and second generation of Christians. The writer makes no pretensions to original research, but simply presents views which are currently accepted among New Testament scholars. At the same time, and this is

less usual in such works, there runs through the book a strain of passionate preaching. It is not likely that all the views presented will find acceptance. One feels, for instance, that less than justice is done to the time-honoured doctrines of the Atonement, and that the sterner side of New Testament teaching tends to be explained away in the interests of an amiable, all-embracing, evolutionary process. But the work is well done, and done in an atmosphere of warm Christian feeling which does much to commend it.

The latest book on pacifism is *The New Pacifism*, edited by Mr. G. K. Hibbert (Allenson; 2s. 6d. net). It is a remarkable book if only for one reason—the repute and quality of its contributors. These are Gerald Heard, Aldous Huxley, A. A. Milne, Beverley Nichols, Horace G. Alexander, Carl Heath, and H. R. L. Sheppard. It is impossible in a small space to give all the different prescriptions which the writers offer to prevent war. The most impressive articles are those contributed by Mr. Gerald Heard and Mr. Alexander. But the names of the contributors will ensure for the book a wide circulation. And they have established the right to be heard on such a vital issue by their previous record.

Emeritus Professor Ronald G. Macintyre, C.M.G., O.B.E., D.D., of the Presbyterian Church of New South Wales, has offered in *The Substance of the Christian Faith* (Angus & Robertson; 3s. 6d. net) what professes to be, and undoubtedly is, 'a plain statement of the beliefs which lie at the basis of the Christian religion, and give meaning to the practice of the Christian life.' The chapter headings—God, The Trinity, Christ, The Holy Spirit, The Saving Work of Christ, The Christian Assurance, The Church and the Sacraments, The Last Things—indicate the scope of the work; and the unusual prominence given to the doctrine of Assurance in a modern exposition is indicative of the evangelical emphasis which is maintained throughout. We cannot but commend the work as fulfilling its intention.

Messrs. James Clarke & Co. have published a volume of sermons by the Rev. Robert Menzies, M.A., of Camphill Church of Scotland, Glasgow (3s. 6d. net). They are Evangelistic sermons, for Mr. Menzies has aimed, he tells us, 'at presenting the Gospel in such a way as to evoke personal allegiance to the Lord Jesus Christ'—he has not 'attempted to set the Gospel in a wider context, or to relate it to the

social and international needs of our age.' Most of the addresses have been preached, and it is believed in their present form that they will also challenge to a closer discipleship. We have given one of the sermons in an abridged form in 'The Christian Year,' this month—for the Sixth Sunday after Trinity—so readers will be able to see for themselves the quality of Mr. Menzies' work.

The sermons are arranged in groups covering the great subjects—The Significance of Jesus; His Exclusive Claims; His Benefits; His Challenges; His Offers.

Under the somewhat whimsical title of *I Make a Sermon* (Epworth Press; 3s. 6d. net), the Rev. F. E. Harte, M.A., has published some excellent lectures on preaching. The lectures are five in number, and deal with the Preacher himself, his Subject, his Sermon, his Delivery, and his Hearers. To these lectures have been added two broadcast sermons. It is manifest that the writer has acquainted himself with the best books on the subject, but, better still, he has brought to his task a wealth of experience and sanctified common sense. He does not soar to the heights nor dig into the depths, but preachers will find here abundance of suggestion and of wise guidance.

Concerning Himself, by Maisie Spens (Hodder & Stoughton; 10s. 6d. net), is a very devout and scriptural study of the inner life of our Lord. The writer, being impressed by the fact that the teaching of Jesus is to be understood against the background of His own experience, engaged in a careful study of the teaching in order to discover what light it had to throw upon the mind of Christ. A very large section of the book is given to His prayer life. Perhaps the writer is at times too boldly confident and speculative, reading a great deal between the lines, and apt also to read back into the Gospel records the full trinitarian faith. But the whole book is highly thoughtful, and contains a great wealth of devotional reading.

What is somewhat magniloquently termed *An Introduction to Pastoral Theology* (Hodder & Stoughton; 10s. 6d. net), though in reality a book of quite limited range out of the wide fields of that subject, has been written by the examining chaplains of the Archbishops of Canterbury and of York, and of the Bishops of St. Albans and of Truro. That is a weighty team, whose work must be considered with respect. Yet the fact remains that it is somewhat disappointing. It falls into three

sections—some fairly general talk upon the Christian Ideal, with an urgent call to the weekly partaking of the Sacrament in every parish; then a consideration of the Priest's Ministry to the Individual, consisting largely of instructions on How to prepare for Confessions, and How to hear Confessions, on Penance, Absolution, and the like, but with a chapter on The Ministration to the Sick, and another on The Pastoral Care of Children; while the last section deals with the treatment of morbid cases of various kinds, the usual thing—rather excited talk upon the Œdipus and Electra complexes, much rather blind reliance upon Adler, and not a little somewhat dangerously superficial talk on psychotherapy. 'The wave of interest in psychology,' says Jung, 'which is at present sweeping over the Protestant countries of Europe, is far from receding. It is coincident with the general exodus from the Church.' And those authors feel that the average parish priest should be stirred up to wish to obtain the necessary knowledge how to deal with the simpler cases of psychical maladjustments, as apparently, in their view, the best means to check this outflow.

On the other hand, such an one as Thurneysen says bluntly, speaking of religious education, 'I fear the dogmatism of the old school less than the God-forgetting psychologising of the new.' This book is by no means God-forgetting. Its point is to prevent psychology and such-like from becoming that. Yet even in it one sees what the distinguished Barthian means.

The latest volume in the 'London Theological Library' is *A History of Christian Worship*, by the Rev. Oscar Hardman, M.A., D.D. (Hodder & Stoughton; 5s. net). Following so closely on Miss Underhill's recent book 'Worship,' it naturally challenges comparison with that great work. Such a comparison would be somewhat unfair, however, as Dr. Hardman's space is much more limited, and his plan is different. Taking the history in large periods of about three hundred years each, he gives a general survey of each period, and then deals in turn with 'estates of men and their functions in worship,' places of worship, and liturgical books and music, initiation and ecclesiastical discipline, corporate worship, the hallowing of life (festivals, marriage, sickness, and death), and, finally, popular devotions. A great deal of information of an unusual kind emerges from the narrative. Few of us knew, for example, that church towers were erected to begin with for outlook and defence, and not for bells. The faithful were summoned to church by

blows of a mallet on a board hung in the church porch. It is surprising, again, to learn that the membership of the Orthodox Church amounts at present to more than a hundred millions.

Reading this chronicle one gets a vivid impression of *change*. One by one the customs and characteristic ecclesiastical beliefs of the Roman Church are seen to develop out of circumstances and influences that are not by any means notably divine. The vast structure of the Mediæval Church is seen rising tier by tier through hands that seem very casual in their actions. It is a very human story. And it is well told, with great learning, and in a style that fits the subject.

In the 'Westminster Books' Series, which already includes a dozen volumes, the latest and thirteenth is *What is the Kingdom of God?*, by Canon V. F. Storr, M.A. (Hodder & Stoughton; 3s. net). It is a book that increases in interest as we go on. The first part traverses well-worn ground, and there is nothing very novel in discoveries made here. (The citizens of the Kingdom, the meaning of the Kingdom, and so on.) But when we come to 'The Kingdom and Apocalyptic' and 'The Kingdom and the Social Order' our interest quickens, and these chapters, as well as those that follow on the practical issues, form the real contribution of the book. Canon Storr insists that the Kingdom of God is not a social entity. 'It is a Gospel of Redemption of Society through the prior redemption of the individual.' But 'change men in their inward nature and you will create the atmosphere out of which social reform will grow.' This is a sound if not markedly original essay on a very important topic.

In dealing with the divine mystery of the Atonement there is a prevailing tendency to-day to take the love of God as the fundamental axiom and to argue deductively that such-and-such doctrines are or are not consistent with our conception of that love. The danger of making the fallible and sinful mind of man the supreme judge in this high region may be seen when we consider what strange conclusions were in previous times logically deduced from men's notions of the sovereignty of God. The Rev. H. E. Guillebaud, M.A., has written a book, *Why the Cross?* (Inter-Varsity Fellowship; 2s. 6d. net), in which he proceeds by a more sound and Scriptural way. He begins by asking what does the New Testament teach, and he seeks to answer that question by a very patient inductive study of the words of our Lord and His Apostles.

He finds grounds for holding the substitutionary theory of the Atonement, and he proceeds to consider the objections, intellectual and moral, which have been urged against that theory. His reasoning is very clear and well knit, making his whole book a most valuable statement of the doctrine written with such plainness that any one may read it with understanding and profit. Most of all those who do not accept this interpretation of the death of Christ will do well to read it in order to learn that it must be met by serious argument and not lightly brushed aside as unworthy of notice.

Valiant in Fight, by Mr. B. F. C. Atkinson, Ph.D. (Inter-Varsity Fellowship; 2s. 6d. net), is in effect a short popular history of the Christian Church especially in its conflicts and sufferings. A wonderful amount of matter is compressed into it, and the general current of events is clearly marked. It is written from what many would regard as an extreme Protestant standpoint, but it may on that account be taken as a corrective of the too tolerant attitude characteristic of much modern Protestantism. A good deal of space is given to modern religious movements, some of which come under somewhat severe criticism. No attempt is made to maintain the calm detachment of the historian, but the writer manifests on every page the fervour of his devotion to evangelical truth.

The year 1938 will witness the fourth centenary of the setting up of the English Bible in the Parish Churches of England. It is intended to commemorate the event fitly, and with this in view a National Council has been formed. At their request the Rev. W. T. Whitley, M.A., LL.D., has published *The English Bible under the Tudor Sovereigns* (Marshall, Morgan & Scott; 2s. 6d. net). It is a brief and popular narrative, but it is based on much original research. It contains a wealth of information regarding early editions of the English Bible. It makes very pleasant reading, and it is profusely illustrated with a number of plates and facsimiles of title-pages and woodcuts.

The Great Commission, by the Rev. Robert P. Wilder, M.A., D.D. (Oliphants; 2s. net), gives an interesting account of the origin and early progress of the Student Volunteer Missionary Movement in America and Europe in which the writer took a leading part. That movement was the outcome of a remarkable stirring of religious life in the student world towards the end of the nineteenth century. It owed more to R. P. Wilder than to

any other man, and it is fitting that he should set down a more permanent record of it than has yet been done. The watchword of the movement, 'The evangelisation of the world in this generation,' has now lost much of its power, but this record is well fitted to touch some young and generous hearts and kindle in them a noble ambition to carry on the work, never more urgently needed than to-day.

'You are not going to find the Lord Jesus Christ to-day in any ecstatic vision that comes by way of the emotions. You are going to find Jesus Christ in the Word of God, or you are not going to find Him.' This might be taken as the thesis of an excellent little book, *God's Methods for Holy Living*, by Dr. Donald Grey Barnhouse (Pickering & Inglis; 1s. net). It treats of the impulses to holy living which come from the Word and Spirit of God, the love of Christ and the blessed hope. It is full of wise counsels as to the regulation of the Christian life and the sources from which it draws its inspiration.

The Bishop of Bradford, Dr. Blunt, has put the religious world, at least that part of it which reads, under a heavy debt by his many enlightening contributions to the understanding of Holy Scripture. But he has not written anything into which he has put more of his heart and life than a little book which he has written for the 'Needs of To-day' Series, *Our Need for God* (Rich & Cowan; 3s. 6d. net). 'I have written this book,' he says in an introduction, 'under a strong sense of urgency,' and he dares to say of it what an ancient prophet said with perhaps no greater claim, 'Thus saith the Lord.' The general plan of the book is to show how God explains, directs, and fortifies life. But in the course of his earnest and thoughtful discourse he contrives to say a good deal that is both true and necessary about our present 'discontents.' It is characteristic of the author that in answer to the question: how can we cultivate a real religious life, he says: (1) Try to pray; (2) Link up with the Church; (3) Find a Cause.

Mr. H. S. Shelton has published an unusual type of book. *The Credibility of the Christian Faith* (Simpkin Marshall; 8s. 6d. net) is neither a defence of the Roman Church, nor a defence of the Protestant Broad Church, nor a defence of agnosticism in matters of religion. But all three are regarded as reasonable and possible positions. In particular, the Roman Catholic position is commended for its sanity and practicalness. He himself professes, however, to be a detached thinker and commits

himself to no standpoint. The son of a Methodist minister, he is greatly interested in religion. A schoolmaster, he tends to lay down the law, even to theologians. A man widely read, he has given us an interesting and informative book. But one wonders whether a detached thinker, who does not claim for himself any vital religious experience, should command a hearing when he ventures to pronounce upon theological questions. We must add that we sympathize with his central plea that, whatever our attitude to the Christian religion, whatever our views concerning its true nature, we should seek to be able to give a sound rational defence of the faith that is in us.

For a number of years the S.P.C.K. has been doing valuable service in the production of small textbooks for the use of school children and other beginners in Biblical studies. To the list of publications falling into this category the Society has now added two more. One is a little text-book of Jewish History from 200 B.C. to A.D. 70—*Later Judaism*, by Winifred Lumb, M.A., S.Th. (1s. net), the other, an edition of the Hebrew text of Psalms with notes and vocabulary—*The Psalms, Book IV. : Hebrew Text*, by Professor W. O. E. Oesterley, D.D., Litt.D. (4s. net)—continuing a series which has already been found of the highest value. The two books are very different from one another. Miss Lumb has given a very brief outline sketch of her period, and we get the impression that she has tried to compress too much material into the space available. Occasionally we find persons suddenly introduced without previous warning, and the subjects for essays at the end of each chapter, admirable in themselves, would often need a good deal more information than that offered in Miss Lumb's text. Her knowledge, however, is quite up to date, and this is a good textbook. Dr. Oesterley's book, on the other hand, has a limited objective, which he is enabled to attain completely. It is being steadily recognized in many quarters that the Old Testament can be understood properly only through the Hebrew text, and not the least of the contributions made by the S.P.C.K. to the revival of religion is to be found in the series of which this volume forms the fourth number. There is probably no man in the English-speaking world better qualified than Dr. Oesterley to write on the Psalter. Here we have, not only careful and accurate philological work, but also, from time to time valuable exegetical comments, the whole based on a wide and deep knowledge of all that has been done in modern times to elucidate one of the most

difficult books in the Bible. A welcome feature is the reverent freedom with which the text is handled, and the volume should be indispensable, not only to students in College, but also to clergy and ministers who need to use the Psalter in their pulpit work.

The Rev. A. G. Hebert, M.A., of the Society of the Sacred Mission, Kelham, has edited, and himself written, one of the essays in a book of essays published under the title *The Parish Communion* (S.P.C.K. ; 7s. 6d. net). The authors are 'Catholics of the Church of England,' and the volume is not so much a plea for the Parish Eucharist at 9 a.m. or thereabouts as an exposition of a conception of the nature of the Church, which appears to compel the adoption of the Parish Eucharist. The crucial point is that the Parish Communion, as it is envisaged by Mr. Hebert and his collaborators, presupposes the observance of the Fast before Communion. The essays, which cover a wide range of subjects, are both theological and practical, and are marked by the learning and piety which one has come to expect in writers of this party.

One wonders at times if this generation is not altogether too absorbed in itself, in the analysis of its own feelings and problems, in its reactions to truth and religion. However, there it is, and it must be dealt with. An excellent little book on the subject has appeared under the title of *This Generation and its Spiritual Needs*, by the Rev. L. J. Baggott (S.P.C.K. ; 3s. 6d. net). It is characterized by an acute analysis of the spiritual needs of the world to-day and an admirable presentation of the Christian faith as fitted to meet that need. It is written with great wisdom and spiritual insight, and should prove helpful to many, especially among the young.

Messrs. Stockwell continue to add to their 'People's Pulpit.' It will be remembered that this is a series of half-crown volumes, each of which

contains about a dozen sermons. It may be said that the level of the volumes is generally high, and that there is considerable variety in them. The latest are *To Every Man's Conscience*, by the Rev. E. M. Dodd, and *Our Heritage and Our Opportunity*, by the Rev. J. H. Mackenzie.

Christian Freedom in the Modern World, by Mr. J. E. Lesslie Newbigin (S.C.M. Press ; 2s. 6d. net), is a title suggestive of the present clash between Church and State, but that is not the subject of the book. It deals with the relation of moral law and freedom, and seeks to show, as Luther did, that the Christian man is the freest in the world while yet he is more completely bound in duty than all others. The writer deals, perhaps at undue length, with the views of Professor Macmurray, who has criticised the bondage of moral law and claimed that all action should be spontaneous and free. It is admitted that there is something in Professor Macmurray's criticism, but it is shown that the true solution of his difficulty is to be found in the gospel, especially as preached by St. Paul, according to which the moral law is established while duty becomes evangelical obedience, a spontaneous response to the impulse of love.

The name of C. F. Andrews is known and loved throughout Christendom as a spiritual teacher of profound insight and freshness of mind. His latest book on *Christ and Prayer* (S.C.M. ; 3s. 6d. net) 'represents the outcome of many quiet talks and retreats, combined with personal interviews, in different parts of the world.' It consists of studies and comments on the words of Jesus about prayer as they are recorded in the Gospels. Vividness is given to the treatment by illustrations drawn from many sources, and especially by revelations of the writer's own experiences of the prayer life. Some valuable notes are added on the practice of prayer, and the devotional reading of the Bible. The whole makes a most admirable guide in this supremely important department of the Christian life.

Recent Biblical Archaeology.

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

IN Dr. Nelson Glueck's latest exploration of Moab and Edom, he has succeeded in making an examination of over a hundred new sites. He has found that the eastern boundary of Moab in the Iron Age was

marked by a long line of fortresses, situated in sight of each other on the top of a long range of hills (making it possible to signal from one to the other), as well as by similar border fortresses along