

opportunities for coming to know him. Fortunately for me the number of his pupils was not large; so that I always went to him alone to read, and receive his comments on, my essays.

'In some aspects of the course prescribed for the School he had little interest. Thus in Old Testament subjects he sent some of his pupils by exchange to a tutor of another college; and with Church history he resolutely refused to concern himself. But in the Gospels, the Epistles of the New Testament, and in the development of Christian doctrine, he was vitally and enthusiastically interested. From the standpoint of a pupil anxious to cover more or less adequately the main points of the rather wide syllabus, indeed, his interest in these themes was a trifle embarrassing. For he dealt out such a formidable list of essay-subjects and books for reading in these fields as to leave little time for other things.

'I well remember that, after reading my essay, Streeter would begin, slowly and hesitantly at first, and then with increasing animation as his mind kindled, to comment not only upon the

particular topic, but upon all kinds of related subjects. He was never "academic" in the desiccated sense of that word, in dealing with theology. His mind was always alert to connect its several aspects with contemporary problems of faith and practice. As I came to know him better, he opened his mind on many things; and his conversation was religious as well as theological.

'Perhaps the chief profit which I received from him was the conviction of intellectual integrity and strength, as of a man who had built his beliefs upon the rock. And, as I look back upon the friendship with which he then and subsequently honoured me, I realize how much I learned of religion and life, as well as of academic knowledge, from his inspiring personality.'

There can be no doubt that Streeter, besides being a great scholar, was also a great man. Whether theological studies will in the future continue to attract men of the same mental and moral calibre seems uncertain. Yet the future influence of the churches must depend upon their doing so.

Literature.

CHRISTIANITY AND MODERN KNOWLEDGE.

It has often been observed during the last thirty years or so that this is not a time for creed-making or even for constructive theology. We have been living in a 'transition period' when it has been difficult, if not impossible, to assess the value of new discoveries and ideas, or to understand their effects upon traditional doctrine. Matthew Arnold long ago insisted that a period of criticism, of winnowing, of breaking up, must precede a period of construction and the appearance of a genius. Are we coming to the end of such a critical period in theology? It is possible. At any rate, there are now and again tentative efforts being made at some kind of positive system, or at least efforts, to consider seriously the results which modern thought has for Christian faith.

One of these, and a very interesting one it is, has been made by the Chancellor of Liverpool Cathedral, the Rev. J. S. Bezzant, B.D., M.A., in

Aspects of Belief (Nisbet; 7s. 6d. net), which contains the William Belden Noble Lectures for 1937. It is not an easy book to read, simply because it is so closely reasoned and the argument is so close knit. There is no obscurity. The style is perfectly clear. But the slovenly reader will find himself hard pressed, just because there is no waste of words and the thinking is so strenuous. Mr. Bezzant is a Modernist in his acceptance of critical and scientific conclusions. And his lectures are a brave attempt to explain what the effects of these conclusions are on the Christian belief about man, God, Jesus Christ, and the Church.

The growth and great success of scientific method and the adoption of the theory of evolution, have (the writer contends) involved an approach to the facts of life and of thought different from that which dominated the thought of the past, a method which is experimental and empirical. It may be that such empirical methods cannot take us as far as the older speculative systems, or give us the same appearance of certainty. But, at any rate, they offer a firmer

basis for our inferences and even for those ventures of faith which may reasonably be made. That is the point of view from which the writer considers the doctrines mentioned above. And if we do not get as much from him as we would like, at least, we may be thankful for a contribution which is essentially positive, and we may remember that constructions such as this are tentative. We are only feeling our way towards system, if indeed it is system we are going to get.

It is inevitable that we should miss something in a work so definitely based on experience alone. If we were optimistic enough to expect any treatment of 'dogma' or 'doctrine' in the old sense, we are disappointed. Of the Catholic doctrine of the Person of Christ, for example, there is nothing. Of the Holy Trinity it must be enough to say that speculation about the nature of God as He is in His own Being transcends attainable human knowledge. It is doubtful whether such speculation is a *necessary* representation of God as disclosed in religious experience. But we need not complain of a lack which the standpoint of the writer does not enable him to supply. What we have given us is much. It is a very real reinforcement of faith. It is firm ground on which we tread. And thoughtful, inquiring religious minds will find in this book full encouragement for those 'ventures of faith' which the author himself regards as legitimate.

DOCTRINE IN THE CHURCH OF ENGLAND.

In 1922 the Archbishops of Canterbury and York appointed a Commission on Christian Doctrine. Its Report has at length been issued: *Doctrine in the Church of England* (S.P.C.K.; cloth 4s., paper 2s. 6d. net). It makes very interesting reading for those who are concerned with the theological statement of the Christian faith, and more especially for those who welcome the advance of a progressive Christian theology. It is gratifying for such to realize, as they may readily do from the pages of this book, that responsible leaders in the Church of England are alive to the tendencies of modern Christian thought and freely concede to the members of the Church of England, clergy and laity alike, the right to hold certain views which would have been ruled out as heterodox or even heretical a generation or two ago.

The Chairman of the Commission, the Archbishop of York, explains in the Introduction that the Commission does not attempt to survey the whole field of theology, much less to produce a systematic treatise, but gives most attention to those subjects

which have been occasions of recent controversy within the Church of England or causes of confusion in Anglican practice. The Prolegomena treats of the sources and authority of Christian Doctrine; then are treated in the three successive parts of the book: the Doctrines of God and Redemption, the Church and Sacraments, and Eschatology. The scheme of treatment is not so much determined by the logical order of theological exposition or the psychological order of personal apprehension as by the contemporary situation within the Church of England. Which chiefly accounts for the fact that nearly one-half of the book is devoted to the section on the Church and Sacraments, the doctrine of the Sacraments bulking largely. The case would be different in a similar Report presented by a Commission of the Church of Scotland or one of the Free Churches of Great Britain.

One feature of the Report that strikes us in the perusal is the emphasis laid on the possibly symbolical character of certain traditional Christian beliefs. It is part of the aforesaid concession to a more liberal standpoint in Christian theology. By a symbolical statement is meant in this connexion, a statement affirming a particular fact which has value as a pictorial expression of a spiritual truth, even though the supposed fact itself did not actually happen. Accordingly, it is not 'of necessity illegitimate to accept and affirm particular clauses of the Creeds while understanding them in this symbolic sense.' But the safeguarding words are added: 'It is, however, in any case essential to hold that the facts underlying the Gospel story—which story the Creeds summarize and interpret—were such as to justify the Gospel itself.'

The notion of symbol is recognized, of course, as having wider application than to Credal statements. Thus it is said: 'No objection to a theory of evolution can be drawn from the two Creation narratives in Gn i. and ii., since it is generally agreed among educated Christians that these are mythological in origin, and that their value for us is symbolic rather than historical.' Or again: 'It is legitimate for a Christian . . . to interpret the language, whether of Scripture or of the Church's Liturgy, with regard to angels and demons in a purely symbolical sense.'

But the most important application of the notion of symbol, from the point of view of Christian doctrine, is its application to credal statements, as in the doctrines of the Virgin Birth and Physical Resurrection as affirmed in the Apostles' Creed. On the first doctrine, that of the Virgin Birth, it should be noted that while all the members of the

Commission fully accept the reality of the Word made flesh, 'which is the central truth of the Christian faith,' some among them do not regard that truth as integrally bound up with belief in the Virgin Birth. They would, however, look upon the Virgin Birth as a symbol of the Incarnation.

As for the doctrine of Physical Resurrection, take it only in relation to the life of Christ. While the members of Commission agree that the story of the empty tomb symbolizes the fact of Jesus having risen from the dead, they are not all agreed in holding the traditional explanation, namely, 'that the tomb was empty because the Lord had risen.' Thus the minority of the Commission would refer the connexion made in the New Testament between the emptiness of a tomb and the appearances of the Risen Lord 'rather to the sphere of religious symbolism than to that of historical fact.'

It should perhaps be added that, as we noted in our February number, the Archbishop of York declares his own wholehearted acceptance as historical facts both of the Virgin Birth and the Physical Resurrection of Jesus, in this refusing to align himself with liberal theology in two of its characteristic qualifications of the traditional theology.

We commend the whole volume to our readers as marking an epoch in Anglican doctrine.

GREAT PREACHING.

Volumes of sermons do not occupy the place they used to in current religious literature. Comparatively few sermons see the light of publication. The interest of the religious public seems to be centred rather in matters of apologetic. It is problems we are concerned with to-day. Partly, doubtless, owing to the uncertainty created by the negations of scientists and moralists, and partly owing to the fluid condition of religious thinking in this age of transition. There is, however, always a place and a welcome for great preaching. And Messrs. T. & T. Clark have done a real service by their 'Scholar as Preacher' series. The long list of contributors is notable for the distinction of the names included. Among these are Professor Zahn, Dean Inge, Dr. Gossip, Archdeacon Charles, Dr. W. M. Macgregor, Dr. Hugh R. Mackintosh, Dr. W. P. Paterson, Dr. James Moffatt, and Dr. Hastings Rashdall. It is a brilliant company. But it may be questioned whether any of the former volumes has a greater title to distinction than the latest, *The Gates of New Life*, by the Rev. James S. Stewart, B.D. (7s. net).

Mr. Stewart vindicated his scholarship by his Cunningham Lectures on Pauline Christology. He has vindicated his place among the great preachers in this volume. It is aptly named, for its main appeal is to youth. He knows the problems and difficulties of youth, and he is not afraid to state clearly and strongly the case against faith. But he has something to say about this which is reasonable and which must have sounded reasonable to the most critical of his hearers. There is nothing trivial in these sermons. We suffer too often to-day from 'clever' sermons on clever little texts, or from catchpenny titles meant to attract the indifferent. Do such tactics really attract them? At any rate, here in these sermons we have always and only great themes. The eternal issues of life are presented fairly and squarely by one who is alive to their vital urgency and who knows the moral and religious situation that faces youth to-day.

One thing must be said about these sermons particularly. The preacher is not only well-furnished intellectually. He has himself a passionate faith in Christ. Wherever he begins he always ends with Christ. And everywhere we find the note of deep conviction. It is not emotion, though emotion is there. It is simple, enlightened, assured, confident faith. And there is no power in preaching like that. Here, we can imagine his hearers saying to themselves, is a man who knows and who also believes. Dr. Denney once said of preaching that it often had good bait but no hook. These sermons have the hook. The preacher's own certainty becomes a plea for decision. We are always faced with the pressure of God on our souls. In that all-important matter these sermons may show other preachers the way.

THE EARLY HISTORY OF ISRAEL.

In *The Fulness of Israel* (Milford; 8s. 6d. net) Canon W. J. Phythian-Adams has developed and continued the line taken in 'The Call of Israel.' The new book consists of six lectures, originally delivered under the terms of the Warburton Trust in the years 1935-1937. The chapters are entitled: 'The Church and the World,' 'The Book of Old Israel,' 'The Call of Israel,' 'Exodus,' 'Success and Undoing,' and 'Servitude.' There is also a sketch map illustrating Chapter III. The author's views on the early history of Israel—we might almost say the prehistory of Israel—will be familiar to most of his readers. Into the exposition of the Patriarchal Age he has introduced a good deal of material made available by recent archæology, developing, in

particular, a theory of Hurrian influence. He still holds to the view that the events of the Exodus were due to a volcanic outbreak, and carries the theory so far as to suggest that the plagues of Egypt were due, in the first instance, to pollution of the Nile by some convulsion far up its course. Like others (including even Gressmann), however, who adopt this type of explanation, he fails to give adequate ground for the theory. While it is beyond dispute that the whole region to the east of the Great Rift is volcanic, no evidence as to the geological period is adduced, and readers have a right to ask for the evidence. Modern lava beds are to be found in the area of the Hauran in the north, and in that of the Harras in the south. The theory adopted by Canon Phythian-Adams may be correct, but before it can claim general acceptance, it must supply either direct literary evidence from Egypt or adequate assurance by competent geological authorities that there has been fairly extensive volcanic activity in the neighbourhood of the Gulf of Akaba *within historic times, i.e.* in the most recent geological period. Another weakness (shared by Professor Garstang's work) is to be seen in the reconstruction of the history between Joshua and Samuel, and the confidence placed on the chronology of Judges. Granted that Jericho fell *c.* 1400 B.C., the mention of four hundred and eighty years in 1 K 6¹ must be regarded as an accidental coincidence. Knowing, as we do, that even the Biblical figures given for the eighth century kings of Israel are in almost hopeless confusion, it is difficult to believe that those relating to a period seven centuries earlier have been transmitted with substantial accuracy. Further, Dr. Phythian-Adams would have us believe that the great mass of the Israelite people during the age of the monarchy was on a far higher moral and religious level than is generally supposed. This view is in direct contradiction, not only of the attitude taken by the prophets (whose testimony the author seeks to minimize), but also of archaeological evidence now available, and of the psychological factors which must have played a large part in the spiritual history of Israel. At the same time, the whole presentation of the story of the people is vitiated by the failure to give adequate recognition to the constant interaction of the two social and economic orders which continued to exist side by side in Israel at least down to 586 B.C.

On the other hand, it is difficult to speak too highly of the general tone, purpose, and outlook of this book. Chapters 1, 2, and 6 form a noble exposition of the divine plan for the redemption of humanity. Canon Phythian-Adams's orientation of

all Biblical history to Jesus strikes the keynote for the whole work. His analogy between the story of Israel and that of the Church may seem fanciful at first sight, but, presented in his brilliant rhetorical style, these parts of the book, and especially the last chapter, will make an irresistible appeal to every serious reader. It is indeed time that we were called back to the ancient truth that the whole Church is the 'Servant of the Lord,' that she (and her members) must be crucified with Christ, that she must 'go to Him without the camp, bearing His shame.'

J AND E.

Old Testament critics have long entertained doubts as to the unity and homogeneity of the older portions of Gn 1-11, and numerous attempts have been made at further analysis. Dillmann felt that the northern tradition was represented in these chapters, as well as the southern and priestly. Budde and others, notably Eissfeldt, have isolated several strands within the J thread, and now we have a searching discussion of the whole problem from the Norwegian scholar, Sigmund Mowinckel—*The Two Sources of the Predeuteronomiac Primeval History (JE) in Gen. 1-11* (Avhandling utgitt av Det Norske Videnskaps-Akademi i Oslo: II. Hist.-Filos. Klasse 1937, No. 2; Kr.5.00). Like his predecessors, he is conscious of a number of discrepancies and doublets, especially in the treatment of Cain. With these as his starting-point, he skilfully disentangles two main threads of narrative. They are largely parallel to one another—the one, A, has (1) the Creation, (2) the Paradise story, (3) Cain and Abel, (4) the List of the First Men, (5) the Giants' arrogance and Yahweh's intervention, (6) the Dispersal of Mankind, (7) the Husbandman Noah and his three sons, (8) the Genealogy of the sons of Noah, (9) the Transition to the story of Abraham. B does not mention the Giants or the Dispersal of Mankind, but does include the Flood; otherwise it is generally parallel to A, though sometimes taking a very different point of view. Closer examination shows that the A strand is to be identified with J, and the B strand with E. Mowinckel then discusses the Babylonian matter to be found in the two strata. The Nimrod notice is the only J passage for which he finds a Babylonian origin, but E has borrowed the Flood story from Mesopotamian sources. The Eastern elements were not, as is commonly supposed, introduced into Palestine in pre-Israelite times and taken over from the Canaanites by Hebrew tradition. On the

contrary, they became current only in the latter part of the Hebrew monarchy.

As was to be expected, Mowinckel has argued his case with learning and skill—incidentally, he writes unexceptionable English—but there are weaknesses in his position. The attribution of the earlier Flood narrative to E would appear, on the surface, to mean that the divine names must be abandoned as a criterion for distinguishing J and E in Genesis. Mowinckel is aware of the difficulty, and meets it by reference to the text of the LXX (p. 57 f.), but his reasoning is not conclusive, and the reader may feel at times that the author himself is not wholly convinced. On the whole, the theory of different southern strata still seems preferable. Further, in assigning a late date to the entry of the Babylonian elements into Israelite tradition, Mowinckel fails to allow for other aspects of Israelite life and thought. We know, for instance, that a creation-myth similar to that of Babylon was current in Israel, though it is hardly represented in the official account of the beginning of things. The basis of Israelite law, too, is similar to that found in Mesopotamia at the beginning of the second millennium B.C., and, as Jirku has shown, the Book of the Covenant represents a more primitive form of that law than the Code of Hammurabi. The only possible conclusion seems to be that it was known and generally accepted in Palestine before the end of the third millennium B.C., and that it reached the Israelites *via* their Canaanite predecessors. If the civil law came thus to Israel, surely it is not improbable that the mythology followed the same route? It may be admitted that the Flood story finds no place in what has survived of the earliest J stratum, but Mowinckel's is not the only possible solution. Yet even those who disagree with his conclusions will welcome this clearly stated and closely reasoned discussion of the facts.

BUDDHIST SECTS OF JAPAN.

For those who are interested in Eastern thought, and especially in Buddhism, here comes a delightful book—*The Buddhist Sects of Japan*, by E. Steinilber-Oberlin, translated by M. Logé (Allen & Unwin; 10s. 6d. net).

Every one knows that the permutations and combinations of thought in that protean faith are even more astonishing than the variety in Christianity. There seems to be a great gulf fixed between the splendours of Rome and the simplicity (some might say the uncouthnesses) of the Salvation Army; between the Sacramentalism of the High Church-

man and the Quakers, with their, to him, barren services and truncated creed. And yet, beneath the staring differences, all are united by deep and central and underlying truths, common to them all. But the varying creeds and practices within the one all-embracing reverence for Buddha are far more staggering. It is a long, long way from the passionate human struggle for salvation—with a pathfinder but no saviour—and with every faculty of mind and will clenched in strained concentration on the task of breaking through in one's own strength, so characteristic of the Hinayana, to the purely evangelical faith in divine grace and forgiveness as the sole hope for a sinful suffering mankind, as held by the Jodo and the Shinshu sects; or from the somewhat self-centred ideal of the Arahat to the ecstasy of self-sacrifice which is the goal of the Bodhisattva, and yet all alike are Buddhists, owing everything to that teacher.

A very striking instance of all this is, of course, found in the famous sects of Japan with their extraordinarily diverse philosophies, and rites, and concepts of salvation, and how it must be reached; among which it is not easy for a stranger to pick his way without blundering and confusion of mind. Helpful books exist, like Fujishima's, or Eliot's well-known studies. But none will prove a better introduction, and more than an introduction, into these matters for the Western mind, than this new work. It is written by one who, living among the Buddhist monks, has learned greatly to love and reverence them. It consists of statements of the various positions, and quotations from the sacred Scriptures of each sect, and so on; but especially of conversations with recognized Japanese authorities upon each sect—men with the right to speak for their respective communities—with question and answer, put and returned, with pertinence and shrewdness and friendly freedom. Whether they altogether satisfy one is another matter. But one must rise up from the book with a real liking for the author and an increased respect and admiration for the Buddhist scholars and the Buddhist saints.

IMMORTALITY.

More than thirty years ago Count Hermann Keyserling published his *Unsterblichkeit*. A second edition appeared in 1910 and a third in 1920, and the Oxford University Press has now issued a translation of it from the third edition by Jane Marshall under the title *Immortality* (10s. 6d. net). The book is described in the subtitle as 'A Critique

of the Relations between the Process of Nature and the World of Man's Ideas.' It does not profess to be anything more than a critical phenomenology, expressly confined to the realm of possible scientific experience. It abstracts throughout from the purely metaphysical. So that the reader who goes to it under the assumption that the author endeavours to tell us something about what suprasensible reality is 'in itself' will meet with disappointment.

The author takes us into his confidence in the Preface in a manner not altogether reassuring. He tells us that he was out of sympathy with his book by the time the second edition was called for, but that the spiral course of inner development has brought him quite near to its standpoint again. Only he could not have written the book now. He has passed beyond the stage of knowledge which it represents. It should, however, appeal to those who are still seeking to penetrate from the outward to the inward, who behold the metaphysically real but have not yet inwardly apprehended it. Thus his book should be regarded, and should serve, as a signpost upon the spiritual way.

The titles of his chapters may indicate the wide range of the discussions: Of Immortality in General, The Thought of Death, The Problem of Belief, Duration and Being-Eternal, Consciousness, Man and Mankind, Individual and Life.

So widely does the writer range in the course of his critique of the notion of Immortality, and so many judgments does he cite or express, that his book contains much that is open to question. Take at random two statements, neither of which would commend itself to the student of the Old Testament: 'Jahveh was, in his youth, a daring knight-errant, comparable to Siegfried rather than Wotan'; or again, 'Original sin indeed represents the most profound, if not the only profound, metaphysical thought of the Old Testament.'

On the other hand, the writer astonishes us by the scope and variety of his learning and intrigues us by his mental agility, displayed so often in unexpected collocations of ideas and beliefs. One lays down the book, after perusing even less than a single chapter, with a sense at once of satisfaction and no little bewilderment. For he is a writer extremely difficult to 'place.'

Here is a characteristic passage which gives an impression of the central teaching which he would convey (the Bergsonian and pantheistic flavour is obvious): 'Life is Becoming, motion. Every concrete thing comes into being only to pass away. One moment is the grave of another. So, too, one

species is the grave of another. The types, which once prevailed in the world, to-day exist no longer. We men, too, shall one day be forgotten. And yet Life urges us onward, irresistibly and consciously. Our ideal lies in the remotest future, in a future which perhaps lies beyond the race of Man. . . . All races pursue their own extinction. What is it which abides in the unceasing flux, the abiding for which they live, for which they toil, for the eternal continuance of which they long?—It is not the temporal types, races, and kinds; it is the eternal Life itself.'

I SPEAK FOR THE CHINESE.

There is no doubt at all about Mr. Carl Crow's first-hand knowledge of his subject. *I Speak for the Chinese* (Hamish Hamilton; 3s. 6d. net) is not only a thoroughly well-informed account of the relations between Japan and China from the time of 'the twenty-one demands' until the present war, but one feels that it is a fair account. Mr. Crow has been much in China for the last twenty-five years, and he was appointed by the American Government as Far-Eastern Representative of the Committee of Public Information during the War. In 1915 he happened to be in Tokyo, and his account of the part that he himself played in making public 'the twenty-one demands' is as thrilling as any detective novel.

In a book which contains only a little over one hundred and thirty pages it is not possible to do more than give an outline of events, but Mr. Crow does let us see what lies behind them—the reasons for the Japanese policy. There is the jealousy between the Japanese Army and Navy; the divinity of the Emperor is interpreted in such a way that any act committed by a subject of Japan for the glory of the Emperor finds entire justification in the eyes of all his fellow-countrymen; then, again, there is an absolutely sincere belief that all their conquests are in self-defence.

Mr. Crow leaves us with the question: After China, what? 'Suppose that Japan wins this war of conquest. She will then have possession of all of China, but will she be secure? That she will be is not a reasonable assumption, for her southern outposts would be seriously menaced by the heavily fortified British colony of Hong-Kong. From here the British could at any time dispossess her of the rich and populous city of Canton and control the trade and shipping of South China. By the time she was confronted with this problem, Japan, in possession of China, would control about one-third of the population of the world.'

'Hong-Kong could not be securely held without possession of Singapore, the Dutch East Indies, and the Philippines—and so, if we follow the Japanese justification for conquest and expansion, we find ourselves in a series of vicious consequences to which there can be no logical end.'

A most fascinating and enlightening volume has been issued through Messrs. Allen & Unwin, containing a series of broadcast talks given in the spring of 1937. The title is *The Population Problem: The Experts and the Public* (5s. net). The talks were in dialogue form, with Mr. T. H. Marshall as interlocutor. Chapters are contributed by Professor A. M. Carr-Saunders, Mr. H. D. Henderson, Mr. R. R. Kuczynski, and Professor Arnold Plant. Four representatives of the public were invited to give their views—a clerk in London, two women from a Yorkshire mill, and a man from a depressed area in Wales. Shoals of letters from the public completed the material. The causes of the fall in the birth-rate, its results, its cure, are all thoroughly explored, and Mr. Marshall sums up. This is a book which everybody should read. Here are two facts. In 1770 the average length of a white person's life was thirty years. To-day it is sixty years. That is one. Here is the other, not so much a fact as a scientific prediction. If the average size of the English family remains what it is now, the population will soon begin to decline, and in a century from now it will be about half its present size.

India Calling, by the Rev. Charles Winsland, B.D. (Allenson; 3s. 6d. net), is a light-hearted book upon serious subjects. Mr. Winsland has no need to pray for a sense of humour, but he would be none the worse of a keener power of discrimination between good jokes and bad. Some of his pleasantries are quite out of place, as, for example, when he interprets the Hindu doctrine of 'one-pointedness' as the concentration of the contemplative on the point of his nose. His judgments do not suggest any great depth of knowledge, and he has, on several subjects, failed to liberate himself from the purely conventional attitude of many Europeans in India. His knowledge of Hinduism and Muhammadanism is discursive, and he is more favourably impressed by the latter than by the former. His description of Buddhism is accurate as far as it goes, but does not go very far. His treatment of the Anglo-Indian problem is based upon direct acquaintance with this community, which he aptly describes

as 'the Cinderella of modern India,' and is really the only chapter which justifies the publication of the book. But even here his bitterness prevents the facts from producing effectively the impression which they ought to make.

His views on politics do not rise far above the usual level of club-chat. He reproduces the well-worn observation about the educated being an insignificant minority—and noisy and dangerous at that—without considering that the influence of the educated minority is perhaps greater in India than in any other part of the world, and that certain leaders of the people have been capable of sacrifices which have made the world wonder. The Nationalists, according to him, are mostly briefless lawyers, and he overlooks the fact that some of them are men of independent means, not at all dependent on their profession, and that one at least, on his interpretation of the demands of principle, resigned from the I.C.S., which is not usually considered to be, as a Service, the last resort of the destitute. Again, he considers that the publication by itself of Volume I. of the Simon Report was 'a masterpiece of political strategy,' whereas the contrary opinion, that it was a political blunder of the first magnitude, was held by many people quite competent to judge the situation. Mr. Winsland hopes that his book may be used by study-circles; we hope that no study-circle will be surrendered without protection to its guidance. With reference to the title, did not a book with this same title, written by Cornelia Sorabji, appear only a few years ago?

Those who are practically interested in the conduct of children's worship should procure *Little Church at Worship*, by the Rev. Zia Bentley (H. V. Capsey, Ludgate Circus House, London; 2s. 6d. net). It records the result of an experiment in leading the minds of children in worship, and also illustrates the spirit in which it should be conducted. Orders of service are given, but also no less than twenty examples of how the thing was done in the 'Little Church.' It would be difficult to name another book so full of real guidance and help in this highly important matter. The author not only loves children but has entered into their minds in a way and to an extent that amount to genius.

A memorial volume containing selected and characteristic writings of the late Rev. H. J. Wotherpoon, D.D., has been published by Messrs. T. & T. Clark—*What Happened at Pentecost* (5s. net). Dr. Wotherpoon was a well-known and much respected clergyman of the Church of Scotland. His doctrine

and practice were 'high,' and he had all the qualities usually associated with that school, catholic orthodoxy in belief and a profoundly devout spirit. Both of these characteristics are illustrated in the discourses printed in this book, the first half of which is occupied with a statement of the catholic faith, the second with essays on various aspects of the devotional life. Anonymous editors have prefixed to the selections a fairly full biography.

The Reverend Mitchell Hughes has the gift of writing well for children. In addition to that he has hit upon a really good and fresh idea in *The Bible Puzzle Book* (James Clarke & Co.; 3s. 6d. net), so this provides a fine variety to the usual book of children's addresses. Each chapter tells an Old Testament story but omits the names. At the end of the book there is an appendix with these. In his foreword Mr. Hughes says: 'It occurred to the writer that, if its unknown or lesser known stories of romance and adventure can be rediscovered, children may be persuaded to search the Old Testament with deeper interest and pleasure, and perhaps find help for their own lives in the records of those failures and successes of long ago.'

This is a book which can be put to all sorts of uses, and no one who has anything to do with children will regret getting a copy.

The building of a church, however interesting to the parties concerned in it, is not a subject about which one would care to write a book. Yet here it has been done, and well done. The title is *The Story of St. Mildred's, Addiscombe*, by the Rev. Charles W. Budden, M.D., and Mr. R. R. Hutchinson (Clayton; 2s. 6d. net). The achievement here recorded is certainly a notable one—a church costing £40,000, built, and nearly cleared of debt in six years, and its vicar takes a very pardonable pride in telling the story. He has done more than that, however, for the first part of the book is given to recording the history and legends connected with St. Mildred to whose memory the church is dedicated. The story of the building of the church is a fine stimulus to faith. 'The phrase that faith can remove mountains has become proverbial, and yet only a few believe it. . . . Just as when Nehemiah began to restore the walls of Jerusalem and rebuild the Temple there were many who scoffed and sneered, "The thing can't be done," so it was with us. But the congregation, filled with the Spirit of God, removed the mountains of prejudice and stupidity, of selfishness and ignorance, and they conquered.' The book is adorned by an

uncommonly fine coloured photo of the interior of the church.

A nativity play, *Gold and Frankincense*, has been written by Mr. Richard Whitwell (C. W. Daniel; 1s. 6d. net). It is difficult to assess its value without knowing whether it is meant to be performed by or for children or adults. If by the former, some parts seem unsuitable. If by the latter, criticism will be less unsympathetic. In any case, it is worth looking at. Permission to perform it may be had from the publishers at a moderate fee.

Recent years have witnessed a revival of interest in the textual criticism of the Old Testament, and there is a growing feeling that a new systematic and scientific method must be developed for handling the text. A study of the Kethib-Qere—*The Biblical Text in the Making* (Dropsie College, Philadelphia; \$2.50)—by an American Jew is, therefore, very welcome. Dr. Robert Gordis, the author of this monograph, finds that there are two stages in the use of the Qere. In the first the aim is to guide the reader and to warn him against blasphemy, coarse language, or incorrect pronunciation; in the second we have records of alternative readings. Dr. Gordis accepts the normal view that the Hebrew text, as we now have it, is based on a single approved MS. He believes, however, that variations still persisted, though few of them made a real difference to the meaning of the text, and that some of these were perpetuated in the Qere. He has cited and classified the 1350 instances of Kethib-Qere which he finds in the Bible, and has argued his position with skill and force. In placing the choice of the standard archetype before A.D. 70, he seems to be going beyond his evidence; the facts are capable of a different interpretation, and two or three books were not fully recognized as canonical till after this date. But this is a minor detail which does not impair the validity of the main thesis; his patient and exhaustive work should be of great value in helping to establish the earlier forms of the text. Occasionally there are misprints, especially in the omission of Daghes Forté with the Article.

China is in the news daily and will probably continue to be so for a long time to come. To any one wishing to widen his knowledge of that great country and the leading personalities in it we can cordially recommend *China Faces the Storm*, by Mr. Ronald Rees (Edinburgh House Press; 2s. net). It deals in the main with Protestant

Missions and the Christian Church in China, but it will surprise many to learn how big a share in the Chinese Government is taken by the leaders of the Christian Church. We get here many vivid impressions of Chiang Kai-shek and the remarkable family of the Soongs to which his wife belongs, of the Christian General Feng, and other distinguished figures. The part which the Church is playing in the development of the new China is sketched in an interesting way in a book which is packed with information.

A very beautiful book on the way of prayer is *A Man Praying*, by Mr. J. H. Bodgener, M.A. (Epworth Press; 3s. 6d. net). To say that it is beautiful, however, is to do it much less than justice. It is intensely practical. The writer is convinced that a 'quiet time' in which we are absorbed in our own state is apt to become morbid. And, moreover, in such circumstances we often mistake our subconscious thought for the will of God. The cure for such errors is adoration, the turning from self to the great Objective Reality. Still further, he believes that people need guidance as to the *how* of prayer. It is as wise to tell people to pray as it would be to tell one who had never learned the piano to play one of Mendelssohn's *Lieder*. He therefore offers the help that the common man needs by suggesting a way of adoration through mental images. His book is of great value because of its combination of devout feeling with keen perception of realities and shrewd common sense. It is not often we find a book on prayer so objective and inspiring.

One of the main difficulties with which a research student is faced is due to the scattering of important contributions to his subject among a large number of different periodicals and miscellaneous volumes. His first task is to discover what has been done and where it is to be found, and anything which will save him a part of this labour is to be heartily welcomed. In the sphere of Jewish studies, a most useful piece of work has been done by Mr. Jacob R. Marcus and Mr. Albert T. Bilgray, in the publication of an *Index to Jewish Festschriften* (Hebrew Union College, Cincinnati). Fifty-three of these complimentary volumes are treated, and there are some four thousand entries, arranged under Author, Title, and Subject. The whole has been typed and duplicated, and, for those who can obtain copies, it should prove a valuable help in the study of Judaica, including the Old Testament.

The Rev. John Maillard is known to many for his work of spiritual healing at Milton Abbey and in missions throughout the country. The story of that he has written in 'Healing in the Name of Jesus.' He has now published *Disciples of Jesus* (Hodder & Stoughton; 5s. net), in which he commends the gospel upon which his work of healing is based. Elements in his teaching may seem somewhat precarious, as where he declares that bodily healing should be prayed for without the qualification, 'if it be Thy will,' or again where he urges that, when after prayer there is no evidence of healing, the patient should still go on believing that he is healed, in the sense that a long process of healing is going on within him in accordance with the text 'first the blade, then the ear, then the full corn in the ear.' These, however, are but small items in a book of very fine Christian teaching, written with great simplicity and persuasiveness, a book full of ardent devotion to Christ and belief in the power of prayer, a book that will stimulate to faith and hope and love.

It Began in Galilee, by the Rev. Reginald J. Barker (Hodder & Stoughton; 6s. net), is designated in the subtitle, 'A study in revolutionary Christianity.' The writer is concerned chiefly with emphasizing the social implications of the Christian faith. To this end he reviews the ministry and teaching of Jesus, dealing with such topics as His relation to the family, to women and children, to the rich and poor, to civil rulers and foreigners. All this is done with much ability and passionate earnestness, although at times with a manifest bias of judgment and a lack of sympathetic understanding of the position of those from whom the writer differs. There is evidence of wide reading throughout, and the wealth of illustration lends colour to the book. In conclusion, the writer rather vaguely indicates that 'our greatest need is some new movement which stands for the whole revolutionary outlook and experience of real Christianity.'

A book which we would warmly commend for reading during Lent is *The Yoke of Christ*, by the Rev. H. G. G. Herklots, M.A., Rector of Flixton, Manchester (Hodder & Stoughton; 2s. 6d. net). There is an introduction by the Bishop of Manchester who tells us among other things that Mr. Herklots is a member of the Anglican Evangelical Group Movement, 'the contribution of which to the life and thought of the Church I believe in these days to be of special value.' The subject of the volume is discipline and freedom, and the keynote

may be found in the second study. We have given part of that as the sermon in *The Christian Year* for the fourth Sunday in Lent.

Clearness of thought and beauty of expression are always to be found in any book by Miss Evelyn Underhill, and this little manual of devotion—*The Mystery of Sacrifice* (Longmans; 2s. 6d. net)—is no exception. It is a meditation upon the Eucharistic Liturgy, following mainly the order of the Anglican Prayer Book, but supplemented by references to, and extracts from, other Forms of Service, especially of the Eastern Church. The organic character of the Liturgy is emphasized, and although the various phases—the Preparation, the Oblation, the Intercession, the Consecration, and the Communion—are treated of successively, the unity of the whole is never lost sight of. The chapter on Intercession is particularly impressive, if, indeed, any distinctions are possible in a book which is uniformly beautiful and uplifting. Miss Underhill's name is specially associated with the exposition of Mysticism in its purest form, but she is no believer in any kind of Mysticism which leaves behind the sense-world, and 'the whole rich tangle of creation, loved and supported by God.' She is strongly opposed to any division in thought or religious practice between personal devotion and the service of humanity. 'The Eucharistic life is not a devotional addition to existence, but the clue to all real existence whether social or personal.' She urges also that there should be no abrupt division between the preparatory Eucharistic adoration of God and the act of Communion. This, in her view, goes far to ruin the essential Christian synthesis: 'it is only those who have accepted the long, exacting discipline of preparation, who have offered themselves in oblation, given themselves to intercession, and finally surrendered all to the triune consecrating power, who can enter into the depth and fullness of that mysterious Communion in which man feeds upon the self-given Divine Life.'

It would be difficult to find a book more valuable than this as a devotional preparation for Holy Communion.

The Bishop of London's series of Lenten books has now reached its fifteenth year, and the issue of each new volume is an annual event eagerly anticipated by many. The little volume for this year has been written by Bishop Horace Crotty, D.D., who, after twenty-seven years of service in Australia, is now Vicar of St. Pancras. Its title is *The Church*

Victorious (Longmans; 2s. 6d. net), and as the Bishop of London remarks in his Introduction, 'it is an encouraging and hopeful book. There is so much pessimism about in the world, even in the Church, to-day, that it is a great help to read such a book.' The writer has very fresh and decided views upon many subjects connected with the Church's life and work. His message will stimulate thought and stir to action. It combines in a rare degree and with a fine balance the spirit of private devotion and the spirit of public service.

There are so many books on ethics, both popular and academic, that a new one would seem to need some justification. *New Morals for Old*, by the Rev. V. A. Holmes-Gore, M.A. (Longmans; 3s. 6d. net), justifies itself by its subtitle, 'Being an Attempt to Restate and Defend the Christian Ideal of Marriage.' Does it need to be defended? If the answer is that it is being attacked on all sides, and most fervently in current fiction, it might be sufficient to say that the attack on Christian marriage follows inevitably the decay of Christian faith. Christian belief is the only sanction of Christian morality. All the same, a restatement of the Christian moral ideal is not quite superfluous, and this the writer supplies in his opening chapters. There is a certain lack of coherence in the argument, but on the whole the book is a useful one.

Teachers in both day and Sunday schools will be grateful to Miss Ethel L. Smither for her book, *The Use of the Bible with Children* (Methodist Book Concern, New York; 75 cents). She is an experienced teacher and knows her subject. In successive chapters of a general character she lays down some principles for the teacher's guidance, and then proceeds to the use of the Bible in each grade from the nursery school onwards. There is a wealth of wisdom and knowledge in these pages, drawn from the stores of the writer's own experiments, and the book may be commended to all who are engaged in the religious training of the young.

We have received a copy of the twenty-third annual Hale Memorial Sermon, published by the Seabury-Western Theological Seminary, Evanston, Illinois. It is entitled *The 'Western' Text of the Gospels* (50 c.), and is from the pen of that able and industrious New Testament scholar, the Rev. William Henry Paine Hatch, Ph.D., D.D., D.Theol., Professor in the Episcopal Theological School, Cambridge, Massachusetts. Dr. Hatch upholds Professor J. H. Ropes' views of the 'Western'

text as 'a definite integral text' and a revision of a previously existing text. Dr. Ropes limited his study of the 'Western Text' almost exclusively to the Acts, and Dr. Hatch here asks, Does the 'Western' text have the same characteristics in the Gospel that it has in the Acts? The answer is in the affirmative; for Dr. Hatch finds in the 'Western' text of the Gospels addition, omission, substitution, and improvement. Which all goes to support Westcott and Hort's general judgment that 'the chief and most constant characteristic of the "Western" readings is a love of paraphrase.'

The importance of the Oxford Conference on Church, Community, and State has been recognized throughout the Christian world, but many have not found it possible to follow its discussions and read its reports in full. A brief and popular account of its work and findings is therefore very welcome. This is now given in a little but valuable book, *That They Go Forward*, by Mr. Eric Fenn (S.C.M.; 2s. net). The writer was the assistant general secretary of the Conference, and he writes with full knowledge and in a style which is very readable. He deals with such topics as the disunity within the Church, the influence of economic questions, the conflict of loyalties to Christ and Cæsar, and the problem of international disorder. All are competently handled, and the book is emphatically one which should be put into the hands especially of the young that it may germinate and fructify in their minds.

The Thirlwall Prize Essay for 1937 was awarded to Mr. T. Lyon, B.A., and he has published it under the title, *The Theory of Religious Liberty in England*,

1603-39 (Cambridge University Press; 7s. 6d. net). The subject has indeed been treated recently, but there is ample room for this well-informed and scholarly treatment. Throughout the seventeenth century the subject of toleration was frequently discussed, but practice lagged behind theory. We find here the various attitudes and views taken by the persecuting Anglicans, the Puritans, the separated Churches, the Anglican Latitudinarian Divines, the Latitudinarian Laymen, and the Roman Catholics. Then, in a chapter on the theory and practice of toleration, Mr. Lyon gives food for thought. It is an important topic which, as we see under our eyes, may easily attain very practical importance, and a perusal of the history of the birth-struggles of toleration in England has more than academic interest.

The lack of a convenient edition of the Scots Confession has long been felt, and we rejoice that that can no longer be subject of complaint. A handy edition has been issued by the Church of Scotland Publications Committee—*Scots Confession, 1560, and Negative Confession, 1581* (2s. net). It is edited by Professor G. D. Henderson, D.Litt., D.D., of Aberdeen, whose learned but interesting Introduction is very informative. Appended to the Scots Confession is the 'Negative Confession' of 1581. We hope that not only students of Scottish Church History but a much wider public will avail themselves of this most interesting publication. Only one point, we think, needs revision. On page 83, 'we now in the time of the Evangell have twa chiefe Sacraments' seems to be a mistake as the Latin version makes plain; *nos duo quidem sacramenta, eaque sola agnoscimus . . . fateamur*.

The Place of the Sermon in Worship.

BY THE REVEREND H. F. LOVELL COCKS, M.A., B.D., PRINCIPAL OF THE
SCOTTISH CONGREGATIONAL COLLEGE, EDINBURGH.

'I go to church to worship God, not to listen to a man's opinions on the events of the day. As far as I am concerned, the sermon is more often a hindrance than a help to worship.' The lifelong and zealous Congregationalist who takes this view is by no means alone in his depreciatory judgment

of the sermon. There is widespread dissatisfaction with our Protestant diets of worship, and every part of the service is being critically scrutinized. The sermon does not escape. Modern man, being psychologically rather than theologically minded, cannot understand why the Reformers regarded