

declare I unto you.' The people to whom that was said are described in the Authorized Version as 'Very superstitious,' in the Revised Version as 'Somewhat superstitious,' in the margin of the Revised Version, which is here, as almost always, to be preferred, as 'Somewhat religious.' It is of course quite incredible that St. Paul's *deisidaimonesteroi* was intended to be anything except a compliment. And this in spite of the fact that the Unknown God at Athens was in all probability not the Supreme Deity who is behind all these manifestations, that is, the kind of conception that an Aeschylus would have intended by such a term, but only a name unwritten on a dotted line. The anonymous altar was a spare part, intended to deceive and satisfy any god for whom, by some oversight, among the multitude, no special provision had been made.

When it is said that the task of Christians to-day is to declare to all and sundry, Athenians, Spartans, Boeotians, and 'barbarians' alike, the Unknown God, the words are meant in the high sense which St. Paul, whether innocently or deliberately, gave to them. What he would have made of them in the end we do not know. He was not allowed to finish. What we have is only his *ad captandum*

opening. When the Athenians had licked off the jam and came to the powder they interrupted him.

It is always difficult to carry hearers from the one to the other. We can all remember the young man's sermon on, say, Abraham, which ends, 'And so we see, my brethren, that we must be more regular in our attendance at the House of God,' or some other edifying but non-sequential moral. Yet the attempt must be made. And seeing that the connexion does already exist in the will of God, it cannot be an impossible task to unveil it. The existing connexion is that God has made man, has set him in domestic and other larger communities, has given to him Christ. Among the basic faculties of human nature are the capacity to see the world against a background of one pervading, all-including Reality, a capacity to trust an Admired Person, a capacity to find in itself ideals which seem to have come not from below but from above, and a capacity of membership. What are these but the raw material of belief in God, belief in Christ, belief in the Holy Spirit, belief in the Church? The man who says, 'I expect those Germans are very decent fellows in themselves; I have never wanted to go to war with them'; the woman who will sit up all night with a sick neighbour, are not far from the Kingdom.

Literature.

DR. MATTHEWS ON THE TEACHING OF CHRIST.

MESSRS. BLACKIE & SON have projected a series of books which promises to be interesting. The general title is 'What Did They Teach?', 'they' being the great figures in world history whose influence on life and thought has been pre-eminent. The authors are to essay an almost impossible task, 'to state, without criticism or advocacy, and in their own words as far as possible, the teaching' of the great men chosen. Certainly the Very Rev. Dr. W. R. Matthews, who opens the series with a volume on *Christ* (5s. net), makes no attempt at this anemic performance. In this book he is perfectly fair in his estimate of the value of evidence, as he always is. But he writes as a Christian believer, and we presume he was chosen on that account.

After a chapter on the sources and another on Jesus as Teacher, Dr. Matthews discusses in succession the teaching on the Fatherhood of God and the Kingdom of God. Not everybody will agree with the author that the Kingdom of God was the main theme of our Lord's teaching. It is possible to hold that it was more or less an inherited form in which the teaching was cast, but that the substantial truth which dominated all Christ's thought and life was the Fatherhood. The Parable of the Prodigal Son, and not the Parables of the Kingdom, was the core of His deepest life. But Dr. Matthew's treatment of the doctrine of the Fatherhood is satisfying in itself.

When the writer proceeds to deal with 'The Life of the Sons of the Kingdom,' he is faced with the exacting demands of the Sermon on the Mount, the other cheek, the coat and the cloak, and the extra mile. He points out that literal obedience to these

precepts would abolish society of any kind. Not only are Christ's words hard to obey, they are impossible. 'They condemn any society which has existed or would exist,' because the evil man is not to be resisted at all. 'The use of force, whether through police or other means, to restrain the anti-social individual is even more clearly prohibited than war by the words of Jesus.' Professor Whitehead, commenting on the Sermon on the Mount suggests, that the apocalyptic setting of Jesus' thought enabled Him to disregard consequences, to abstract His mind from the probable results of acting on the principles He laid down, and thus to have 'absolute ethical intuitions.' Dr. Matthews' own explanation is not very different from this. Jesus was setting up a standard by which progress must be measured and exhibiting a vision of a life that might be. The only society which could satisfy Jesus would be one in which the Sermon on the Mount would be the norm of human living.

In the two chapters which deal with the Forgiveness of Sins and the Atonement we find Dr. Matthews at his best. He expresses his decided view that Jesus accepted the title 'Son of Man' in its apocalyptic sense for Himself, but He also saw Himself in the picture of the Suffering Servant, and it was in the combination of these two conceptions, not merely as ideas which had never been brought together before but as actual realities in His own experience, that He looked at His redeeming work. To fulfil the high destiny of the Son of Man He must endure the experience of the Suffering Servant.

Two chapters close this suggestive volume, one on Jesus and the Church, the other on Jesus and Human Society. Dr. Matthews doubts the authenticity of the two passages in St. Matthew where the 'Church' is mentioned. The only one that matters is the saying of Jesus 'on this rock will I build my church.' The reasons Dr. Matthews gives for his scepticism on this point will seem unconvincing to many who are not particularly hide-bound. There is no reason why Jesus should not have used the word 'ecclesia' which was in common employment, and the sedulous training of His disciples shows that He had a body of people in view to carry on His cause. It was, however, in Dr. Matthews' view, the belief in the resurrection of the Son of Man which created the Church.

The question of the relation of our Lord's teaching to political and economic issues is discussed in a good chapter in which Dr. Matthews details the probable reasons why Jesus made no reference to such matters. Not only the nature of His own

purpose and mission determined Him or the probability of a speedy end of the 'age,' but largely the fact that the popular conception of the Messiah's functions would misread any intervention of Jesus in the social problems of the time.

This book of Dr. Matthews is a satisfying rather than a brilliant contribution. It is clear, comprehensive, and well-balanced. Some of the chapters are slight, but the space was limited, and Dr. Matthews has made good use of what was at his disposal. We are always thankful for any book by this distinguished author, and he has added to our debt by this latest one.

JOHN WESLEY.

Yet another life of Wesley! But a good biography with a place of its own among many works of the kind! The author is Bishop Francis J. McConnell, one of the Bishops of the Methodist Church in the United States of America—*John Wesley* (Abingdon Press; \$3.00). The special interest of the book is the more detached American standpoint from which Bishop McConnell approaches his subject, an attitude which enables him to criticise as well as praise his hero. The work is described on the wrapper as 'a book distinguished both by its lucid style and by the common sense of its interpretations,' and the description is fully justified.

Bishop McConnell has clearly made a careful and detailed study of the relevant literature. He discusses with much insight the early influences which played on the life of Wesley, giving, in particular, a much more balanced estimate of the character and worth of Samuel Wesley, Senior, than is common among biographers. He thinks that we should be 'chary of accepting Wesley's own interpretation of his adolescent days,' and gives a discriminating account of the influence of Oxford upon his mental development. Of the visit to Georgia he says: 'The difficulty was that in Georgia he was the knightly Don Quixote, without the good hard sense, coarse good sense, if you wish, of any Sancho Panza.'

Step by step Bishop McConnell carries us through the well-known story of Wesley's life, giving special emphasis to the Aldersgate Street experience on 24th May, 1738, and to the decision to undertake open-air preaching at Bristol on 4th April, 1739. Sections follow on Wesley as pastor, as organizer, and as defender of the faith. There is an evident reference to Cell's recent treatment of Wesley's theology when he reminds us that, to his statement

that Methodism is but a hair's-breadth from Calvinism, Wesley added 'and from antinomianism.' 'Those who thus use the quotation,' says the Bishop, 'should quote also the antinomianism reference.' Perhaps it is a little difficult for an American Methodist to do justice to the Catholic strain in the theology of the Wesleys. More important elements in the book are Bishop McConnell's account of the ordinations of Coke and Asbury, his criticism of Methodist teaching on Christian Perfection, his shrewd comments on the recent imaginative studies of G. Elsie Harrison and Marjorie Bowen, and, above all, his full discussion of Wesley's contribution to social righteousness. The book has its faults. Careful students will miss detailed references to the many authorities cited, and there are too many repetitions. Three times, for example, we are told of John Pawson's destruction as 'useless baggage' of Wesley's notes on Shakespeare's plays. None the less this is a valuable work which no student of Wesley and the Evangelical Revival in the eighteenth century in England can afford to miss. It is no small achievement to present Wesley in his shortcomings as well as in his greatness, and yet to leave upon the mind of the reader the picture of a man who was, and is, one of the greatest of God's gifts to the social and religious life of England and America.

BROWNING AND MODERN THOUGHT.

The study of a poet by a poet must always have a unique and special interest. That is enough to make one approach Miss Dallas Kenmare's book, *Browning and Modern Thought* (Williams & Norgate; 6s. net), with a special interest. If it were for nothing else, Miss Kenmare's book would be well worth reading for the extraordinary gift of concise and vivid phrase that she herself possesses. One cannot resist quoting a few of her notable sentences marked in the passing. 'The world is an admirable forcing-house for false theories.' 'Success is apt to be accepted thoughtlessly, but it is impossible not to reflect on the meaning of failure.' 'Despair is no practical solution to a problem.' 'The human mind is provided with an almost limitless number of defences against unwelcome truth; day by day it unconsciously erects barriers.' 'Purity, no less than lust, can be a passion.' 'The pure in heart not only see God; they see human beings as God's children, not as creatures sharply divided into opposite sexes.' A book which contains such incisive and memorable writing is in any event worth reading.

Miss Kenmare is no blind worshipper of Browning. She is able, in spite of her admiration for him, to see the faults that undoubtedly do exist in his writing. She is willing to admit that, 'He was a supreme realist; his writing was often ugly and it was unquestionably often obscure.' On these counts he ranks with the moderns. She is able to speak of his 'one æsthetic failing, his peculiar, fantastic, and often exasperating rhyming-devices.' She declares that the poem, 'A Woman's Last Word,' 'is almost an error in taste; here the poet seems to trespass. The ground is too intimate, or his manner of approach a trifle indiscreet.' In so speaking she shows herself an honest and open-eyed critic and not merely a sentimental admirer of the poet's works.

Her volume, as well as an Introduction and Conclusion, contains four main sections in which she treats of Browning as 'The Poet of Humanity,' 'The Poet of Love,' 'The Poet of Art and Nature,' and 'The Poet of Christianity.' In the section, 'The Poet of Humanity,' she deals with that recurring problem of Browning criticism, the fact that he, almost alone of all the great poets, had no struggle and suffering and tribulation to bear, which his soul might afterwards turn into song. She finds that Browning's particular struggle was an inward struggle, that eternal struggle somehow or other to make the real fit the ideal in an imperfect world. Earlier in the book she declares that 'it is the task of the poet to observe and to record the significant,' and when she comes to speak of Browning as 'The Poet of Art and Nature' she well shows how the all-embracing interest of the man in every branch of art and life made him see significances in everything. In writing of him as 'The Poet of Love' she quotes with approval, Chesterton's phrase which speaks of Browning as holding the 'doctrine of the great hour,' and illustrates widely and wisely how he used it. In the section 'The Poet of Christianity' she concludes with some words of Browning himself taken from the dedication to 'Sordello': '... the development of a soul: little else is worth study. I, at least, always thought so—you, with many known and unknown to me, think so—others may one day.' And in truth it is that study of souls which makes Browning so great and so valuable a poet.

The book is well produced with a very useful Index. It might have been better, if, when other authorities were being quoted, not only the name of the book, but the page of the quotation had been given in the footnotes, and it would have been

better if the reference to Bible quotations had been always, and not only sometimes, given.

The book as a whole is not merely an easy way of getting to know Browning; it is that far better thing, a book which will send those who did not know him to find him out, and those who have half-forgotten him to rediscover him. Miss Kenmare more than hints that she wrote this book as an attempt to discharge a debt for what Browning's writings had done for her personally, and she may rest content that it is a fit tribute to her benefactor.

FAITH AND REASON.

The French philosopher, M. Etienne Gilson, has published his Richards Lectures in the University of Virginia under the title—*Reason and Revelation in the Middle Ages* (Scribner's; 6s. net). The volume consists of three chapters on the subjects of 'The Primacy of Faith,' 'The Primacy of Reason,' and 'The Harmony of Reason and Revelation.' In these chapters Professor Gilson would test the truth value of the common statement that in the Middle Ages the normal use of natural reason was obscured by blind faith in the absolute truth of Christian Revelation.

He finds that two great 'spiritual families' of philosophy dominate the era of Faith. The first, which may be traced back to Tertullian, is made up of those theologians for whom Revelation had been given to men as a substitute for all other knowledge, including science, ethics, and metaphysics. The second, which may be traced back to St. Augustine, is made up of those theologians for whom the safest way to reach truth is not to start from reason and then go on from rational certitude to faith, but to start from faith and then go on from Revelation to Reason.

The ideal of a purely philosophical wisdom was upheld in the era of Reason by Averroes. For Averroes, the absolute truth was not to be found in any sort of Revelation, but in the writings of Aristotle, whom he never tired of commenting on and annotating. He was, however, of opinion that some sort of agreement between religious faith and philosophical reason might be reached. Difficult to maintain in a Muslim civilization, the position of Averroes was a strictly impossible one for his Latin disciples. Still less than the Koran could the Bible and its theological interpretations be regarded as nothing more than popular approaches to pure philosophy. To provide relief for their difficulties the Latin Averroists sometimes looked upon philosophy as the knowledge of what man

would hold as true, if absolute truth had not been given him by the divine Revelation.

Thomas Aquinas endeavoured to achieve a complete harmony of philosophy and theology. He distinguished two main classes of knowledge. In the first class is a certain number of revealed truths which, though they be revealed, are nevertheless attainable by reason alone. Such are, for instance, the existence of God and His essential attributes, and the existence of the soul and its immortality. The second class contains all the articles of faith properly said, that is to say, all that part of the Revelation which surpasses the whole range of human reason. Such are, for instance, the Trinity, the Incarnation, and the Redemption. If reason cannot prove them to be true, neither can it prove them to be false.

Says Professor Gilson: 'A man who does not like to believe what he can know, and who never pretends to know what can be but believed, and yet a man whose faith and knowledge grow into an organic unity because they both spring from the same divine source, such is, if not the portrait, at least a sketch of the typical member of the Thomist family.'

M. Etienne Gilson is a distinguished member of that family, and so is M. Jacques Maritain, and in these days, when Faith sometimes pours scorn on Reason, when a Tertullian-like theologism would in certain quarters drive philosophy out of court, these writers are both worth listening to, by Protestants as well as by Roman Catholics.

THE RECOVERY OF THE ANCIENT HEBREW LANGUAGE.

Professor D. Winton Thomas, who recently succeeded Dr. S. A. Cook in the Regius Chair of Hebrew at Cambridge, has published his inaugural lecture under the title—*The Recovery of the Ancient Hebrew Language* (Cambridge University Press; 2s. net). He very modestly disclaims any intention of offering an original contribution to the study of the language (which he could well have given), and confines himself to indicating the main lines along which recent research has proceeded. It is not generally realized how much progress has been made, and how much evidence is available for the discovery of a stage in the development of the grammar which differs from that presented by the printed text of the Bible. The work of Bauer and Leander and of Professor G. R. Driver (whom Professor Thomas tends to follow rather closely) has introduced to us several

important new theories, and to these should be added the evidence supplied by Greek versions and transliterations, especially studied by Sperber. It is claimed, for instance, that Hebrew is a mixed language, containing elements belonging to the three great groups, Akkadian, Aramæan, and southern. The tense system is a simplification of an earlier and more elaborate type, which included at least four forms. Fresh facts have come to light, especially in Akkadian and Ugaritian, while facts long familiar can now be viewed from a new angle. The resultant theories are extremely interesting, but it must be confessed that some of them still need close scrutiny, and it is worth noting that Professor Thomas is more cautious and guarded than his predecessors. When it is said, for instance, that Hebrew is a mixed language, are we to understand that it was originally a form, shall we say, of Akkadian, which borrowed elements in grammar and vocabulary from other groups, much as English has borrowed from and through French? It has long been recognized that it was the speech of pre-Israelite Palestine, modified to some extent by the Aramæan invaders, but can we go farther back than this? To many philologists it will seem that the facts may equally well be explained on the hypothesis that Hebrew has preserved elements belonging to the primitive Semitic stock which have otherwise survived only in one other language or group. Some peculiarities of Hebrew are universally attested, for example, the substitution of a long O for an original pure-long A, which appears not only in Greek transliterations but even in the consonantal text of the Hebrew Bible. The theory of tenses, too, so brilliantly propounded by Professor Driver, does not correspond with the little we know of general human tendencies in the evolution of verbal forms, and to many it will still appear more probable that the two commoner Akkadian forms were differentiated from one another only after the separation of the eastern Semites from the main stock. But considerations of this kind must not blind us to the immensely wide learning which lies behind Professor Thomas's little monograph, to the accuracy of his facts, or to the clarity of his statement. We may hope that he will restate his position at greater length, for his combination of knowledge and balanced judgment cannot fail to carry the greatest weight.

ST. JOHN'S GOSPEL.

The Archbishop of York has found time to write the first volume of a commentary on the Fourth

Gospel which he modestly entitles *Readings in St. John's Gospel* (Macmillan; 8s. 6d. net). The book is 'not a systematic commentary or exposition; nor is it intended for scholars or theologians—though whatever value it has for souls on pilgrimage may be as real for them as for others. . . . But it is an attempt to share with any who may read it what I find to be my own thoughts as I read the profoundest of all writings.' In a brief but sufficiently full introduction the writer deals with the authorship and historical reliability, making a strong plea for the consistency of the Johannine and Synoptic pictures of Jesus. The commentary itself covers the first twelve chapters of the Gospel which, excluding the Prologue, are divided into two Acts, first 'the Lord introduced to various types of men,' and second, 'the Lord in controversy.' The text generally followed is that of Westcott, and a fresh and very suggestive translation of it is given. The whole is a work of ripe scholarship and profound Christian thinking which appeals equally to the head and the heart. It is to be hoped that the second volume will soon appear, for there can be little doubt that the commentary will take a permanent place among the most valuable contributions to the elucidation of the Fourth Gospel.

ISRAEL'S MISSION.

There are two ways in which knowledge progresses. The easier, though more spectacular, is the discovery of facts hitherto unknown, the harder is the arrangement and reinterpretation of data which are familiar but imperfectly understood. A good illustration of the latter is to be found in Professor H. H. Rowley's new book, *Israel's Mission to the World* (S.C.M.; 3s. 6d. net). Dr. Rowley is the ablest of our younger Old Testament scholars, and brings to his task a wide range of knowledge, an experience which includes a period of missionary service in China, a passion for accuracy in details, and a sympathetic insight into the meaning of literature. This rare combination of qualities has enabled him to produce an extraordinarily fine piece of work. Originally delivered as a series of lectures to the Vacation Term for Biblical Study, the four chapters into which the book is divided give us the best discussion of the subject which we have yet had. Dr. Rowley traces the world-wide message of Israel at least as far back as the Exile, and shows how it persisted down to the Christian era in spite of the tendency to concentrate on the glory of Israel rather than on the salvation of

mankind. The second chapter—'Particularism and Proselytism'—is devoted to the conflict between these main ideas, tracing it through the Persian and Greek periods. Incidentally, there is a new and attractive interpretation of the Book of Ruth. As far as Judaism itself was concerned, the particularist forces proved the stronger, but in the Christian Church the spirit and message of Israel germinated and broke through the shell which had served to protect the living kernel through a period of supreme danger. The final chapter is devoted to the positive and lasting contribution of Israel to man's spiritual life. Here Dr. Rowley feels that he can make only a selection from the stores of material available, and lays stress on the ethical element, the 'recognition of history and experience as the vehicle of revelation' (we are reminded of Wheeler Robinson's remark that 'history might be called the sacrament of the religion of Israel'), the insistence on a pure monotheism, the idea of spiritual worship, and the Bible itself. The author treats every part with an originality which does not disdain the work of his predecessors, and the whole is a well-balanced presentation of the case. Dr. Rowley writes in a deeply devotional spirit; none but a man inspired by the idea of a universal faith could so completely have appreciated and expressed the breadth of a gospel which offers salvation to all mankind. Though the book is comparatively short, it is one of the greatest contributions made in recent years to the literature of religion.

A very interesting contribution to the literature about Abraham Lincoln is contained in *The Growth of Lincoln's Faith*, by Dr. Harlan Hoyt Horner (Abingdon Press; \$1.50). The author describes how Lincoln progressed from a somewhat general and vague religious attitude to, in the end, a much more definite and evangelical faith. The first may be illustrated by his saying, 'When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God and thy neighbour as thyself," that church will I join with all my heart and soul.' The second is exhibited in Lincoln's *cri de cœur*: 'I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.' There does not seem to have been any real question of his substantial orthodoxy at any time, but as life went

on the great verities became more real to him and took a vital place in his experience. Dr. Horner's book, while keeping Lincoln's spiritual progress chiefly in view, provides us with a pretty full biography of the man as well. It is a most interesting study.

The study of the New Testament is more than holding its own in the religious world. We have had a number of really good books on the subject in this country lately, as a glance at the columns of this magazine will show. But the subject has a perennial life and interest, and perhaps in America they have not yet had enough. At any rate, the latest essay comes from the other side—*The Study of the New Testament*, by Professor Clarence Tucker Craig (Abingdon Press; \$1.00). It is brief, and in a sense elementary, but decidedly intelligent. It is intended for adult and young people's classes in the Church school and for the guidance of ministers in providing material for their teaching work. The results of critical research are freely used, with a leaning to the left, but the final attitude is constructive and evangelical. Each section of the New Testament is examined in turn, its contents described, its data and authorship fixed, and chapters of a more general nature provided, such as 'The Faith of Paul.' We should say that, apart from a slight tendency to regard as certain what is at least problematical, this book will give to inexperienced readers sound guidance on what the New Testament is and how it came into being.

The art of essay writing in the style of Lamb and Hazlitt seems to have almost disappeared, though we have occasional examples of it from time to time, and few literary efforts can be more welcome when the thing is well done. Dr. Lynn Harold Hough has been practising this art with success in America, and the various series of his 'Forest Essays' possess a charm which comes partly from their literary style and partly from the easy way in which the author discusses fundamental problems. The third series has just been published under the title, *Free Men* (Abingdon Press; \$2.00), and it possesses all the attractive qualities of previous volumes. Dr. Hough discusses such topics as Loneliness, The Immanence of God, The Price of Christian Literacy, and The Well-made Man. The most interesting essay is probably that which gives the book its title, a discussion of free-will, which is not too profound but by no means superficial. The book is one that will give a great deal of pleasure and not a little serious instruction and inspiration.

The widespread interest to-day in the religions of the world has produced *The World's Religions: A Short History*, by Mr. Charles S. Braden, Ph.D. (Cokesbury Press, Nashville; \$1.50). A few years ago a similar, single-volume, account was produced in Great Britain by E. E. Kellett. For Dr. Braden's history the publisher claims that it is 'brief but comprehensive, popularly written but scholarly, and not apologetic but historical.' These aims have been in considerable measure achieved, though the brevity of treatment almost necessarily leads to inadequate summaries of aspects of the religions that cannot be presented in a sentence. Thus the account of the Brahman-Atman doctrine in the Upanishads fails to make clear the significance of the conclusion, 'Thou are that.' To say, 'This would get one off the wheel' is to make the great climax almost ridiculous.

It is, indeed, impossible to compress the dreams and speculations of mankind into a single volume of two hundred and fifty pages, and at the same time make them intelligible and suggest their moving character. What can be done Dr. Braden has done with much skill. Among the few errors that occur are the statement that the Todas belong to the north of India instead of the south, an account of the treatment of outcastes in South India which applies only to a part of that area, and the inevitable misspelling of Mr. Gandhi's name. It is, no doubt, the difficulty of compression that explains the misleading statement that Muslims 'believe in the Christian sacred book.'

Americans have invented a new name for a more or less new functionary. He is a Counselor (with one 'l'). His function lies between that of the educator and that of the consulting psychologist. His patient is too abnormal for simple education, and not abnormal enough for the psychotherapist. Counselling is less a profession than a technique, an art that may be employed by the doctor, the teacher, the pastor, or the social worker. The counsellor aims at giving mental health by advice based on special knowledge. He tries to set free the riches of the personality by removing restraints. This is the idea behind *The Art of Counseling*, by Mr. Rollo May (Cokesbury Press; \$2.00). The writer has had a wide experience of counselling himself and illustrates his points by numerous 'cases' that have passed through his own hands. Wisely he does not employ the specialized psychotherapeutic techniques which cannot be used by the lay counsellor. His main weapons are a trained observation of people, common sense, and a keen

power of analysis. He has learned from every school of psychology, from Freud, Jung, Adler, and others, and utilizes the truth in their 'systems,' but is a slave to none. Religious and social workers of all kinds will find real help and guidance in this wise book.

Mr. Bernard Lord Manning, M.A., Fellow of Jesus College, Cambridge, is a sound, if somewhat extreme, self-critic. He says of his book, *Why Not Abandon the Church?* (Independent Press; 2s. 6d. net), 'As I have read the proofs, I have shuddered. . . . The book is as scrappy, unbalanced, undignified, and ungrammatical as the talks were.' We suspect, however, that the author really enjoyed the explosive and downright style of his argument, and at any rate the reader will. He lays it on with a will across the poor non-churchgoer, and indeed there is nothing left of this individual at the end but mincemeat. Underneath all this ruthlessness, however, there is a serious and convincing argument for church attendance. But that is not the only plea of the book. It contains in two of its four talks an apologia for Congregationalism, which will be appreciated by members of that body and which will be read with interest and profit by members of other bodies.

The veteran missionary Professor S. M. Zwemer, having retired from his Chair in Princeton, has made good use of his leisure by writing for the Inter-Varsity Fellowship *Dynamic Christianity and the World To-day* (Inter-Varsity Fellowship; 2s. 6d.). The book is in two parts. The former gives an account of the gospel, stressing its absoluteness against the relativity of much modern religion and emphasizing the centrality of the Cross and the necessity of preaching it, though to the natural mind it is the supreme stumbling block. In the second part of the book a brief survey is given of the religious situation in the world of to-day. As might be expected from one who spent forty years in Muslim countries special attention is given to the power and decline of Islam. The survey on the whole is encouraging, and the writer concludes with a strong plea for itinerant evangelism so that the gospel may be carried along all the untrodden ways of every land.

The Jewish Publication Society of America is continuing its series of Commentaries on the Pentateuch, and a third volume, dealing with the Book of Numbers—*The Holy Scriptures: Numbers with Commentary* (\$2.50) has now appeared. The

writer, Dr. Julius H. Greenstone, has produced a fine piece of work. His standpoint is that of an orthodox Jew, but he is familiar with the best modern work on the Pentateuch, and makes full use of it. The comments are given in the usual style, with a short introduction for each passage and notes (sometimes fairly extensive) on words and phrases occurring in the separate verses. These are judicious and illuminating, facing the difficulties which the reader feels, and offering the best solution available from the author's point of view. There is constant reference to the Jewish traditions, as is to be expected, and we have thus presented to us a type of exegesis which commonly receives far less attention than it deserves. The book is a very useful contribution to our knowledge of the Pentateuch.

We have already reviewed *The Faith that Lives*, a volume of popular lectures by the Rev. Francis Davidson, B.D., D.D., and *The Devotional Literature of Scotland*, by the Very Rev. Adam Philip, D.D., and are now glad to welcome them in a popular edition published by the Lassodie Press at 2s. 6d. net.

A commentary on the Psalter is probably the hardest task which an Old Testament student can undertake, and we have to admit with regret and some shame that we have no adequate book on the subject in English. It is not surprising, then, to feel that Father Lattey's volume on the first book of the Psalms (Pss 1-41) in the 'Westminster Version of the Sacred Scriptures'—*The Old Testament: The First Book of Psalms* (Longmans; 5s. 6d. net)—does not impress the reader as strongly as did his commentaries on Ruth and on some of the Minor Prophets. It belongs to the type best represented in English by the 'Century Bible,' with an introduction to each Psalm, in which a good deal of space is devoted to the metrical structure, and short notes on individual verses. The method hardly leaves room for the best type of exegesis, the application of the message given through the experience of these ancient saints and poets to the spiritual needs of to-day. Father Lattey, too, has not availed himself to any great extent of the progress made by the newer school represented by Gunkel, Mowinkel, and Hans Schmidt. He is aware of their work, and uses it judiciously for purposes of textual criticism, but neither adopts nor expressly rejects their general point of view. In this he may be justified, for he is not writing for experts, and the more recent method of approach

is still *sub judice*. His metrical analysis, too, is at times open to criticism, though here again he may fairly claim that no general consensus has been reached. The best part of his work is the translation, which is based on a text cautiously and judiciously emended, and we may feel that, if the conditions of the series had made it possible, he might have produced a more satisfying study of the Psalms with which he deals.

In the 'Needs of To-day' series of books (a series admirably planned and already enriched by volumes of real value), the latest is *Training in Prayer*, by five writers, under the editorship of Mr. Lindsay Dewar (Rich & Cowan; 3s. 6d. net). The main ideas in the book are, first, that knowledge of the way of prayer is one of the greatest blessings we can possess; second, that there is a technique to be learned of teaching this way of prayer to others; and third, that for such instruction we must have both spiritual discernment and spiritual knowledge. The writers, accordingly, set themselves very modestly to give such guidance as is needed for teaching various ages of children the art of praying, and also for training the congregation in worship. There is a chapter on 'More advanced Teaching on Prayer.' The book is a helpful one. Its spirit is both reverent and practical, and the writers are well aware of the dangers that await any one who deals with such a subject. He may be too technical or, on the contrary, too elementary; too High Church or too Low Church; too mystical or too practical. These dangers are avoided. 'Advanced' matter is concentrated in one chapter, and the book as a whole is on a level that will appeal to the plain man and woman. The first three chapters are on 'Training little Children to Pray,' 'Training Boys and Girls in Prayer and Worship,' and 'The Training of Adolescents in Prayer and Worship.'

The serious and thoughtful reader might be prejudiced against a book bearing such a title as *What Use is Religion?* He might without further consideration relegate it to, at the best, the class of cheap popular apologetic. But the book before us (published by Scribner's Sons at 7s. 6d. net), while popular in style, is far from being cheap and superficial. The author, the Rev. Elmore McNeill McKee, who is Rector of St. George's Church in the city of New York, is well equipped for the exposition of Christian doctrine, especially in answer to questions that trouble many minds to-day. While his book is not written for the

scholar, it gives in many places statements of the findings of modern scholarship such as are suitable 'for the thoughtful man in the street.' Among the subjects discussed are God, the Soul and Immortality; Sin and Salvation; Prayer; the Bible and the Church. The standpoint might be described as modern and conservative. The preacher will find here a great variety of fresh illustrative material.

'There are many good books about preaching, others about reading, and a few about studying. But there does not appear to be one book which includes all these three, and so the writer was impelled to write this present book.' So Mr. Robert H. Jack, M.A., B.Sc., writes in the Preface to *Pulpit, Lectern, and Study: A Layman's Guide to Preaching and Reading* (S.P.C.K.; 2s. 6d. and 3s. 6d. net). It would be nearly impossible to over-praise this book. It is packed with wisdom of the most practical and the most necessary kind. The author discusses the making and preaching of sermons, addresses to children, reading the lessons, and the duty of careful study. There is hardly any aspect of pulpit work that is not handled with just the kind of advice that is most needed. Mr. Jack has lay preachers in view, but much (if not all) that he says is as much needed by the clergyman as by the layman. How to read, how to use illustrations, how to speak ('speak out but don't shout'), whether to read sermons or to 'preach' them, how to manage the voice, how to use quotations, and so on—there is no end to the topics of definite importance that are discussed. A list of books on the same topics is added at the close.

Faith of Our Fathers, by Miss Florence Higham, M.A., Ph.D. (S.C.M.; 5s. net), is a most readable book which gives some account of 'the men and movements of the seventeenth century.' The names of the leaders of all the religious parties are here, from Hooker, Andrewes, and Laud to Baxter, Bunyan, and Fox. The writer succeeds in giving a vivid portrait of each, and discourses on all of them with insight and sympathy. The names of others less well known are woven into the narrative which thereby throws many interesting side-lights on the troubled period of the Commonwealth and the Restoration. We note as a somewhat glaring inaccuracy that the Westminster Assembly is spoken of as 'an assembly of Scottish Divines.' In point of fact there were only four Scottish divines in an assembly of a hundred and fifty. But in general the whole narrative is marked by

accuracy and fairness. In a final summing up, the writer does not regret that the policy of 'flattening out the differences by legislation' failed, but sees for the future 'another alternative to the unhappy cleavage into sects, that of a Federation of Churches working in harmony while retaining each its special character, keeping the unity of the spirit in the bond of peace.'

We have received the second set of the 'Crisis Booklets' which are being published by the S.C.M. Press at a shilling.

The Rev. Canon F. A. Cockin's booklet, *What Does 'A' Do Next?*, aims at giving a practical answer to that most urgent question. He calls for more sustained and serious thought on the crisis and on human affairs generally. Then he calls for action and suggests concrete ways of helping refugees and others in desperate need. Finally, he is convinced that the present troubles are the result of the activity of spiritual forces of evil which cannot be cast out without united and earnest prayer.

In *A Church Militant* the Rev. Leslie S. Hunter deals earnestly with the shortcomings of the the Church, and while acknowledging that the Church does much already he urges that more should be done in relating the Christian faith to the common life and in giving to that common life a Christian stamp through the renewal of public worship and the teaching of a dogma and ethic which are clear, relevant, and cogent.

The Commonwealth of Man, by Miss Ruth Rouse, is the least critical of the series and not the least helpful, for the Church, like the individual, will not do its best if it is always being nagged at. The writer of this booklet not only believes that the commonwealth of man is an attainable ideal but brings impressive evidence to show that in Christ the national and racial barriers which divide men are in great measure overcome. It is heartsome to read of these things and to see in them some tokens that the Christian Church is not so effete as many believe.

The latest volumes in the 'Religion and Life Books' are *How to Use the Bible*, by the Rev. John W. Coutts, D.D., and *The Christian Answer to the Problem of Evil*, by the Rev. J. S. Whale, D.D. These are published at the price of 1s. net each by the Student Christian Movement Press.

The death of Professor Machen in 1937 at a comparatively early age was a severe loss to the Christian world in general and to the cause of

reformed theology in particular. One of his former students, the Rev. William Masselink, Th.D., gives some account of him in *Professor J. Gresham Machen* (Zondervan Publishing House, Grand Rapids; \$1.00). The book contains a brief biographical sketch with a much fuller discussion of the Modernist movement which Machen opposed and of his methods of apologetics. For a sketch of this sort the writing is too polemical, and the lines too harshly drawn, so that the whole becomes a series of disjointed argumentations. The format of the book, which appears to have been printed in Germany, is not pleasing with its pages abounding in bold capitals and quotation marks turned the wrong way. The proof-reading also has been somewhat carelessly done. We feel that with all the writer's enthusiasm for the subject of the sketch he has failed to do justice to a great Christian scholar and thinker.

The Galilean Gleam, by the Rev. R. W. Yourd, B.D. (Zondervan Publishing House; \$1.50), purports to be 'a history of the Christian Church,' but it is not to be taken as serious history. It consists of a number of short chapters with catchy titles which deal with critical episodes in Christian history. It is written in a disjointed style with little regard for accuracy. Taking the chapter entitled 'In Greyfriar's [sic] Churchyard' we are

told that the Scotch [sic] drew up there 'the first of the Solemn Leagues and Covenants,' that 'Mary of Scotland went to France to plot with her mother,' that John Knox 'went up to Holyrood Castle,' that 'Rome offered to make him a bishop if he would retract.' These are a few samples of the glaring inaccuracies which disfigure the pages. The writer is evidently an enthusiast for the Reformation, but his work is so disjointed and unilluminating that Protestants can only say, *non tali auxilio*.

Many books have been written on the work of the Holy Spirit, but the subject is inexhaustible and of perennial interest. Every Christian out of his own experience and study of the Bible should have some distinctive witness to give. Such a witness is *The Bible Revelation of the Holy Spirit*, by the Rev. John B. Kenyon (Zondervan Publishing House; \$1.00). The writer proves himself to be a careful and sane student of the Scriptures, and he writes in a very plain and helpful way. His book is confessedly doctrinal, but it is expressly written for the lay reader and is fitted above all things to give practical guidance for the Christian life. Its teaching is made vivid by a number of apt illustrations and the chapters should prove suggestive for a series of sermons on the person and work of the Holy Spirit.

Recent Biblical Archaeology.

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

MUCH light has been thrown on the art of the Hebrew monarchy by the recent finds (1931-35) of early ivories, amounting to several hundreds, on the site of ancient Samaria. Some of them are blackened by fire, but many are as white as when they were carved. According to the style of the carving and the character of the script found on many of them, they date from the ninth century—somewhat earlier than the Samaria ostraca—and probably come from Ahab's famous 'house of ivory' (1 K 22³⁹), where they were doubtless used to decorate the wall panelling, the couches, beds, and other furniture, and perhaps even small caskets and articles of toilet. Mr. J. W. Crowfoot, who has now made a minute and careful examination

of them, states that they resemble 'very closely' the collections from Nimrud and Arslan Tash, which date from about the same period, and that they look indeed as if they came from the same workshop. The subjects depicted on them are very diversified, comprising Egyptian gods, sphinxes, winged figures, lions, processions of animals, fabulous creatures with the head of a bird or a ram, human beings with wings, and various other representations. The sphinxes are pictured as mighty superhuman beings, with animal bodies, reminding us of Yahweh's riding upon the cherubim (Ps 18¹⁰, 2 S 22¹¹). Some of the lions are represented as crouching and open-mouthed as if roaring, and these probably decorated the arms of the throne