

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

But it will be generally agreed that such beliefs belong to the accidenta rather than to the essentia of faith, and therefore to hold that they belong strictly to the thought-forms of the day will not weaken faith in the Incarnation. The problem of our Lord's acceptance of the current apocalyptic teaching is much more complex, and reference may be made to a noteworthy contribution by the present Dean of St. Paul's in his *Essays in Construction*.¹ Here again the test is, does our Lord's

¹ Essay No. xi, 'Was Jesus Mistaken?'

acceptance of a particular thought-form introduce an illusion which affects the whole of His teaching?

In the case of Apocalyptic, Schweitzer argued that it did. Dr. Matthews concludes otherwise. But in any case there is no evading this test if we are to stand by the real humanity of Christ. Much work still remains to be done on these lines, and particularly in a day when much teaching which passes for orthodox is still infected with the heresy of Apollinaris and does not really conceive our Lord's consciousness as truly human.

Literature.

A RELIGIOUS PHILOSOPHY.

EMERITUS-PROFESSOR W. G. DE BURGH, whose volume on 'The Legacy of the Ancient World' was received with such an unusually unanimous chorus of approbation, has given us a notable book on a totally different subject—*Towards a Religious Philosophy* (Macdonald & Evans; 10s. net). The learned author explains that the title of the volume is to be taken quite literally; he is not writing a philosophy of religion, but a group of essays that may serve to point the way to a religious philosophy—'a speculative outlook upon the world and life, which as philosophy must be grounded on reason, and as religion must be centred in God.' He begins with a discussion of the meaning of reason, logic and faith, and illustrates how logic and faith are partners. He goes on to deal with metaphysical and religious knowledge, and the idea of a religious philosophy the case for which is established by the witness of religion to its own coherence. Then we have discussions of various theories of Divine immanence. Next, a singularly impressive chapter on the 'Time-process, eternity, and God.' Here it is argued that Time, viewed in the abstract, implies a non-temporal activity; that the course of events in Time implies a directive activity, not part of the evolutionary process; and that man's intellectual and moral nature imply objective standards of truth and goodness which transcend Time. Impressive, too, are the next two chapters, which deal with God and the world-order and the value of the so-called theistic proofs. Many will probably find the last chapters, which deal with morality and humanism, most impressive and most practically

serviceable. The argument here is against secular humanism and in favour of what is termed 'theocentric humanism.' No minister who deals with the moral problems of youth should miss the excellent discussion, based on wide knowledge, of the moral outlook prevalent among contemporary youth. Such in outline are the contents of this volume.

The author's position in general is to suspect very gravely the 'menace of unreason' in the modern world, in theology as well as in life. Like other thinkers he believes that the path of sanity and safety lies in a return to the spirit and method of St. Thomas. In great part we are in agreement. Our criticism is that in a work dealing with reason and revelation, as this so often does, it is to fail to do justice to the subject to dismiss Barth with a single condemnatory sentence, and not mention Brunner at all. We may agree with them or violently disagree. What is certain is that they cannot be ignored.

While we make this criticism we cordially welcome this distinguished work, not less for the crystal clarity of its style than for the acuteness and massiveness of its thought.

A DEFENCE OF MYSTICISM.

It is refreshing in these days of Barthian emphasis in theology to find a theologian upholding the mystical life as containing an element without which religion is incomplete; and upholding it not only in its practical aspect but also in its philosophical aspects—epistemological, psychological, and ethical. The theologian to whom we refer is

Dr. Thomas Hywel Hughes, who has just retired from the Principalship of the Scottish Congregational College, Edinburgh. Dr. Hughes's pen has been busy in recent years, and his publications on religious experience and religious origins in the light of recent trends in psychology have prepared the way for this which we regard as his most notable work—*The Philosophic Basis of Mysticism* (T. & T. Clark ; 12s. 6d. net).

In this work Principal Hughes has garnered the fruits of long and intimate study of mysticism, particularly as handled in modern theology and philosophy. Almost every page of the book bears witness to this ; and the value of the book as a basis of study is greatly enhanced by the careful way in which the many references to literature old and new are filled in.

The scope of the work, as already hinted, is wide. In the Introduction, reasons are given in favour of the threefold classification of mysticism into (1) nature, (2) philosophical, (3) religious mysticism. Religious mysticism is said to be the primal and basic type, nature mysticism and philosophical mysticism being aspects of this deeper experience. Informative discussions of the meaning and marks of mysticism lead to the first main division of the book, the epistemological aspect of mysticism.

Here no cleavage is made between intuition and reason, but it is held that intuition yields a deeper knowledge of some aspects of reality than does discursive reason. And the similarity is indicated between the knowledge gained by intuition and that which the mystic acquires of God through love. Reasons are also given for believing that the mystic's claim to more than ordinary knowledge of God is valid, and that his testimony to God as personal can be accepted.

The second is the most elaborate part of the book. It deals with mysticism from the psychological standpoint, though in the approach to the psychology of mysticism, metaphysical considerations are adduced. The psychological treatment proper deals critically with pathological theories, then with psycho-analysis, and finally presents a constructive analysis of the mystical experience in the light of a 'sane' psychology.

In this part the treatment seems to show more freedom and independence on the writer's part than usual. Principal Hughes's books would be stronger, if less informative, were he to be more restrained in his citations of other writers. His chapters sometimes suggest that citations are made for citation's sake. Points that may be noted under the psychological treatment are (1) that the

mystics are represented as not really meaning what they say when they declare that they lose self-consciousness and break with individuality in their experience of union with God ; (2) that the supreme act of self-surrender, by which they are united to God, is also a crowning expression of their individuality.

On the third division of the book, which treats of the ethics of mysticism, we shall only say that it brings out well not only the negative ascetic side of mysticism but also its moral creativity.

Of special interest to theologians will be the concluding portions of the work in which are examined objections to the mystical view of reality from the standpoint of the 'dogmatic groundwork' of Christianity. While admitting elements of truth in the objections cited, Dr. Hughes ranges himself on the side of the mystics.

ST. LUKE'S GOSPEL.

The Rev. Professor J. Alexander Findlay, D.D., has followed his valuable book on the 'Acts of the Apostles' by a commentary on *The Gospel according to St. Luke* (S.C.M. ; 3s. 6d. net). We can hardly imagine Dr. Findlay being uninteresting. He reminds us constantly of Dr. Glover in the freshness and allusiveness of his writing, and in the impression he always leaves of having something 'up his sleeve.' We predict that if any one begins the 'General Introduction' he will not be able to stop short of the end, the whole thing is so interesting, even where it is not convincing. We have, of course, the obvious questions answered—why Luke wrote his Gospel, how it was written, who were his authorities. But in addition we have a chapter on certain features of the Gospel, eight in number—Asceticism ; A Gospel of Crisis ; Social and Economic Interests ; Interest in Women ; Luke, a townsman and a Greek ; Prayer and Praise in the Gospel ; Humour and Pathos ; and The Gospel of the Holy Spirit.

This is the guide for the average man. He will be instructed without realizing it. There is nothing ponderous or painful about the scholarship here. It is real scholarship but worn very lightly. The only criticism we have to make is that a good many of the writer's suggestions have a slender basis in actual evidence. Dr. Findlay tends sometimes to 'press,' as a golfer would say. His imagination is at work throwing out reconstructions that might be true, probably are true ; but the factual basis is not always very solid. This is not a very serious criticism, and if all the 'suggestions' were removed a good deal of the charm of the book would go with them.

The commentary, which occupies most of the book, is on modern lines. That is to say, it is not a line by line or word by word analysis. The text is printed in blocks, and these are followed by comments which are sometimes on phrases, sometimes on the background, but always illuminating. The value of the commentary can only be assessed by use, but Dr. Findlay's equipment is so adequate and his insight so keen that prospective readers may very well count on its competence.

CIVITAS DEI.

We welcome the second volume of Mr. Lionel Curtis's great work, *Civitas Dei* (Macmillan ; 12s. 6d. net). Perhaps we should have said a second volume for the first seemed complete in itself, and we gathered no hint that it was really the first of three. The first volume dealt with the idea of the Kingdom of God as it was envisaged by Hebrew prophets and inaugurated by Jesus and more or less damaged in the history of the Church. The present book gives a survey not quite of 'mankind from China to Peru,' though Mr. Curtis opens with the Mongol Empire, but with the main lines of the history of European Powers and their overseas expansion so as to show how the world we live in to-day has come into its present almost desperate position. This historical survey is achieved with all Mr. Curtis's wide knowledge, balanced judgment, and felicity of presentation. The task was not to ascertain the facts but to select them without giving a one-sided picture, and for the success with which he has done that the author deserves the highest praise. Mr. Curtis realizes as every sober man must that we live in perilous times. 'In the story told in these pages I can point to no time which appears so fraught with disaster to the human race as a whole as the present.' Yet Mr. Curtis is not in despair. 'If I thought that my pages must end on a note of fear and despair I would burn them before they were printed. My thoughts revert to that scene when he that was born at Bethlehem, despised and rejected of men, was scourged and condemned to the death of a slave and a criminal. From that moment of utter despair there sprang the movement which has gone some way to create, and in the ages before us will bring to fulfilment, the Kingdom of God upon earth, the Divine Commonwealth, a human society based on the laws of God, on the one abiding reality, the infinite duty of men to God, of one to another.'

We shall await with expectancy the final volume of this remarkable trilogy—it is promised soon—in which Mr. Curtis is to deal with the application of

the principle of the Kingdom of God, as expounded in the first volume to the distressful situation analysed in the second.

NAHUM AND HABAKKUK.

Another instalment of the 'Westminster Version of the Sacred Scriptures' has now appeared. This is on *The Old Testament: Nahum and Habakkuk*, by the late Dom Hugh Bévenot, O.S.B., B.A. (Longmans ; 2s. 6d. net). At his death Father Hugh left his work incomplete, particularly that part which dealt with Habakkuk. It is, perhaps, for that reason that this book makes a less favourable impression than its predecessors, and it might have been better if Father Lattey had given the whole a much more thorough revision than he felt justified in doing. The translation is sometimes spirited, but occasionally prosaic. The principles of Hebrew metre are inadequately appreciated ; there is still some hankering after the strophic theories of D. H. Müller, and the rendering of Nah 2^{1a} violates one of the basic principles of Hebrew prosody. Thus :

Behold upon the hills the feet of him

That beareth good tidings, that maketh salvation known

creates an impossible cæsure between a construct and its genitive. The line can be scanned only by taking the first word as anacrusis :

Behold !

Upon the hills the feet of him that beareth
good tidings,
That maketh salvation known.

Conservatism in the treatment of the text—an admirable principle in itself—is sometimes carried too far. More serious is the failure to discuss adequately the problems presented by the Book of Habakkuk. Here we miss, not only a real attempt to identify the historical situation, but any appreciation of the place the prophet holds in the history of religious thought. As far as we know, the great questions which we call the problem of suffering first reached explicit statement in Hab 1^{2a}. Yet this verse, one of the pivots of revelation, has but slight comment, and even in the Introduction there is no reference to its importance. It is unfortunate that blemishes of this kind have been allowed to remain, for Father Hugh might well have removed them if he had lived to complete his work, and they would certainly not have appeared had the general editor, Father Lattey,

undertaken the whole book *de novo*. We may hope that later issues in this series may reach again the high standard set by the earlier parts.

IDEALS OF MINISTRY.

The Rev. Hubert S. Box, D.D., Ph.D., has edited a volume by various writers which is issued under the general title of *Priesthood* (S.P.C.K.; 8s. 6d. net). Its aim is to uphold the true ideal of ministry in spiritual things. Among the thirteen contributors to the volume are F. L. Cross, Clement F. Rogers, W. J. Sparrow Simpson, A. G. Hebert, and the Editor himself, all of whom are well known in Anglican High Church circles by reason of former publications. The work begins with a consideration of the theology of priesthood, and deals also with such subjects as priesthood in the New Testament and the Early Church; the priest and the Mass; the priest as confessor, preacher, apologist, and teacher of prayer; the priest in his study; and the priest's interior life. The contributors are at one in their general point of view, and their contributions are for the most part learned and scholarly; and there is much in their pages from which non-Anglican ministers might also profit. This is particularly so in the case of the last chapter, which treats of the problem of the Church in relation to the modern world. The dilemma which confronts the Church in the modern world, of being in the world and yet not of the world, is appreciated by Anglican, Roman Catholic, and Nonconformist as well as by Anglo-Catholic. 'Either we start with the pure Word of God, and then it is very difficult to interpret it in terms of contemporary culture; or if we start with an acceptance of contemporary culture, we cannot do other than produce a weakened version of Christianity.' 'In the age of humanism this dilemma was insoluble. But with the disintegration of humanism the case becomes different.'

The latest Halley Stewart Lecture has been written by Sir Percy Alden, M.A., and appears under the title of *Aspects of a Changing Social Structure* (Allen & Unwin; 4s. 6d. net). Sir Percy deals with the changes that have been taking place in what may be called the social structure as well as in the social services. He recognizes the advances that have been made in various directions, partly due to pressure from organized labour, but partly due also (as Benjamin Kidd long ago argued) to the sense of

fair play and justice in the possessing class. But the author is mainly concerned to point out the need of further improvement, and he looks to the future as likely to show more applications of the collectivism which at present deals with sanitation, water, education, but needs to be pursued into other fields. The subjects of the different chapters are The Child, Health, Housing, Security, The Future of Industry, Coal and Agriculture, and on all these matters the author has a great deal to say that is well-informed and even urgent. It is books like this one that are gradually persuading the great mass of Christian people that the principles of the gospel, and the revolutionary truth implicit in much of Christ's teaching, must be embodied in our national and social life as well as in our individual conduct. The matter is pressing.

There are several reasons why a book on the Lord's Prayer is welcome. One is that many people do not understand the prayer. Another, and more important one, is that it contains the whole of Christianity, on its Godward as well as its manward side. *The Prayer of Prayers*, by the Rev. J. Burr, M.A. (Allenson; 2s. 6d. net), then makes a place for itself. No doubt there are many books on the subject, but this great prayer needs to be interpreted afresh to each generation. Mr. Burr's book is a good example of pulpit exposition, and as such will be useful both to clergy and laity.

Of all the books of the Apocrypha, it is the Wisdom of Solomon whose absence from the normal Bible is most to be regretted. We have, then, cause to be grateful to Mr. E. H. Blakeney, M.A., for having issued an edition of the first nine chapters, to which he has added 11²³⁻²⁶—*The Praises of Wisdom; being Part I. of the Book of Wisdom: A Revised Translation, with Notes* (Blackwell; 7s. 6d. net). The text and an English translation are placed on opposite pages, and there are notes at the end of the book, together with a short glossary including some of the less familiar Greek words in the text. Mr. Blakeney does not claim to be an expert in Biblical subjects, but he has an enthusiasm for great literature, and has given an interesting presentation of the book. He believes that the sections he selects should be regarded as a separate work from the remaining chapters, and on a point of this kind his judgment is certainly not to be disregarded. In making his translation he has used the English A.V., with very frequent modifications; there are comparatively few verses in which he has simply transcribed the text. Some of these altera-

tions are distinctly happy, especially where he has used a better text than that underlying the A.V. In other cases, however, the reader will prefer the familiar renderings. Is 'confidence,' for instance, really a better rendering of *παρηγορία* than 'boldness'? (v.¹) The complete omission from the translation of the last clause of v.¹² is probably a slip. Mr. Blakeney does not tell us, even in his admirable introduction, what text he prints; it is not that of Swete or of Rahlfs, and sometimes, as in v.¹⁴, we have curious problems presented by a comparison of text, translation, and notes. The notes themselves contain a wealth of reference to other literature, ancient and modern. The book is not intended, however, for scholars, and is not to be compared with such an edition as that of Deane; its purpose is rather to rouse the interest of a wider public, and in that it should succeed. It is beautifully printed, and the publishers are to be congratulated on the general excellence of its form.

The Rev. James T. Hudson, B.D., B.A., Examiner in New Testament Studies, Didsbury College, Manchester, has issued an edition of *The Epistle to the Hebrews* (T. & T. Clark; 2s. net), containing an Introduction, Translation, and Marginal Analysis. It is designed as an aid to the study of the Greek text of the Epistle and to understanding the connexion of thought. The Introduction records the chief reasons why the Epistle is no longer regarded as Pauline or as written to the Hebrews; points out that the central idea in the Epistle is the Melchizedekan priesthood of Christ; but contends, as against E. F. Scott, that for the writer of the Epistle Old Testament categories are but adumbrations of the religious reality which is offered us in Jesus. We readily commend this little work as useful within its limits both for the student and for the general reader.

In *Hebrew Religion between the Testaments* (James Clarke; 3s. 6d. net) the Rev. Thomas Walker, D.D., has given an outline of what the pious Jew believed in the centuries which immediately preceded Jesus. The six chapters deal with the Idea of God, the Reign of God, Trust in God's Special Providence, Men's Notion of Themselves, their Conception of their Duty, and their Hope of the Hereafter. Dr. Walker is content to state the views expressed in the apocryphal and eschatological literature of the time with little or no discussion, though he does note divergent opinions. The book consists very largely of actual quotations from the various texts, and may be regarded as a useful store of

material from which the reader can form his own opinions; obviously Dr. Walker has spent great labour on its compilation.

An attempt has been made to meet the crying need for a *Grammar of the Biblical Aramaic* in English by the Rev. H. L. Creager, S.T.M. (to be obtained of the author at Palmyra, N.J., U.S.A.; \$1.10). The work has been well done; there are a few statements which might be challenged by a student of comparative Semitic philology, but Mr. Creager has followed Marti fairly closely in his description of the language. He has, however, neglected the supra-linear pointing, which is the more to be regretted since the common system of dots and dashes is better adapted to Hebrew than to Aramaic, and we may suspect that in some cases (especially with the gutturals) the vocalization has been modified to suit Hebrew characteristics. A few reading exercises have been appended; this part of the work might have been expanded with advantage, and certainly English into Aramaic exercises should have been included. All experience shows that a student learns a language far more thoroughly by having to write it than by merely reading it. A knowledge of Hebrew is presupposed throughout. This is quite justifiable, since the literature in Biblical Aramaic is very scanty, and is not likely to be read by any one ignorant of Hebrew.

Mr. Creager has found the expense of printing too great, and has had his work mimeographed. It is quite clear and easy to read, but suffers from the uniformity of type. In a grammar of this kind it is a valuable help to be able to distinguish the relative importance of various paragraphs by different types. It is especially awkward to have the footnotes in the same type as the text. This, however, is inevitable in the circumstances, and Mr. Creager has done his best to fill a serious gap in our Semitic text-books.

The Reformation in England is the latest addition we have seen to the singularly excellent series—Duckworth's Theology Series (Duckworth; 5s. net). It is from the able hand of Dr. L. Elliott-Binns, and we can most cordially commend it. In nearly every country the Reformation was a highly complex event. Numerous motives, some worthy, some quite unworthy, and in many cases mixed, led to the breach with Rome. This was the case not least in England; and Dr. Elliott-Binns deserves our thanks for the impartial way in which he discusses the causes for the breach with the old obedience. Within the limits of space prescribed he has

contrived to pack a great deal of learning and a great many facts. He has an instinct for what is vital, and the rare power of resisting the temptation to obscure the wood by over-minute examination of the various trees. This is an interesting, learned, and suggestive book for which we anticipate a wide public.

A great deal of work has been done, especially in America, in the study of religious experience from the purely psychological point of view. In this connexion the statistical method of the questionnaire has been much favoured. In *A Psychological Study of Religious Conversion*, by Mr. W. Lawson Jones, M.A. (Epworth Press; 10s. 6d. net), we have a fresh example of this kind of work. The writer, working in connexion with the University of Reading Research Board, issued a questionnaire on conversion which does not seem to have brought in many replies, and supplemented it by personal interviews. In this way he acquired a certain amount of data which he proceeds to tabulate and comment upon. He divides the groups into gradual and non-gradual types of conversion, and under each heading he discusses such matters as Age-frequencies, Pre-conversion Situations, Balance of Psychological Factors. The work is very competently done, although no results of any special freshness or value are reported. In the concluding chapters the writer deals with the Conditions and Consequences of Religious Conversion, and draws comparisons between the phenomena of religious conversion and those of other forms of awakening. Comparing the results of conversion in Christian and non-Christian communities he concludes: 'In Christianity we find what, from both the standpoint of individual good and of social well-being, is the highest type of religious conversion. But, even in its lowest forms, religious conversion is a "reorganization of the self and a modification of behaviour" which contains the possibility of considerable moral developments.'

From World Force to World Fellowship, by Mr. George F. Wates (Lindsey Press; 2s. 6d. net), is a little book written with good intention doubtless, but with little grip or coherence. It is difficult indeed to gather what the writer would be at. He rambles through history commenting on anything that catches his eye—Napoleon, Freud, British-Israelism, the Oxford Group, and so on, but there is little in the way of connected thread in his discourse. His obvious desire is to promote good fellowship but he has no constructive suggestions to offer.

A fourth issue of Dr. Samuel G. Green's *Handbook of Church History* has appeared, revised by Dr. L. Elliott-Binns (Lutterworth Press; 12s. 6d. net). Green's *Handbook* enjoyed, and deserved to, a lengthy period of use as a text-book in theological colleges. It covers the period from the Apostolic Age to the dawn of the Reformation. The Middle Ages are too much neglected in theological curricula; and it is well for students to have so extended a study as this. The new edition remains essentially Dr. Green's work. Dr. Elliott-Binns has condensed the matter, added numerous references to authorities, and indicated what modifications more recent investigation has necessitated. All those changes are for the good; and we do not doubt that in its new form 'Green's *Handbook*' will have a fresh popularity as a competent, scholarly, and well-written guide.

No Casual Creed, by the Rev. J. C. Hardwick, (Macmillan; 5s. net), is not a big book, though the author is optimistic in hoping that it will be read through 'at a sitting.' It may be called, as he calls it, a small book, and for its size he has a delightful apologia in the preface. A small book, he says, can contain the root of the matter, as a thimbleful of whisky is more potent than a gallon of lemonade. And further, a brief treatment of great subjects can be of great use, provided it is to the point. 'After all size is nothing,' with which sentiment all the small men in the world concur. Mr. Hardwick has quite a good opinion of his book, and we are sure many people will agree with him in this also. The book contains a series of chapters on belief, or rather on great subjects of belief. So far as they go, the discussions are positive and helpful. They deal with Man, Life and Death, Experience of God (a good chapter), The Problem of Evil, Prayer, Jesus and Deity, among other subjects; and it is highly probable that those who are feeling their way in these matters will receive real guidance from one who, if somewhat indefinite in his conclusions, has thought out things for himself, and has a faith of his own.

The Precious Jewel of the Word, by the Rev. W. A. Rice, M.A. (Marshall, Morgan & Scott; 2s. net), is, of course, about the Bible. Mr. Rice is a scholar, a missionary, and one of the revisers of the Persian Bible, and his book is inspired by a love of the Scriptures which he hopes to share with others. There is here a good deal about the history of the English Bible (Wycliffe, Tyndale, Coverdale, and Parker), about Bible translation and distribution,

and about what the Bible has been to some of the great ones of the earth. There is an interesting chapter on favourite texts.

The present condition and the future of Palestine are not the least of the many difficult problems with which the world is faced to-day. The Jewish case is familiar to most people in Great Britain; those who wish to see the other side cannot do better than consult *The Palestine Mandate, Invalid and Impracticable*, by Mr. W. F. Boustany, B.A. (Palestine Information Centre, London; 1s. 6d. net). Mr. Boustany states the Arab's case without rhetoric and with direct logic, making it clear that in his view nothing less than the abrogation of the Balfour Declaration and the establishment of a free, self-governing institution will satisfy him. As is usual where internal conflict prevails in territory administered by Great Britain, it is the Government which is blamed for the situation, not the rival community in Palestine. Mr. Boustany's frank and honest statement, however, is not wholly convincing, primarily because it applies logical reasoning with a rigidity which is probably valid only in Mathematics. The book is well documented, but the argument would at times have been easier to follow if the British statement of policy, issued in 1930, had been printed separately and in full.

Only one who has tried to put great thoughts into very simple language knows how difficult the task can be. Consequently the great merit of such a book as *The Prophetic Road to God*, by Mr. T. H. Sutcliffe, M.A. (S.P.C.K.; 3s. 6d. net), may easily be missed by the casual reader. The writer makes no claim to speak with first-hand authority, and parts of his book may seem to be hardly satisfactory—notably the chapter on the problem of suffering. Here there is no mention of Habakkuk or of the 'Servant Songs,' and the Book of Job is quite inadequately treated. Possibly Mr. Sutcliffe felt that the subject lay rather outside his proper sphere in this book, and therefore was content with a brief outline. But he has studied modern literature about the Prophets to good purpose, and presents his material in beautifully clear language. We have here an outline of the whole spiritual history of Israel, with special emphasis on the prophetic teaching; Mr. Sutcliffe rightly sees that even the Prophets cannot be isolated from the general

course of religious history. The book will serve as an admirable elementary introduction to its subject, but its author would be the first to say that it is an introduction only, and that the reader should pass on to other books, especially those of the Prophets themselves. If his aim be to attract people to this part of the Bible with a view to further study on it, then he has produced a book admirably adapted to fulfil its purpose.

The Path to the Presence, by Mr. Thomas Ashbridge (Stockwell; 2s. 6d. net), is an interesting little book of a kind less common to-day than it once was. The writer takes for his subject the Tabernacle in the wilderness, and from its various arrangements and sacrifices he draws spiritual lessons. These lessons are simple and direct, with very little that is forced or fanciful, which makes the reading of the book both pleasant and spiritually profitable.

Pacifism, as every one knows, is one of the live questions of the hour, and is the subject of discussion in the courts and assemblies of all the churches. Last May there was presented to the General Assembly of the Church of Scotland an elaborate report prepared by a specially appointed committee. This is now published with appendices under the title of *The Church's Attitude to Peace and War* (S.C.M.; 1s. net). The Committee, as was to be expected from its composition, found itself unable to reach unanimity, so it had to present a majority and a minority report. This has the advantage, however, of presenting both sides of the question, and readers will find in the body of the report and in the appendices much valuable material which may help them towards reaching an enlightened and Christian view on the subject.

The need for a new outbreak of Christianity is being felt even more keenly in America than in Europe. *The Glorious Revival under King Hezekiah*, by the Rev. Wilbur M. Smith, D.D. (Zondervan Publishing House; 35 c.), is an appeal for such a movement, and takes the form of a series of addresses based on the Chronicler's account of Hezekiah's reforms. Many readers in this country will endorse Dr. Smith's contention that there can be no true revival till the Church returns to the Bible, and concentrates her preaching on a crucified Christ.