

Literature.

NEW TESTAMENT INTRODUCTION.

THE critical study of the New Testament is pursued so diligently in our time that 'Introductions' by competent scholars succeed each other at short intervals; and the serious student of the New Testament welcomes this, and gladly places another such work on his shelves. Accordingly, we commend to his attention *An Introduction to the New Testament* (Christophers; 7s. 6d. net), by Kirsopp Lake, D.Litt., Ph.D., and Silva Lake, Ph.D. It is a work which covers the ground common to New Testament Introductions, but which has at the same time, as we might well expect, distinctive features and qualities of its own.

For example, after treating of the books of the New Testament individually it devotes considerable space to the subject of the Jewish and Greek Background, of which there has been so much recent investigation, and then goes on to supply useful appendices on the chronology and the topography of the New Testament. Another feature of the book is its well-balanced estimate, as appears in the valuable bibliography, of the respective contributions in the field of the New Testament of British, American, and Continental scholars.

The authors seek to give here the generally accepted results of modern study of the New Testament without attempting to deal with the theological, philosophical, or ecclesiastical problems which are inevitably related to it; and they seek to give the aforesaid results in a form such as the general reader may appreciate, at the same time being careful to indicate the more detailed treatments to which reference may be made. It is a quiet and sober form in which their book is couched, but this enables them to pack their pages full.

In defending their book against the charge of according meagre space to the treatment of the Gospel of John the authors plead the failure of any attempts at the analysis of this Gospel to reach the state of relative certainty which is found in the analysis of the Synoptic Gospels. They suggest that there is no direction in which the attention of younger scholars could be more fruitfully turned than that of the elucidation of the problems of the Gospel of John.

THE DEATH OF JESUS.

A worth-while book on the central Christian topic of the Death of Christ appears at rare intervals.

One has just been issued—*The Death of Jesus*, by Emeritus-Professor A. B. Macaulay, D.D. (Hodder & Stoughton; 8s. 6d. net). Such books are rare, largely because a special combination of qualities is necessary in their writers, and few possess them. Among such *desiderata* are—familiarity with all the best written hitherto, discerning judgment, keen exegetical faculty with regard to New Testament passages, ripe personal religious experience and, above all, a profound reverence in face of the great theme handled. None is more gifted than Dr. Macaulay in such essentials. When we add that he can write in charmingly lucid style, we have said sufficient as to his qualifications for attempting such a task.

We have not yet adduced, however, what makes this book so worth-while. Let us hasten, then, to add that Dr. Macaulay breaks new ground. That he has said the last word on so great a subject, none would deny with such force as himself. That he has said the latest, most original, and most promising word, we are confident in affirming. Just because his treatment is so original there is every likelihood of criticism and modification. Time and reflection alone can tell. Meanwhile we cordially and enthusiastically commend this volume to the study of all Christian believers who love to be able to give some sort of reason for the faith which is in them.

In an introductory chapter Dr. Macaulay, pleading for restatement of the Christian faith in terms suitable to our age, has some hard things to say about Creeds and Confessions. These may sometimes irritate, but let the irritated pass on; the chapter is not essential to the main subject.

Dr. Macaulay's treatment of his real topic consists of four chapters upon three questions—(a) the will of man in relation to the death of Jesus; (b) the will of Jesus Himself in relation to His death; (c) the will of God in relation to the death of Jesus. In (a) we have adequate consideration in light of the most recent studies of the factors which conspired to send Jesus to the Cross—Pharisees, Sadducees, Pilate, etc. Some difference of opinion may arise as to the 'blasphemy.' Dr. Macaulay scarcely does justice to the recorded fact that it was no statement about the Temple that caused the High Priest to rend his garments, and brought the investigation against Jesus to an end. That apart, this examination of the events of Holy Week is brilliant and illuminating.

the steady aim of all the Herods to reconcile the Jews to Hellenistic ideals and customs. The other is that the Herodian kingdoms are the only examples of client kingdoms under the Roman system of which we have intimate knowledge.

This book is a masterly performance. The events dealt with form an intricate pattern, but the author pursues a clear path, never losing the wood because of the trees. He enables us by his firm grasp of essentials and his admirable historical perspective to follow the course of events easily. And, in particular, he lets us see how capable most of the Herods were, and even how enlightened, according to the standards of their day. It is a fascinating tale, and all who are interested in Christian origins, and particularly concerned to see the background against which the Christian tradition was developed, will learn a great deal from this brilliant study.

Even Jove nods sometimes, however. We are not acquainted with the saying the author quotes: 'Can any good thing come out of Galilee?' And is he right in saying that under Rome the rule of a native king was preferred to that of a Roman governor in districts where the population was intractable? Was it not the other way? Judæans were most intractable people, and they had a Roman governor. Galileans were easier to rule, and they had their own prince. It ought to be added that there is a series of maps at the end of the book which are skilfully drawn and most enlightening.

THE MARRIAGE BILL.

Mr. A. P. Herbert, the senior M.P. for Oxford University, has written the story of the Marriage Bill. He gives it the title, *The Ayes Have It* (Methuen; 6s. net). It is difficult to believe that the history of any Act of Parliament has ever been written before in such an interesting and racy way. Besides the knowledge that one gets of the actual contents of the Act, and the reasons for their action of those who opposed it and those who stood its friend, one acquires incidentally and in the easiest way an excellent knowledge of parliamentary machinery. And also incidentally of the working of proportional representation. In the House of Lords the Bill was supported by the Bishops of Birmingham, Chichester, Coventry, Durham, and Manchester. In the end, Mr. Herbert says, only one Bishop (St. Albans) voted against the Bill. The Archbishop of Canterbury abstained from voting.

Now that the Marriage Bill, 1936, has become the Matrimonial Causes Act, 1937, and has been in force since the first of January of this year, let us see what are the grounds to-day for divorce. (It should be noted that the Act does not apply to Scotland.)

'A petition for divorce may be presented to the High Court (in this part of this Act referred to as "the court") either by the husband or the wife on the ground that the respondent:

- (a) 'has since the celebration of the marriage committed adultery; or
- (b) 'has deserted the petitioner without cause for a period of at least three years immediately preceding the presentation of the petition; or
- (c) 'has since the celebration of the marriage treated the petitioner with cruelty; or
- (d) 'is incurably of unsound mind and has been continuously under care and treatment for a period of at least five years immediately preceding the presentation of the petition;

and by the wife on the ground that her husband has, since the celebration of the marriage, been guilty of rape, sodomy, or bestiality.'

The Act also gives new grounds for decree of nullity.

- (a) 'that the marriage has not been consummated owing to the wilful refusal of the respondent to consummate the marriage; or
- (b) 'that either party to the marriage was at the time of the marriage of unsound mind or a mental defective within the meaning of the Mental Deficiency Acts, 1913 to 1927, or subject to recurrent fits of insanity or epilepsy; or
- (c) 'that the respondent was at the time of the marriage suffering from venereal disease in a communicable form; or
- (d) 'that the respondent was at the time of the marriage pregnant by some person other than the petitioner.'

In the working of the Act the divorce clause which has given most trouble is (d)—the one dealing with persons who are incurably of unsound mind. The word 'incurable' was not in the Bill originally, but Mr. Herbert was obliged to compromise here to meet his opponents. Now it is found that doctors are very unwilling to give evidence that patients, even when they have been receiving treatment for many years, are incurable. It is to be hoped that a way out of this difficulty will be found.

A very interesting little book has been written by a team of Americans on the place of recreation in life and what the Church can do to encourage and organize it—*Recreation in Church and Community*, edited by Mr. Warren T. Powell (Abingdon Press; 75 c.). It is a small book but, by dint of close printing (which, however, is quite clear), a great deal of matter is packed into the limited space. The work is done very thoroughly, and all who are interested in the formative and even religious value of recreation will find much here that will both enlighten and stimulate.

The Church and the World, Vol. I. (Allen & Unwin; 7s. 6d. net), is offered as a companion to the historical study of Christian sociology. Its authors are Canon Cyril E. Hudson, M.A., who has already contributed to the subject of Christian sociology, and the Rev. Maurice B. Reckitt, Editor of 'Christendom.' The book is not strictly a 'source book,' since original authorities are quoted but rarely. But it is a 'source book' in an extended sense of the phrase, since contemporary authorities—like Harnack and Troeltsch, A. J. Carlyle, R. H. Tawney, and G. O'Brien—are quoted freely. Indeed, what the authors have done is to assemble quotations from contemporary authorities and link them together by a commentary of their own. The result is not a book of literary merit, but a handy introduction and guide to a great field of study.

The first part, 'The Ancient World,' begins with Israel and takes us through early Christian history to the so-called 'dark ages.' The second part, 'Christendom,' opens with the rise of the Carolingian Empire and ends with the death of Dante. The second volume will also consist of two parts, the first dealing with the period from the Avignon Captivity down to the close of the eighteenth century, and the second concentrating upon the religious and social situation in England from the Oxford Movement to the present day.

In countries like India the missionary is increasingly confronted with, and sometimes perplexed by, the criticism 'we do not want Christianity, look at your home-country, what has Christianity made of it? We do not want India to be like Britain.' All, missionaries or not, who feel that there is enough truth in this criticism to sting, would do well to read Professor Heinrich Frick's little book, *The Gospel: Christianity and Other Faiths* (Blackwell; 3s. 6d. net). Professor Frick shows how we have been mistaken in simply drawing a contrast between two things—Christianity on the one hand, non-Christian

Faiths on the other. We have got to think of a triangle—the Gospel, Christianity, and non-Christian Faiths. By the gospel is meant that true way of life which no so-called Christian country has ever exhibited as a whole community; by Christianity is meant the degree to which Christian principles have prevailed, off-set by the degree to which they have failed to find general recognition in practice. The missionary must say, 'I ask you, and my own people too—my own people as much as you—to accept the gospel and to live in accordance with it.'

The little book was well worth translation into our tongue; and it has been well translated by Professor James Haire, of Belfast.

It seems next to impossible to find the real truth about Russia. Apparently equally well-informed observers come back with totally opposite reports. And this applies to the truth about religion in Russia as much as to its economic conditions. The Rev. Thomas L. Harris, the author of *Unholy Pilgrimage* (T. & T. Clark; 5s. net), went out to see what he could see about Russian religion, and he has given a favourable report of Russian life, but has little to say that is good of the religious life of the people. His book and his attitude are both curious. He is apparently a clergyman of the Episcopal Church in the United States. But his own religious convictions are obscure. 'The command, "Be ye perfect," encourages both hypocrisy and scrupulosity.' Incidentally it is our Lord's command! 'The strength of belief in survival is morbid egotism, coupled with an intolerable sense of frustration.' 'I was not surprised to find that the divorce of morality from religion benefited morality; ethics and religion often suffer from incompatibility of temperament.' 'The cultivation of truth has never been common among ecclesiastics and statesmen.' These sentiments are representative of an attitude which persists throughout the book. How they can be squared with the position of a priest is not clear. At any rate the writer gives us a very frank statement of his reactions to what he saw and heard as he travelled about the country. It is all interesting, often provoking, sometimes bewildering, but always honest. How far it is revealing we are left wondering.

Recoveries in Religion, by the Rev. Ralph W. Sockman (Cokesbury Press; \$2.00), is a book full of keen and shrewd criticism of the present situation in the social and religious world. The writer,

however, is not a mere critic, as so many are ; he is, above all, positive and constructive in his teaching. The 'recoveries' he deals with are the Recovery of Authority, of Balance, of Radiance, of Power, and of Preaching. On the whole, he takes a broad and hopeful outlook, and his view-point is thoroughly Christian and very sane. He has read widely and thought much, and has many wise things to say. After remarking on the insufficiency of much of the teaching and practice of to-day he ventures the prediction: 'the nineteenth century gave its emphasis to charting the laws of nature, the twentieth century will explore the grace of God. If, in our scientific age, as in apostolic time, the study of law prove the tutor which leads to divine grace, then we shall recover the power of God unto salvation.'

Professor A. S. Peake is still vividly remembered by many, and his work in theology warmly appreciated. During the last ten years of his life he edited the *Holborn Review*, and in it he frequently paid tribute to eminent scholars. He had the happy knack of brightening these articles by personal reminiscences, for he had been in close touch with many of the leading minds of his time. A number of these articles are now collected and published under the title of *Recollections and Appreciations*, edited by the Rev. W. F. Howard, D.D. (Epworth Press ; 6s. net). There are forty to fifty in all. They comprise two great editors (William Robertson Nicoll and James Hastings), an Oxford triumvirate (Sanday, Cheyne, and Driver), about a dozen Old Testament scholars and the same number of New Testament scholars, with some half-dozen who are not classified. They are all very brief appreciations, barely even thumb-nail sketches, but they are vividly written, and they give some interesting impressions of the great scholars of the pre-war era as seen through the eyes of one who moved among them as their equal.

We welcome and would draw special attention to a revised and enlarged edition of Principal Vincent Taylor's *The Gospels: A Short Introduction*. This book first appeared in 1930, and this is now the fourth edition—a fact that in itself shows how valuable the Introduction has proved. The type has been entirely reset in the present edition, and all the information brought up to date. For those who do not know the volume we might explain that it treats questions of sources, date, and authorship, and the mutual relations of one gospel to another. The publishers are the Epworth Press, and the price is 3s. 6d. net.

Some devout compiler who chooses to remain anonymous has put together the whole story of Jesus in a simple narrative. It is issued under the title of *The Combined Gospels founded on the A.V.* (Heffer ; 5s. net). No attempt is made at harmonizing, but passages are selected from the four Gospels to make a consecutive narrative of ninety-six chapters, all in the language of the Authorized Version. The choice of passages seems at times arbitrary, as, for example, when the disputed conclusion of Mark's Gospel is chosen in preference to the others. An elaborate index at the end gives verse by verse references to the original texts. The book is in handy pocket form, clearly printed and beautifully got up.

The Bishop of Ely, as Chairman of the Church of England Men's Society, has had his thoughts directed to the case of those who, while forming no doubt the majority of the worshippers in the Church, 'might not find it easy to meet the challenge of an inquirer who should say to them, "You are constantly repeating the Apostles' Creed, and presumably you understand what you say. Would you explain to me what you mean?"' For such people he has written an explanation of the articles of the Christian faith as contained in the Apostles' Creed, under the title of *This is Our Faith* (Hodder and Stoughton ; 5s. net). It does not profess to be a book for scholars, but for plain people both inside the Church and outside. It is at once expository and apologetic. Some may feel that the Bishop is too comfortable in his orthodoxy, and does not appreciate keenly enough the difficulties felt by others. But his book is most readable and full of sound sense. There are points where he seems to add to the œcumenical creed views which are peculiar to his own denomination, but in general his exposition is fair and lucid, while his reasoning, without being profound, is convincing.

Emeritus-Professor G. Dawes Hicks, M.A., Ph.D., Litt.D., has done philosophy a service in publishing *Critical Realism: Studies in the Philosophy of Mind and Nature* (Macmillan ; 15s. net). The book consists of twelve essays ; eleven of them have appeared in various magazines, but these have been revised and in some cases amended. The collection is prefaced by an introductory chapter. The subjects handled are sufficiently described by the chapter headings: the Basis of Critical Realism, the Sensum Theory, Sensible Appearances and Material Things, the Nature of Images, Conceptual Thought and Real Existence, Bradley's Treatment of Nature,

the Dynamic Aspect of Nature, Eddington's Philosophy of Nature, Is the Mind a Compound Substance? the Refutation of Idealism, the Philosophical Researches of Meinong, the 'Modes' of Spinoza and the 'Monads' of Leibniz. The number of those who will feel at home in all the chapters is small; on the other hand, many will find not only interest but illumination in one or another topic. Dr. Hicks is a profound thinker and an incisive critic but always a lucid writer. There is scarcely a name or a movement in recent philosophy that he does not evaluate; and not the least service which his book is fitted to render is the demonstration of how very active and many-sided philosophical thought has been in an age that on the surface seems to afford little encouragement to deep thinking. Of course, as Dr. Hicks shows, there has been a considerable amount of so-called philosophy in recent times that can scarcely be called profound.

In the present disturbed state of the world, where are we to look for a way out? Dr. Herbert Lockyer says 'in the Second Coming of Christ.' This answer he develops in *The Rapture of Saints* (Pickering & Inglis; 1s. net). Some of the questions raised here are: How will the Advent take place? Any signs of its nearness? What should be our attitude to it? Believers in the close approach of the Second Coming should find this book to their mind.

With fine literary touch the late Dr. Walter Howard Frere, former Bishop of Truro, has made a noteworthy contribution to the English literature of Liturgiology with his *The Anaphora or Great Eucharistic Prayer* (S.P.C.K.; 8s. 6d. net). Dr. Frere wrote with two practical ends in view: first, to afford guidance to those who have to construct a Eucharistic liturgy for new churches in the mission field; second, to guide revisers of the Anglican Prayer-Book. He deplores the mistakes made—presumably by some very high Anglo-Catholics—which mistakes imitate, and would perpetuate mistakes in the Roman liturgy which Roman liturgiologists recognize. To revise worthily, we must get back to the richness of the conception underlying the true line of the most ancient liturgies. That line was undoubtedly Trinitarian; and the Roman Mass, as it developed, did not do justice to the Holy Spirit. At the Reformation ignorance of the true aim of the ancient Catholic Church in her Anaphora led to intensifying the Roman error. All this, it may seem, concerns only the Anglican Church. That, however, is only partially true. Most churches have been occupied with providing

not prescribed but pattern forms of Communion Service; and Dr. Frere's scholarly study should be in the hands of all who are entrusted with, or take upon themselves, so difficult a task. Apart from its practical purpose, the book is a valuable historical investigation.

Those who have to deal with young people in Bible classes or study circles might with great advantage read a new book by Professor Clement F. Rogers, M.A., *Verify Your References: Studies in Popular Apologetics* (S.P.C.K.; 3s. 6d. net). Professor Rogers is well known for his 'Lectures in Hyde Park' and many similar books, and for his skill in controversy. You need to be alert and well-informed if you are going to face a Hyde Park crowd. In this book the author quotes many misstatements made by members of that crowd, and proceeds to answer them. These statements are amazing in their blatant inaccuracy, but they are repeated and believed by the uninstructed 'enquirer.' They are bandied about in factories and workshops, and asserted with calm assurance as undoubted truths. No one can deal with such matters like Professor Rogers, and in this book he not only instructs but entertains us with his reminiscences of his encounters in the Park.

The Makers of the New Testament, by the Rev. R. L. Pelly, Canon of Newcastle (S.C.M.; 2s. net), is not a book on the making of the New Testament. It is an attempt to draw the portraits of the men who made the New Testament. The author has taken pains to learn all that historical criticism has to tell us about these men. But he does not confine himself to 'facts.' He makes 'the dry bones of criticism live by clothing them with the warm flesh of imagination.' These words from the Introduction make us fear the worst. But happily our fears are belied. When Canon Pelly spreads his wings he tries to keep in touch with reality. The evidence for his statements is given in every case, and when he goes beyond it he does not go very far or out of reach of probability. The 'Portraits' are James, Mark, Saul, Paul, Luke, and 'John the Elder.' The last of these is the most interesting. He is regarded as the writer, if not the author, of the Fourth Gospel.

The second part of the book deals with 'The Unknown Great,' the anonymous authors of 'Matthew,' Hebrews, 1 Peter, Revelation, Jude, and 2 Peter. This is an interesting book, with real scholarship at its foundation and a great deal of humanity in its make-up.