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Literature.

MARX, FREUD, AND BUNYAN.

MR. HUCKLEBERRY FINN remarked about the *Pilgrim's Progress* that the statements in it were 'interesting but steep.' Mr. Jack Lindsay in his *John Bunyan, Maker of Myths* (Methuen; 10s. 6d. net), appears to share this profound judgment. Indeed the statements, not only in the *Pilgrim's Progress* but in *Grace Abounding* and the *Holy War*, are so steep that he has enlisted the aid of Marx and Freud to interpret them. It is true that the names of these eminent persons do not occur anywhere in the book, but their shadows are always in the background. Mr. Lindsay is convinced that, 'though formally accepted, Bunyan has never been understood,' and in this fresh biography the writer has set out to repair this omission by considering Bunyan and his statements from a new angle, with a new focus. 'The new focus is provided by the attempt to relate Bunyan's work in particular, and the Protestant movement in general, to the social forces from which they sprang.' At the same time the author has analysed the myth-making faculty in Bunyan, and tried to show how his allegories take their place in the world of symbolism and myth.

Mr. Lindsay has pictured in an arresting fashion the democratic currents of Bunyan's day and their influence on the democratic movement of our own time; and if he had presented Bunyan's life and thought on this background we should have had a significant contribution. But he has gone very much further. The struggles of Bunyan's soul were really sociological conflicts put in an 'ideological' form. It is the mesh of capitalist values in which he is caught. Selling Christ is betraying the poor. 'The poor are Christ.' The belief in 'grace' was an effort to reconcile the sufferer to a world in which capitalist values could not be evaded. The essence of the religious notion of election is to be found in the wish to submit to the blind operation of irresistible class forces. *Grace Abounding* mirrored a *social* crisis. The dropping of Christian's burden is the intuition of the social unity that will some day result from the throwing off of the parasite. The man with the muck-rake represents the blindly accumulating capitalist. Thus every experience of Bunyan's religious life which we have been accustomed to interpret religiously must be seen to be a kind of longing for a classless society.

Freud is not far away either. 'Underneath the direct castration-fear of father-vengeance, the fear of the murder-phallos, there is the revolt against authority. . . .' Blasphemy is the oath-curse taking on a detached life of its own under increasing class-pressure. The 'eternal-inheritance' which Bunyan so desired is the symbol of that security which possession of the land granted. Regeneration is the abstracted form of the initiation rite. And so on.

If this is the proper way to read Bunyan he has certainly never been understood until now. What comes, however, to the reader of this biography is a complete sense of unreality. When Mr. Lindsay is writing historically he interests, and even enlightens, us. His picture of Bunyan's time is clear and impressive. But his main contention, that Bunyan was writing of the social crisis of his day in an ideological form is fantastic. The writer's attitude to religion disables him from understanding evangelical experience. It is important, he says, for the purposes of his book 'to get rid of any idea of "eternal verities" and to show the social relation of all human thinking.' Wesley, he tells us, canalized the revolutionary impulses of the masses in the eighteenth century and sent them to drain away in the arid sands of the religious abstraction. The Almighty is reduced to 'the irresistible force of human history.' It is unlikely that any one with this attitude to religion generally will understand the simple passionate spiritual history of Bunyan. Mr. Lindsay does not understand it. It was perhaps inevitable that psycho-analysis should try its prentice hand on Bunyan. The result is not convincing, even when it is largely inspired and aided by a communistic socialism. No doubt there is a social significance in *Grace Abounding* and the *Pilgrim's Progress*. But they will always remain, what they are, classics of the experience of divine grace. And, even if we do not with Mr. Bernard Shaw consider Bunyan superior to Shakespeare, he will always remain supreme in his own field.

CHRIST OR CHAOS.

By his well-known book, 'The Christ of the Indian Road,' Mr. Stanley Jones has won for himself a large public who will listen to his words with eager attention. This makes his latest book, *Christ and Present World Issues* (Hodder & Stoughton; 5s. net), important. For he has something

serious and urgent to say in it. It is a bold and a Christian book. It is bold because what he advocates is nothing short of Christian Communism. The Russian experiment he condemns, but always with a qualifying clause. If only Russia were not anti-religious, if only it would make room for God, it would not be far away from his ideal. Fascism and Naziism he fiercely and wholly repudiates, and Communism so far as it dethrones God and disrupts family life. But his own position is very radical. The book is Christian alike in its spirit, in its loyalty to Christ, and in its passionate plea for justice to the poor and needy.

His message to our generation is the Kingdom of God. It was Christ's supreme aim to preach and to found the Kingdom. And the Kingdom is not merely God's rule in the soul but a reconstruction which would extend through the economic, social, political, physical, spiritual, and the total order, to be accomplished by the redemptive Spirit of God, working directly and through *every* right agency. It is God ruling *all* life. As to particulars, there are two features of the Kingdom which are stressed by the writer. The Spirit of Christ will unify all life. This does not mean merely a good spirit pervading all classes. You cannot have the unity of the Kingdom without economic and social unity. You cannot have real unity 'across the chasms of economic and social differences.' This would seem to imply a 'classless' society. Not, it is true, a society with only the proletarian class, but one without any economic or social distinctions.

The other feature of the Kingdom is that the basis of economic distribution is *need*. Its watchword, to which the writer repeatedly returns, is: To each according to his need, and from each according to his ability. This is reinforced by an argument from the family. In a family each member gets his share of whatever there is according to his need. If all life was ruled by God's will, as embodied in Christ, there would be no 'needy' person at all. 'That word "need" is the axis around which human problems will revolve in the future.'

That briefly is as good a picture as we can give of what is in the writer's mind. He has chapters on Fascism and Naziism which are not conspicuous for sympathetic understanding. They are valuable, however, for the quotations they contain from authoritative totalitarian manifestoes. But the substance of the book is what has been stated above. There will be wide acceptance of one of its main contentions, that the coming of God's Kingdom, as Christ preached it, would mean a thoroughgoing change in the structure of our social and economic system. And the earnestness and sincerity with which this is urged will make a deep impression on the open-minded reader.

But it must be frankly said that there are many open and sympathetic minds that will be inclined to put some large queries opposite some of the writer's statements. Is it true, for one, that in a Christian society need will be the basis of economic distribution? This goes beyond the classic socialist demand: 'to each according to his *services*, from each according to his ability,' which seems both more ethical and more Christian. The family is a bad precedent. For in a family the members only get according to their need when they are children or ailing. And for another query, must there be economic sameness to produce real unity in a society? Will there ever be a society, so long as human beings are human, where there are no social and economic distinctions? Do these not exist even in Russia?

But these are lesser matters, and the strained exegesis of Scripture which is not uncommon, and the tendency to 'press' arguments, are still lesser. What has to be said and emphasized about this book is that it is a really noble challenge to conventional Christianity. The acceptance of Christ's will is not merely an individual renewal. It would mean a renewal of society from top to bottom, and a radical reconstruction of its basis. If this book succeeds in getting its readers to face that issue it will have done a great service.

LOVE AND JOHN WESLEY.

Mrs. G. Elsie Harrison has made a racy, fascinating, and valuable addition to the literature that deals with John Wesley—*Son to Susanna: The Private Life of John Wesley* (Nicholson & Watson; 8s. 6d. net). Mrs. Harrison, as the title shows, limits her studies primarily to the private life; and readers will soon discover that the aspect exhibited is mainly his relations with women. Before we look at these, let us make some remarks of a general nature about the book.

As to style it is charming. It abounds in graceful and apt literary allusion. It is 'impressionistic,' bringing a scene vividly before the reader's mind with a few deft strokes. The authoress shares in the portrait-painting of Dickens and the whimsicality of Barrie. In short, the book is a sheer delight to read.

The 'debunking' so common in our time is too often tempted or apt to do violence to history—

poor John Knox has been a notable sufferer. Not the least of the merits of this treatment of Wesley is that nothing is asserted which is not borne out by the diligent research on which Mrs. Harrison bases her study. Nor as to the central figures can we find that fair balance has not been kept. Our one doubt is as to whether the hymn-writing brother Charles is not set in too unrelievedly unfavourable light. That in character he was far from the equal of John is universally admitted; but here he seldom appears except as a parasite and a nuisance, and in the most thrilling section of the book about Grace Murray, as a scoundrel.

The first woman with whom John Wesley was concerned was, of course, his mother. So close were the bonds between them that John never escaped her influence; to the end he was the 'son of Susanna.' Mrs. Harrison gives a very racy account of the extraordinary *ménage* into which John was born; the blustering, pompous ex-dissenter, High-Church father; the practical, clear-sighted, long-suffering mother; the problem of debt and many mouths; the fire from which John, still a child, was rescued, which he never forgot, and which may well have caused a 'complex.'

John had a surprising number of love-affairs. We lose all patience with this tardy wooer who never could propose in time, and allowed the prizes to be carried off by more impulsive and ardent hands. John was cursed with a certain indecision. Even when he was a young boy, 'I will consider of it' was often on his lips. As to matrimony he 'considered' too long. It seems most probable that Nature had designed him for celibacy. He loved women in a brotherly way. He found their conversation profitable and pleasant; he loved to correspond with them; they appealed to him intellectually, æsthetically, and spiritually. The beautiful girls, however, whom he 'dangled' after, were not likely to be satisfied with just that. With all their spirituality they remained normally-constituted, healthy, young women who aspired to wifehood and motherhood. John does not seem to have been quite aware of such things. Then tragically by one of life's ironies, after a series of valuable losses through his own procrastination, he married in haste one who was utterly unsuitable, a thorn in the flesh to buffet him.

This is Mrs. Harrison's main story, and she makes this transcript from real life as thrilling as any novel. It must be understood, however, that interwoven with this tale of folly and tragedy in love, is an excellent and penetrating account of John's spiritual pilgrimage and of the development of that most real love of his for God and for sinners which made of him the evangelist who transformed the face of England, and probably saved our country from the horrors of a revolution such as France underwent. Two events in particular are movingly described, Wesley's 'warming of the heart' and his death. Yet it is almost unfair to single them out from a whole which is of such uniformly high standard.

JUDAISM AND CHRISTIANITY.

Under the general name 'Judaism and Christianity,' a second volume of essays has been published by the Sheldon Press—*The Contact of Pharisaism with Other Cultures*—and edited by Mr. Herbert Loewe (12s. 6d. net). Like its predecessor, of which it is a real continuation, the new book consists of lectures given by both Jewish and Christian scholars. Thus Mr. Loewe himself describes the ideals of Pharisaism, and Dr. E. Rosenthal the relations between Judaism and early Islam, while Rabbi L. Rabinowitz draws a vivid picture of Jewry in thirteenth-century France. On the Christian side, Canon W. L. Knox discusses Pharisaism and Hellenism, with an estimate of Philo which will be new to many readers; and the Rev. J. Parkes sketches the attitude of the Empire to Judaism, with special reference to the theological controversy with the Early Church. A lecture by Dr. G. G. Coulton on the Feudal period has been edited by Mr. A. C. Adcock, who also contributes an illuminating account of the fortunes of the Jews during the Reformation period, while the last chapter is by Dr. H. F. Stewart, and forms a comparative study of Jewish and Jesuitical dialectics. The outstanding feature of the whole is the strong sympathy with which each side regards the other; as Mr. Loewe remarks in his preface, 'the separate essays have not needed reconciliation.' If it be not invidious to select special chapters, it is in the work of Mr. Loewe himself and of Dr. Parkes that we are most conscious of this ability to take another's point of view. Both writers give evidence of profound scholarship—few living Christians can know Judaism as well as Dr. Parkes does—but it would be difficult to point to any feature of the work of either which indicated a strong preference for one religion or the other, though, on independent grounds, we know that each is a steadfast adherent of his own faith. Rabbi Rabinowitz, Dr. Coulton, and Mr. Adcock deal with subjects of which the average reader will know very little, and they throw a flood of light on the periods under discussion.

Mr. Adcock, in particular, helps us to realize how important was the part played in the Reformation by the Christian revival of Hebrew studies. The other essays, if less striking than these, are quite their equal in learning and in attractive presentation of their subjects. 'Pharisaism,' however, is somewhat misleading till we have read Mr. Loewe's explanation of the term. It was the Pharisaic side of Judaism that survived the catastrophe of A.D. 70, and the word is used of orthodox Judaism from that time onwards. The book, alike for its scholarship and for its interest, deserves to be read by all who have an interest in the history and thought of either Judaism or Christianity.

THE NAGAS.

The Rengma Nagas, by Mr. J. P. Mills, M.A., I.C.S. (Macmillan; 25s. net), is one of those ethnographical surveys which aim at preserving a record of the customs and traditions of a small and rapidly disappearing community. The particular tribe to which Mr. Mills has devoted such careful study are, he claims, a body of 'unspoilt primitive people' living among the mountains to the east of Assam, bordering on Burma. They are rapidly, under the influence of the American Baptist Mission which works among them, abandoning many of their old and, no doubt, often evil, ways and becoming Christianized. The interest of the student of primitive anthropology is different from that of the Christian evangelist, but their interests need not conflict, and it is important that the missionary should realize what is good as well as what is harmful in the ancient folk-ways of the people among whom he works, and should accept the help and advice of one like Mr. Mills in discriminating between these.

Thus, no one would suggest that head-hunting—even though its aim is to increase the fertility of the crops and the cattle—should be maintained, but there are customs that are less easily judged. One of these is that which relates to what the Nagas call the 'morung.' This is, Mr. Mills says, 'a club far more strictly preserved from feminine intrusion than any club in England,' to which the adolescent boy goes when it seems shameful to him to sleep any longer in the same room as his parents. It is there he learns the discipline of his fellows, but it is evident that he may learn much else as well that is not good. In undermining this institution the Mission, according to Mr. Mills, 'is taking a very dangerous step from which they would assuredly have shrunk if they had considered the psychological aspect of the matter.' Similarly, in the case of the 'bride-price,' Mr. Mills holds that this payment is not 'an immoral sale of the girl,' but 'compensation for her leaving the clan, and of immense moral value.' How to preserve the good in such customs and guard against the evil is a problem that concerns those who are seeking to help such primitive people everywhere, and much harm has come from careless or ignorant handling of what reaches far down into the life of a people. A book like this of Mr. Mills, so full of intimate knowledge and understanding of these helpless children, who are so easily injured irretrievably by our contact with them, even while we are eager to help them, should be fully considered and its warnings heeded.

It is quite superfluous to commend a study which is so manifestly thorough and intimate as this of Mr. Mills. He writes as one who not only knows his people but has a real affection for them, and who sees clearly and laments the dangers that threaten them. 'New cultures,' he says, 'must inevitably impinge upon them, and that it should destroy them is painful to those who love them.' That the missionaries love them quite as much no one can doubt. Co-operation between those who are agreed in seeking the good of such primitive children, whether of India or Africa, or of any other land, is much to be desired and ought to be attainable.

THE AUTHORITY OF THE CHURCH'S TEACHING.

A very interesting and in some ways satisfying book has been written by the Rev. Wilfred L. Knox and the Rev. Alec. R. Vidler, both priests of the Oratory of the Good Shepherd, on *The Gospel of God and the Authority of the Church* (Hodder & Stoughton; 3s. 6d. net). The explanation of the dual title is that the authors have set out to answer the two questions, (1) What is the Christian Gospel? and (2) In what sense is the teaching of the Church authoritative? It will be noticed that the second question differs slightly from what the title suggests. It is the authority of the Church's *teaching* the book deals with, not that of the Church itself. And authority is defined as 'title to be believed.' It is sharply distinguished from infallibility. And this distinction is emphasized by the modest claim made for the Church's rendering of the gospel, that it is 'not a final or intellectually adequate statement of revelation' but 'the best available account of it,' or 'a working hypothesis which is being continually confirmed,' and 'a reliable guide, which is adequate for all practical purposes, to the experience of

revelation, *i.e.*, to the experience of God revealed in the Person of Christ.'

Lest this may seem to leave the authority concerned in the air we are pointed to the experience of the saints as the final confirmation of the doctrine. The history of the Church, in this sense, is the best confirmation of the truth of the Catholic faith. This or that statement may be liable to error, but ' as a developing whole Christian doctrine is entitled to be accepted as providing . . . adequate guidance to the practice of the Christian life.' All this is worked out with charm and intelligence. Incidentally there are two passages of special value on Form-Criticism and on the claim to papal infallibility. It would be difficult to find a clearer criticism of this claim in brief compass.

Language owing to its ambiguities is by no means a perfect instrument of argumentation. The simple word ' is,' for example, may signify existence, or identity, or inclusion in a class, or implication. In this respect language differs from mathematics where symbols are used with precision and chains of reasoning are firmly linked. Naturally, therefore, thinkers of a mathematical turn of mind have sought to give to logic the precision of mathematics by creating a system of symbols which could be defined with accuracy. Reasoning could then be conducted by means of a series of mathematical equations. The classical example of this is the ' Principia Mathematica ' of Whitehead and Russell. That work, however, is to the general reader a mystery through its cabalistic symbolism. *An Introduction to Symbolic Logic* (Allen & Unwin ; 12s. 6d. net) has now been written by Susanne K. Langer which helps to let daylight in on the whole subject. It is written with admirable clearness, and there is no reason why any one, with a little care and patience, may not follow the exposition and become familiar with the symbols. The writer is an enthusiastic admirer of the work of Whitehead and claims that the use of symbols has greatly extended the power of logic. ' If any one has ever been awed by Nature's miracle, namely, that " Large oaks from little acorns grow," surely he will be moved to respect a Science of Logic that derives, by rigorous proofs, all the facts of mathematics from the forms of propositions.' Many, however, it is to be feared, will manifest their respect by maintaining a respectful distance from the whole subject !

China is very much in the public mind at present, and it is opportune that a little book should be issued telling of the work of the Church Missionary Society in that land. Its title is *The Way of Partnership* (C.M.S. ; 1s.), and it is written by Mrs. Gwendolen R. Barclay and others. Mrs. Barclay, the wife of the C.M.S. Far Eastern Secretary, visited the China Missions in the winter of 1936-1937, and she gives here some account of them, with the help of missionaries who each deal with their own special branch of the work. We have chapters on Student Life, Village Life, Hospital Work, Women's Work, etc. The narratives, though brief, are highly interesting and are packed full of information.

Edward Irving is one of the most puzzling and pathetic figures in the religious history of the nineteenth century. Endowed with wonderful gifts that seemed capable of lifting him to the topmost heights, he yet, for lack of something in the way of essential balance, went off the rails and literally tore himself to pieces. His biography by Mrs. Oliphant has long been a standard work, but it does not exhaust the field, and it leaves ample room for a fresh treatment. This is given in *Edward Irving and his Circle*, by the Rev. Andrew Landale Drummond, Ph.D., B.D., S.T.M. (James Clarke ; 8s. 6d. net). The work is very competently and sympathetically done. The writer succeeds in giving a truly living picture of Irving. But the special value of his book lies in its comprehensive treatment of the phenomena connected with the gift of tongues. This whole subject is now much better understood than it was in Irving's day through psychological research, and the relevant material is here presented with clearness and sanity so that the reader is guided to a reasonable judgment upon it. For this alone the book is well worth reading, and it deserves an honoured place on the shelf of religious biography.

Principal Harrison, B.Sc., D.D., of Westminster Training College, London, has contributed to Duckworth's Theology series an account of *Arminianism* (5s. net). The story of Arminianism is a long one. It began early in the seventeenth century as a rebellion against rigorous Calvinism, and more or less the controversy has continued ever since. The pendulum of theological thought has swung between the two poles, and in our own day there has been in some quarters a swing back towards Calvinism. It is not only a long story but it is far from easy to tell. It cannot be made intelligible without a

great amount of detail as to individual teachers, and there is a risk that for the ordinary reader that mass of details will prove repulsive and unmanageable. This hard task of giving sufficient detail and remaining interesting has been splendidly achieved by Dr. Harrison. Of special interest, of course, are the passages dealing with the reception of Arminianism in England by the school of Laud, the Cambridge Platonists, the later Latitudinarians, and, most interesting of all, by the great evangelical Wesley.

The beginner in the study of Comparative Religion will find *The Elements of Comparative Theology*, by the Rev. F. Harold Smith, D.D. (Duckworth; 5s. net.), an exceedingly useful introduction. It is elementary in the sense that it does not presuppose much previous knowledge—indeed the author occasionally seems to underrate the intelligence of his readers—but it is comprehensive, accurate, and written with commendable clarity. The method of treatment is perhaps a little artificial. Dr. Smith makes use of five categories of ideas—of Sacred Literature, God, Cosmology, the Good Life, and Salvation, and applies them in turn to the various religions. This results in an admirable presentation of the teachings of the religions on these topics separately, but does not permit easily of a *total* view of any one religion, and is apt to lead to unnecessary repetition. It is questionable, also, whether, under the first category, the idea of inspiration is not unduly narrowed to verbal inspiration, and thus rendered less adequate for discriminative application to the different religions. Under Cosmology, the idea of creation *ex nihilo* seems to be hardly sufficiently analysed, but the difficult distinction between creation and emanation is effectively made.

By far the best chapter in the book is that on 'Man and the Good Life.' The basic requirements of ethics are applied for the purpose of an illuminating classification of religions, and we have rarely come across so adequate a short summary of the teachings of the Vedānta and of Buddhism on the topics belonging to this section. The author is better at particularizing description than at generalizations, and his exposition of the parallel Christian teaching is disappointingly slight; but probably this conciseness is due to the assumption that for the majority of his readers fuller treatment is unnecessary in view of the knowledge they already possess. As a whole, the book is a most excellent short presentation of the fundamental conceptions of the prominent world-religions—Shintoism, Confucianism, Taoism, Hinduism, Muhammadanism, and Christianity.

The title of the latest volume by the Reverend James Reid, D.D., is *The Temple in the Heart* (Hodder & Stoughton; 5s. net). The title comes from the first study—'The true place of worship is not a geographical locality. It is not a special place at all. God is not localized in any particular spot or building. It is in the temple within the heart we must find Him.' There are altogether sixty-three short studies in this volume marked by all the qualities that we associate with Dr. Reid's work—deep spirituality, evangelical fervour, penetrating thought, and all couched in simple direct language. Most if not all of the studies have already appeared in 'The British Weekly.' Many who have read them there will be glad to have them in book form to use for devotional reading.

All interested in Christian mysticism of the best type may be warmly recommended to a perusal of *Saint John of the Cross, 1542–1591*, by Father Bede Frost, O.S.B. (Hodder & Stoughton; 18s. net). The book describes itself as an introduction to the Saint's philosophy, theology, and spirituality. It is a work of high scholarly merit by one who has to a great extent thought himself into the standpoint of his hero, and who inspires confidence that his exposition of the teaching of St. John is thoroughly adequate.

A third edition has been issued of Professor C. J. Cadoux's *Roman Catholicism and Freedom* (Independent Press; 5s. net). Some new points and answers to criticisms are appended. The book has had a wonderful circulation; a second edition was called for within six months of the first in 1936, and now a third has been found necessary, for which, we are confident, there will also be a large sale. In view of this conspicuous success we are inclined to deprecate the reprinting of the preface to the second edition, in which the learned author complained of the ignoring of his book by a large section of the Press, attributing this to Roman Catholic influence.

Not all sermons given in school chapels are worth publishing, but Mr. Sydney Moore's '*Wherewithal*...' (Independent Press; 3s. 6d. net) is an outstanding example of what such addresses should be. Mr. Moore is well acquainted with the results of Biblical scholarship; his religion is an experiential one and

he knows his audience. He neither speaks down to it nor does he dwell on experiences which boys still at a public school could not share in. We have quoted from one of the addresses in 'The Christian Year,' and we would commend the volume to all interested in the religious education of the young.

A short course of lectures delivered last Spring in Sion College has been enlarged by the lecturer, the Rev. L. E. Elliott-Binns, D.D., and published with the title *England and the New Learning* (Lutterworth Press; 2s. 6d. net). In the first, which deals with the New Learning in Europe and English pioneers, the author does good service in demolishing the prevalent delusion that the Renaissance was due to the Fall of Constantinople. On the contrary, it was in Italy a revival of classical culture, and when Constantinople fell it marked an end rather than a beginning, for it meant that search in that city for ancient manuscripts, which had been going on for a long time previously, came to a sudden end. We have in this lecture a clarifying discussion on what the Renaissance meant beyond the Alps in contrast to Italy. The second lecture deals with Colet and More at Oxford, and the third with Fisher and Erasmus at Cambridge. The fourth, in some ways most interesting of all, deals with the complicated question as to how the New Learning and the Reformation were related. The New Learning, in brief, created a new atmosphere, increased the value of the individual and, most fruitful of all, insisted on sound method and sound learning which drove men back to a study of the original basis of Christianity in the Scriptures.

The Origin of Heathendom, by Mr. Ben Adam (Marshall, Morgan & Scott; 2s. 6d. net), is an ingenious and interesting book. The writer shows considerable knowledge of Hebrew, and he engages in a careful study of certain Old Testament words. He treats the early narratives of Genesis as divinely inspired history, and although many readers will be unable to follow him in this, they will find here grounds for reflecting that there may be more in these ancient stories than they may have supposed. His argument is that the human race was scattered by a penal act of God who split up the primeval unity of the dry land into its several continents. The theory of a primeval united continent has very respectable geological evidence in support of it, much more than is indicated in this book, but probably no geologist would place the great divide at a date after the human race had appeared on the earth. The closing chapters of the book deal with the obscure subject of the union of the sons of God with the daughters of men, and the resulting race of the Rephaim.

Dr. Campbell Morgan has published a very excellent little book on *Preaching* (Marshall, Morgan & Scott; 2s. 6d. net). It is short but much to the point. It is full of good things, thoroughly practical, and lit up with illustrations and touches of humour. He holds the essentials of preaching to be Truth, Clarity, and Passion. He bases all preaching on the Word; and in answer to the question, Why have a text? he gives three reasons: 'first, the authority that is in the text as being a part of the Word of God; second, the definiteness which it must give, when properly dealt with, to the Christian message; and finally, the maintenance of variety.' He is all for careful exegesis. 'I would rather have Westcott on John than all the devotional books on that Gospel that I have ever seen.'

The anthropomorphism which dominates the earlier strata of the Old Testament is hardly a serious problem for the modern scholar. If higher criticism had done nothing else, it would have justified itself by its rearrangement of the Biblical material in historical order. We are thus enabled to see the steady, if slow, process of divine revelation, and we are no longer surprised or shocked at finding statements and views in the Old Testament which appear to conflict with the fuller knowledge of God. The Rabbis of the early Christian centuries, however, had no such apologetic weapon in their hands, and were deeply concerned by the evidence of inadequate theology suggested in many Old Testament passages. Their attempts to solve the problem have been ably presented and discussed by Dr. Marmorstein in his *Old Rabbinic Doctrine of God: II. Essays in Anthropomorphism* (Milford; 5s. net). Through succeeding generations of Jewish scholars he traces the conflict between two schools of interpretation, the allegorical and the literal. The former may avoid theological difficulties, but numbers of learned and devout Jews felt that it did not do justice to the method and purpose of revelation. Some other means of escape had to be found, as, for instance, the humble statement 'we should not have dared to think this, unless it had stood in the Bible.' Dr. Marmorstein's work, published under the auspices of the Jews' College, will be of interest, not only to his co-religionists, but also to Christian students of the Bible.

With obvious fitness the editors of 'The Clarendon Bible' have entrusted the most theological of the epistles of Paul to one of the most distinguished theologians in the Church of England. Canon K. E. Kirk's exposition of Romans—*The Epistle to the Romans* (Milford; 4s. 6d. net)—is at once a welcome complement and an interesting contrast to that of a no less distinguished New Testament scholar, Professor C. H. Dodd, in 'The Moffatt New Testament Commentary.' The latter, in his Introduction, gives four pages to 'the thought of the Epistle'; the former, in one hundred pages, on 'the main ideas of the Epistle,' provides what is really a substantial treatise on Pauline theology. This difference is significant. Canon Kirk, as a systematic theologian, is concerned to reduce to order Paul's deplorably unsystematic presentation of Christian truth. At the same time he strives to show that the apostle's conception of Christianity is at all points 'Catholic,' not 'Protestant.' Those who do not share his outlook will often find him more stimulating than convincing, but perhaps just for that reason it is they who will profit most from the study of his book. They may also feel that he lacks—in notable contrast to Professor Dodd—that sympathetic understanding of Paul which is the best guide in the intrepretation of difficult passages. The commentary proper is by comparison brief, and sometimes seems a little perfunctory (see, for example, the note on 8^{28}, which does little more than refer the reader to 'the larger commentaries').

An Ambassador in Chains, by the Rt. Rev. Arthur B. L. Karney, D.D. (Mowbray; 5s. net), does not in its title give any indication of its contents. In the main it is a popular exposition of St. Paul's 'Prison Epistles'—Ephesians, Philippians, Colossians, and Philemon—with the addition of five short chapters on 'Paul's Prison Prayers.' The writer, who is Bishop of Southampton, is anxious for the revival of expository preaching, and in an introductory chapter he discusses, in a very suggestive and helpful way, the whole problem of church services. The expositions themselves will be found to be scholarly and full of help for popular preaching.

Our Noble Heritage, by the Rev. J. Findlater (Roberts; 4s. net), is an earnest plea to British Protestants to guard against the danger of losing the heritage of gospel truth and ordered liberty won at the Reformation. The writer sees the hidden hand of Rome in many of the sinister policies of the time. He has much to say about the doctrine of election, and is confident enough to imagine that if he could have pointed out certain things to Calvin, 'that great and good man would have come to agree with me.' And after a similar demonstration, Martin Luther 'from his warm-hearted soul would have thanked me for thus filling in that part of the picture which he had left blank.'

A new, and entirely rewritten, edition of a book which has been useful and much used since it was first issued in 1916 has been published by the Society for Promoting Christian Knowledge—*The Christian's Claim about Jesus of Nazareth; Perfect God and Perfect Man*, by the Rev. Clement F. Rogers, M.A. (2s. net). The lectures on which the book is based were given in one form or another seven times in Hyde Park and more frequently to theological students in King's College and elsewhere. The titles of the chapters are: What the First Christians Thought about Christ, Did Jesus of Nazareth Claim to be Divine? Is the Christian Claim Credible? and Non-Christian Alternatives to the Christian Belief about Christ. This is an excellent piece of Christian apologetic, all the better for being 'popular.'

A series of liturgical, expository, and homiletical studies in the Gospels and Epistles for the Church year is published under the title, *The Eternal Word in the Modern World*, by Professor Burton S. Easton and Professor H. C. Robbins (Scribners; 8s. 6d. net). These studies originated in what may be called clinical work. One of the writers is Professor of the Interpretation of the New Testament, the other of Pastoral Theology. The former set themes for the students, the other criticised the students' performances. Out of all this, in a way not clearly explained, these 'expository notes' have arisen. The word 'liturgical,' applied to some of these outlines, means sermons dealing with the parts of Scripture selected by the Church to be read in the service.

The authors are neither Fundamentalists nor Modernists. They repudiate both, and declare their adherence to the Liberal Catholic and Liberal Evangelical standpoint. They accept the positive and constructive results of New Testament criticism, and also the Nicene theology as a revelation to the Church by the Holy Spirit of the mystery of the Person of Christ. The book is written from this standpoint. The Epistles and Gospels for Sundays in each part of the Christian year are taken, and then the Epistles and Gospels for Holy Days. There are historical and critical notes by way of introduction, followed by very full sermon outlines. The eminence of the writers

guarantees the scholarship, and the practical origin of the discourses sufficiently assures the homiletic value of the work.

If the many who are interested in the missionary activities of the Church to-day are too exclusively occupied with their present obligations and opportunities, *The English Missionaries in Sweden and Finland*, by Mr. C. J. A. Oppermann, M.A., Ph.D. (S.P.C.K.; 12s. 6d. net), will be of service to those especially of Anglo-Saxon descent, and make them feel that they have entered upon a great heritage. We are told that one of the chief characteristics of the early Anglo-Saxon Church was its zeal for missionary work, and we have here a record, careful, well-documented, and obviously the outcome of immense industry, of one of the earliest objectives of its missionary activity. It is probably known to comparatively few that the Church in Sweden owes its inception largely to the labours of English missionaries. Dr. Oppermann traces the historical development of this work, the bitter struggle with heathenism, the religious significance of the Viking raids, the successes and the failures, the divided counsels amongst the missionaries as to the best methods, their relations to the various overlords, always difficult to handle, and their own plans for the organization and continuance of the Church. He is most interesting in his account of the labours of the missionary bishops, less so in his presentation of the gradual emergence of a missionary episcopate, and in his account of the various devices by which the Scandinavian countries were brought under the centralized rule of the papacy. It is curious—in view of modern parallels—to note how calmly it was assumed in these early days that the decision, by a majority vote, of a Council could determine the religion of a whole people. Evidently some of the problems of present-day missionary policy would have been more easily solved from the point of view of these early missionaries; and it is rather startling to find how frequently the Anglo-Swedish pioneers resembled Elijah in his treatment of the prophets of Baal. But the lesson was gradually learnt in Sweden, as elsewhere, that force or high-handedness is of no avail in the upbuilding of the Christian Church, and that only in peaceful penetration lies the hope of continuance.

A notable addition to the Society for Promoting Christian Knowledge's 'Transactions of Early Documents' has been made by the Rev. W. K. Lowther Clarke, D.D., in *The First Epistle of Clement to the Corinthians* (4s. 6d. net). On the Apostolic Fathers Lightfoot remains the great English authority, but Lightfoot did not say the final word. Knowledge has increased since his time, and fruitful discussion has abounded. Of that newer knowledge Dr. Clarke is fully abreast. He gives an admirable translation of Clement, and clarifies difficulties in excellent notes. All this is preceded by brief but illuminating discussions on the Church in Rome, the fate of Paul and Peter, church-organization in the Epistle, its theology and leading ideas, the difficult problem occasioned by its failure to quote from our Gospels, the use made of other New Testament writings, and so on. The work aims at letting the ordinary reader know of this important early Christian document and what light it casts upon the Church at the end of the first century. For that purpose as well as for its scholarly qualities, which will make it very useful to all students of the early days of Christianity, we cordially welcome it.

The Saints of Egypt (S.P.C.K.; 12s. 6d. net), by the Rev. De Lacy O'Leary, D.D., Lecturer at Bristol University, is published for the Church Historical Society. The author, who has already written learnedly on the Coptic Church, aims in these pages at providing a compendium of information about the martyrs and other saints honoured in the Coptic Church. He has followed, for the most part, the biographies given in the Jacobite (Egyptian) Synaxarium, but has given some additional matter necessary for the illustration of those lives. The catalogue has been arranged alphabetically and may be readily consulted. The first part of the book, which is nearly one-fourth of the whole, treats of the foundation of the Church of Alexandria, the Coptic language, the Egyptian martyrs, Egyptian monasticism, sources for the lives of the saints, and the Coptic calendar. It is a learned and scholarly work and has all the appearance of being reliable.

The Student Christian Movement Press has issued a very useful little guide to the divisions of the Church and to its reunions, edited by the Rev. E. G. Parry—*The Divisions of the Church: A Historical Guide* (1s. net). Its aim is to give some information as to the origin and features of the churches represented at the second World Conference on Faith and Order, and to reveal what reunions have already taken place. The information is accurate, and while, from the nature of the case, the treatment is slight, yet by its clear and concise presentation of the basal facts, frequently assisted by diagrams, the pamphlet—for it is no more—will prove interesting and instructive.