The whole book is keyed to this note. Yet Mr. Cournos wants a purely Jewish Christ. And he would get rid of S. Paul and all Christian theology. It is the Jesus of history, with his temporal limitations that he desires. 'Jews to remain Jews must take up their culture *where they left off* nineteen centuries ago.' It is a remarkable admission, but it is retrograde for all that. Still, that a Jew who believes that his race is still the 'chosen people,' should go so far as he has done, is highly significant. There is a new openness of mind, and a movement in the Unitarian direction which hold much promise. And on the Christian side the modern attitude towards Old Testament prophecy offers a new approach through the medium of the ancient writings. Christianity can only win over the best kind of Jew, as Christians show in their lives that their faith is dynamically superior to any other, and that Christianity is not the destruction of the core of the Jewish faith, but its natural and Divine fulfilment. The older methods of Jewish evangelization are no longer possible, but the double change in the higher Jewish outlook, and in the better Christian understanding of progressive revelation, give us a new basis for trying to solve the age-long riddle of the Jew.

Literature.

A FINE COMMENTARY ON FIRST CORINTHIANS.

An outstanding work of the moment is Dr. James Moffatt's Commentary on the *First Epistle to the Corinthians* in the Moffatt New Testament Commentary (Hodder & Stoughton; 8s. 6d. net). It is not only an invaluable aid to the study of the Epistle, but is also at the same time a work of considerable theological importance as an exposition of St. Paul's thought. The apt illustrations from ancient and modern writers which we have learnt to expect in Dr. Moffatt's writings reappear in this volume, together with illuminating extracts from missionary literature. The book can also be read as a devotional manual, and a preacher who knows his way will find it full of attractive suggestions.

The Introduction is brief but it adequately covers the important points. Dr. Moffatt explains when and why the Epistle was written, and gives a vivid picture of Corinth and of the conditions which obtained in the Corinthian Church. He also discusses the question of the unity of the Epistle, and adds an interesting section on its significance as a Christian writing. On the whole, his judgment is in favour of accepting the Epistle as a literary whole. He is well alive to the possibility that 6^{12-20} 7^{17-24} 10^{1-22} and 11^{2-34} may originally have belonged to the 'first' letter to the Corinthians (cf. 1 Co 5^{9}), along with 2 Co 6^{14}–7^{1}, but his opinion is that the reconstructions ably advocated by Johannes Weiss and M. Goguel 'are not quite convincing.'

Interesting and important as such discussions are, the most valuable part of Dr. Moffatt's work lies in the Commentary proper. To this task he brings wide knowledge, sound critical judgment, and deep religious insight. We have marked many passages which deserve repeated study, especially those concerned with such topics as St. Paul's use of 'Body' and 'the Body,' the Last Supper and the Lord's Supper, Speaking with Tongues, and 'Maranatha.' Many *obiter dicta* challenge attention, as, for example, Dr. Moffatt's claim that St. Paul was not disillusioned by his Athenian experience, his contention that the 'ransom-passage' in Mk 10^{45} is 'one of the most self-authenticating in the record,' and his submission that an incidental remark like that in 7^{10} 'tells against the notion that gifted men in the primitive communities felt inspired to produce, by a free use of their devout imagination, sayings of the Lord to suit the requirements of the cult' (p. 80). We are particularly impressed by his careful study of the meaning of important Greek words in the Epistle, notably in the noble hymn to Love in ch. 13, and by his admirable exegesis of such passages as $7^{10f. 34. 36-8}$ $10^{16f.}$ $11^{16. 23-34}$ $13^{3. 12f.}$ $15^{24. 29. 51}$ 16^{22}. Here and there he does not carry us with him, as, for example, in his treatment of 4^{6} and in his suggestion that the Galatian contribution to the Apostolic Collection appears to have been independently transmitted to Jerusalem (p. 272; cf. Ac 20^{4}: 'Gaius of Derbe and Timothy'). These, however, are small points where students differ and will continue to differ. It is safe to say that henceforward no one will dream of making a careful study of 1 Co without taking into constant consideration Dr.

Moffatt's Commentary. A more signal mark of his achievement is that he has written a book which is so simply and directly expressed that the general reader, as well as the professed student, will be able to read it with profit and delight.

THE PHENOMENOLOGY OF RELIGION.

In 1925 Dr. G. van der Leeuw, Professor of the History of Religions in the University of Groningen, published an 'Introduction to the Phenomenology of Religion.' In 1933 he followed it up with a larger book bearing the title in the German original of 'Phänomenologie der Religion.' This latter work is now before us in an English translation—*Religion in Essence and Manifestation* (Allen and Unwin; 25s. net). The translator, Mr. J. E. Turner, M.A., Ph.D., Reader in Philosophy in the University of Liverpool, has himself published several notable constructive works in the sphere of theistic thought, and has now laid us under a great debt by his patient and effective rendering of van der Leeuw's seven hundred page work.

The work before us has been compared by the translator to William James's 'Varieties of Religious Experience,' and the comparison is not unjust; but van der Leeuw, whose work is much larger than William James's, deals more elaborately with social anthropology and primitive religion (in which he is an acknowledged master), and lays more emphasis than does William James on the historical as distinguished from the psychological, on 'manifestation' as distinguished from 'essence.'

The work under review is divided into five unequal parts, the largest of which are the first and the third. Part I. treats of the Object of Religion (which is, from the author's standpoint, the subject in the sense of 'the active and primary Agent in the situation'). Here vast learning is brought to the presentation of that field of early belief and custom with which writers like Tylor, Robertson Smith, Sir James G. Frazer, and Dr. R. R. Marett have familiarized English readers. Our author is not, however, so much concerned to uphold theory as to set forth fact.

Part II. turns to the Subject of Religion, and treats of the sacred man, the sacred community, and the soul (the sacred within man). While Phenomenology describes how man conducts himself in relation to Power, it must not be forgotten that man himself first decides, or alters, his attitude after he has been affected by Power, which is 'the active and primary Agent.' 'In this all believers are unanimous, from primitive man who experiences the nearness of Power and calls out "Tabu!" to the apostle who exhorts us to love God because He "first loved us."'

Part III. deals with Object and Subject in their Reciprocal Operation, which takes the forms of outward action (sacrifice, sacrament, festival, myth, prayer, praise, etc.) and inward action (religious experience in all its various phases). To glance only at the chapter on Mysticism is to gain an immediate impression of the comprehensiveness and concreteness of van der Leeuw's method of treatment. Here, as throughout the work, Christianity receives an illuminating setting in the history and psychology of religion.

Part IV. treats of the World, the ways to it of domination and obedience, and the goals of it, man, the world itself, and God. Part V. treats of Forms, whether religions or founders. Here there is an interesting and elaborate classification of religions, which owes its impulse to Hegel's famous classification according to historic types. Christianity is here regarded as the central form of historical religions, and its typology as needing only one word, Love. 'This is because, in Christianity, God's activity and the reciprocal activity of man are essentially the same: the movement of Power towards the world is love, while that of the world towards God is reciprocal love; no other word is available.'

When in his treatment of founders our author passes from the founder, the reformer, the teacher, the philosopher, the theologian, and the example, to reach at length the mediator, he indicates that he has come to the borderland of Phenomenology. The phenomenologist cannot perceive where and how the mediator enters history. 'At this point the contemplative and comprehending servant of research reverently withdraws; his own utterance yields place to that of proclamation, his service to that in the sanctuary.'

'WATCHMAN, WHAT OF THE NIGHT?'

Under this title we propose to direct attention to a group of recent publications which deal with various aspects of the world-situation. They have this in common that all are well-informed, and all are challenging. The most deliberately provocative is *The Christian Challenge to Christians*, by Mr. Kenneth Ingram (Allen & Unwin; 6s. net). It is a sequel to the author's 'Christianity—Right or Left.' Mr. Ingram writes with clarity and force. One may here and there detect a slight exaggeration, but is there not a kind of prophetic licence to

exaggerate? His view is that Fascism is the last desperate effort of Capitalism to survive, and his condemnation of Capitalism with its product of chronic unemployment is very thorough. He is equally convinced that only on a Christian basis and with Christian principles can a better and permanent civilisation be reared; and a good portion of the book is an 'apologetic' for Christian Faith which, although slight and sometimes too facile will, we hope, make an impression on the church-less class which it is Mr. Ingram's aim to reach.

Next we commend very cordially a book, *Cross and Swastika*, by Dr. Arthur Frey, with Introduction by Karl Barth (S.C.M.; 6s. net). The translation has been very ably done by J. Strathearn M'Nab. Here we get an authoritative and strictly objective account of the struggle of the German Evangelical Church against a Government suppression which aims in Barth's words 'to make the Church powerless, defenceless, even speechless.' The book shows, unhappily, that we must dismiss from our minds any pleasing illusions that in Germany the worst is past for the Church. Yet the book is not one meant to depress. The author's conviction is everywhere plain that the Church, an anvil which has worn out many hammers in the past, will wear out this one also.

Similar is the faith of the Rev. James Barr, B.D., M.P., who has compiled a pamphlet, *Religious Liberty in the Totalitarian States*, with the sub-title 'The Challenge to the Church of Communism, Fascism, Nazism' (Allenson; 6d. net). It is a useful collection of authoritative statements, and is written with the author's characteristic vigour. It is not quite clear why a chapter vindicating John Wesley against a charge of delaying social reform should be included, but it has its own interest.

Then we have a work by Sir Norman Angell, *Peace with the Dictators?* (Hamish Hamilton; 7s. 6d. net). Sir Norman's books require no 'boost'; long ago his name became sufficient guarantee of a book's value. Unlike the other works here mentioned, this one has no direct reference to religion. The problems of our time are discussed just as political problems. Sir Norman has his own very definite views, but few writers can exhibit such understanding of the other side. This is proved afresh in this volume, which opens with a one-man symposium in which Sir Norman sets forth with understanding the positions of a Fascist and a Nazi, and answers as a typical Englishman. Then we have a brief but penetrating criticism of Pacifism. Then a detailed examination of the situation which confronts British statesmanship, a criticism of its failures, and a forecast of the results of various alternatives. The way of safety, he holds, is that Britain must show that 'the purpose of her power is not monopolisation, but a widening of economic opportunity' for others as well as herself. Nations which value freedom must combine to make a single unit of their power not 'to maintain a situation which crystallizes inequality of right; it must offer to those against whom it arms the same rights of independence, freedom, peace, economic opportunity, which it is formed to defend.'

ZOROASTRIAN RELIGION.

This little book, *The Religion of the Good Life: Zoroastrianism*, by R. P. Masani, M.A. (Allen & Unwin; 6s. net), to which the Principal of the Wilson College, Bombay, contributes a Foreword, is welcome as drawing attention to one of the most interesting and least known of the non-Christian religions. Among all the great, living religions Zoroastrianism has the smallest following, but few as the Parsis are they have qualities that may well arouse interest in the religion that has helped to make them what they are. If any one desires to satisfy that interest we can agree with Dr. M'Kenzie when he says that 'for those who are not specialists but who wish to know more regarding Parsi ways of life and thought, this is certainly the book.'

The distinctive characteristic of the faith here expounded is suggested by its description as 'the Religion of the Good Life.' 'Resist evil,' Mr. Masani tells us, 'is the Zoroastrian battle-cry.' This is a well-grounded claim and marks off this religion from its great neighbour, Hinduism, one with it in its origin and yet ultimately so radically diverse from it. Along with this high quality goes, in Mr. Masani's view, what he calls 'the uncompromising monotheistic character of the creed as preached by the sage of Iran.' This some would hesitate to accept as true of this religion, and Mr. Masani himself admits that in later times Zoroastrianism became a dualism. But as his words just quoted indicate, it is the religion of the Gathas that here and throughout most of his book Mr. Masani is expounding. He is well aware that that ancient faith has become sadly corrupted. When J. H. Moulton visited India twenty years ago he gave himself with eager enthusiasm to the task of recalling the Parsis to the teaching of their own great prophet, for, he said, 'the better a Parsi under-

stands Zoroaster's doctrine and the more faithfully he strives to order his life according to his ideals, the nearer he comes to Christ and to the God and Father of us all.' Mr. Masani's book may well have the same effect.

The reading of this book suggests a question. Dr. H. Kraemer, in his recent notable exposition of 'The Christian Message in a Non-Christian World,' divides the religions of the world into two classes, 'prophetic religions of revelation' and 'naturalist religions of trans-empirical realization.' The former are Christianity, Judaism, and Islam, and the latter all the others. Where does Zoroastrianism belong? It has no historical affinity with the three of the former class, but arises in a wholly alien environment. Was it not, nevertheless, a prophetic religion of revelation? J. H. Moulton and Archbishop Söderblom would say that it was.

CODEX SINAITICUS.

In studying the great ancient copies of the Bible we feel that every detail is important. Probably the greatest and most careful of all authorities on this subject was Tischendorf, and the famous Codex Sinaiticus, which he himself discovered, was to him the most valuable document in the world. He gave it more thorough and careful attention than he bestowed on any other MS., and numbers of other scholars since his time have checked and revised his observations. Yet there is still more to be said, and the British Museum experts have been able to subject it to a fresh examination, using means (such as ultra-violet light in photography) which were not at Tischendorf's disposal. They have recorded the results of their investigations in a sumptuous volume, *Scribes and Correctors of the Codex Sinaiticus*, by Mr. H. J. M. Milne and Mr. T. C. Skeat, including contributions by Mr. Douglas Cockerell (British Museum; 32s. 6d.), which shows that it was well worth while for this country to procure the MS. They have dealt with such matters as the original size of the MS., the extent of the lost portions, the identity of the various scribes who worked on it, the method of its production—visual copying or dictation—and its date and place of origin. Naturally they have not been able to produce any startling new hypothesis on any of these points, but it is valuable to have the accepted views confirmed and corrected in detail. Sometimes valuable new light has been thrown on certain problems. For instance, it has always been recognized that when the MS. was first written it did not include the last verse of the Gospel according to St. John. Evidently the original colophon had been erased, and the missing words added over it later. It is now clear that this was the work of the original scribe of this portion, who himself corrected what he believed to have been his mistake. The relations between the Codex Sinaiticus and two other great MSS., Vaticanus and Alexandrinus, are also discussed, and appendices give useful information regarding them. There is an interesting account of the rebinding of the MS. by the Museum experts, and the volume contains over twenty figures and more than forty plates. The former are, for the most part, photographs of parts of the text illustrating the points discussed; the latter are facsimiles of colophons in the Codex Vaticanus and the Codex Alexandrinus. The whole work has been beautifully produced, and forms a volume worthy of its subject.

THE PSALMS CHRONOLOGICALLY TREATED.

The exposition of the Psalms is probably the most difficult task which faces the Old Testament scholar; it is a deplorable fact that there is in English no satisfactory modern work on the Psalter. The newest work on the subject is a volume by the American scholar, Moses Buttenwieser—*The Psalms Chronologically Treated* (Cambridge University Press; 22s. 6d. net)—well known for his studies in the prophets and other parts of the Bible. He brings to his task a deep interest in the subject and a wide range of knowledge, though he has hardly been affected by recent European studies. The work of Kittel, Gunkel, and Hans Schmidt has had little influence on him, and we look in vain for any serious appreciation of the established principles of Hebrew poetic form. Even parallelism, which can be so effectively employed in exegesis, is practically ignored. The author has not shaken himself free from the method of treatment, whose best exponent was Ewald, which sought to assign more or less definite dates to individual Psalms. In any case, such an attempt must be largely subjective, and few readers, if any, will follow Buttenwieser when he uses his conjectures as an assured basis for the reconstruction of history, especially of the periods in the post-exilic age of which we know very little. The position becomes more precarious still when we observe the wholesale re-organization of some Psalms, and the arbitrary dissection and synthesis which have made his conclusions possible. It may be freely admitted that most of the Psalms have been considerably modified in the course of their

history, succeeding generations adapting them to their peculiar needs, but changes made for this purpose would hardly have been those which Buttenwieser constantly assumes, and the attempt to recover the original forms by purely subjective methods must always be precarious. An extreme illustration meets us at the very beginning of the book. The author is struck by resemblances between parts of Ps 68 and the Song of Deborah. He therefore reconstructs a Psalm—'68B'—and ascribes it to the poet of Jg 5. The Psalm thus recovered consists of the following verses: 8, 9*a-b*, 9*β*, 9*α*, 16–18, 12–13, 14*b*, 15, 19*a–b*, 25–28, 14*a*. There will, also, be strong divergences of opinion on the literary merit of different Psalms; not many readers would assent to the description of Ps 103 as the work of a 'minor poet,' an 'inferior writer,' who is guilty of 'slipshod imitation of other writers, in the manner characteristic of a plagiarist,' even though it is clear that he made use of the work of other poets. At times we even suspect the writer of failing to appreciate some of the finer points of Hebrew grammar, though there is a very sound and valuable Excursus in the Introduction which deals with the Precative Perfect. Buttenwieser here has called attention to an important point which, as he says, is too often overlooked, in spite of the familiar parallel idiom in Arabic.

EDWYN CLEMENT HOSKYNS.

A volume of sermons delivered in the chapel of Corpus Christi College, Cambridge, by the late Sir Edwyn Hoskyns, Bart., M.C., D.D., has been published by the Society for Promoting Christian Knowledge under the title *Cambridge Sermons* (6s. net). The sermons are preceded by a biographical sketch from the hands of 'Charles Smyth,' but, as his name is not on the title-page, we are not informed about his identity. We gather that he was a disciple and friend of Sir Edwyn Hoskyns, and in any case, the biography is both intimate and interesting. No one who remembers the shock of pleasure and enlightenment he received from 'The Riddle of the New Testament,' Hoskyns' best known work, will be disposed to deny him a large and influential place in the development of New Testament scholarship. And we can sympathize with the strain of eulogy that pervades this friendly tribute. It is in this sympathetic spirit that we read the first sentence in it: 'For many of my generation . . . the two outstanding names in the history of Christian thought in England in the present century are those of G. K. Chesterton and Sir Edwyn Hoskyns'; and this sentence later on, 'His essay on "The Christ of the Synoptic Gospels" in *Essays Catholic and Critical* may be said to have marked, chronologically, the turning of the tide in the study of New Testament Theology in England'; and, finally, 'it may be said of him that no man has done more to familiarize the Church of England with the vitally important developments in Biblical theology in Germany in recent times.'

These are large claims, and they may at any rate be accepted as reflecting the estimate of Hoskyns which prevailed in Cambridge circles. And it is certain that he was a considerable figure in contemporary theology. The sermons included in this volume are divided into five series, the two most important being the first on 'Eschatology' and the second on 'Sin.' Both series are marked by the same qualities—competent scholarship, spiritual earnestness, and decided convictions. They are definitely university sermons, addressed to students, for the most part essays rather than sermons. But they are by no means dry or merely 'scholarly.' The deep religious motive in the preacher informs them all. We can trace the two master forces that helped to mould the preacher's thinking, that of Schweitzer and that of Barth. Hoskyns had a good deal of the former's devout simplicity, and not a little of the latter's dogmatic fervour. But he was not dominated by either. The secret of his life was his own definite faith, and his masters only helped to give it direction.

We can cordially commend a book by an American writer, Mr. Albert Edward Day—*God in us: We in God* (Abingdon Press; $1.75). It consists of five chapters: The God of Experience, The Experience of God, The Jesus of Experience, The Experience of Jesus, and Religious Experience—An Appraisal, and they are all good. The main point of the book seems to be that people have a very real experience of God if they will only recognize it. In the first chapter the writer exhibits the different ways in which God makes Himself known. We have seldom seen this better done. Mr. Day is not an obscurantist. He knows what can be said against the religious point of view, and states it. But his own faith is clear and well grounded. And his book will give real help to any who wish to know what can be said in reply to the criticisms of current scepticism.

In *The Savage and His Totem*, by Mr. P. Hadfield, M.A. (Allenson; 5s. net), we have a well-documented

account of Totemism and of its distribution. Dr. Denney said of Frazer's 'Golden Bough' that it nearly killed him, and one would welcome any less bewildering road to a knowledge of the vast subject of primitive practices and their significance. Such a handbook as this may be of some help. One does not expect in a compendium graces of style and certainly one does not get them here. On the first page we find this sentence, 'What we call Totemism might be described as a distinct species of animal, plant, or inanimate object to which a group of people pay reverence.' This might be better expressed.

The Rev. J. Warren, B.D. (Dublin), discusses in a pamphlet issued by Messrs. James Clarke & Co., the subject of *Our Alleged Debt to Rome for the Bible.* The pamphlet is reprinted from 'The Evangelical Quarterly' for the Scottish Reformation Society. The tenor of the discussion, which is learned and vigorous, may be gathered from the concluding sentence: 'Had not God in mercy sent us the Reformation, and enabled the Reformers to strive and suffer, would He have had a people of His, gratefully and adoringly holding His blessed Book in their hands, to-day?'

That Roger Bacon was a noteworthy man in his day most people are aware, but few know the real facts about either the man or his work. For that they have scarcely been to blame. Now, however, Mr. F. Winthrop Woodruff has given us all a chance to learn. His *Roger Bacon* (James Clarke; 5s. net) sets forth in very readable form all that is known of this thinker who, we may say, just missed the scientific path, but pointed the way towards it.

The recently founded University of London Institute of Archæology, under the Directorship of Dr. R. E. M. Wheeler, and the Secretaryship of Miss Kathleen Kenyon, M.A., has issued its *First Annual Report, 1937,* consisting of seventy-two pages. The Annual Reports are intended to contain a résumé of developments and work done during the preceding year, and to give from time to time summaries of lectures of outstanding general interest. They will not contain accounts of research work, as these will be published in the form of special papers or monographs. The present Report gives an interesting account of the opening of the Institute by the Earl of Athlone, K.G., Chancellor of the University, a description of the Headquarters' building (formerly St. John's Lodge), a report of the routine work for 1937, a detailed statement of the study-collections (which include those of Sir Flinders Petrie), a report on the department of Geochronology, and an important public lecture by C. F. C. Hawkes, F.S.A., on current British Archæology. Altogether this First Report is a praiseworthy one. The Institute is really a laboratory of archæological science, wherein the archæologist of the future may learn the essentials of his business, and as its scope includes the Near East as well as Britain it should prove of interest to Biblical students who desire materials for study, instruction in the treatment of antiquities, and training in archæological method. The Report is published by the Institute, which is located at Inner Circle, Regent's Park, London, N.W.1.

The White Lectures, delivered in St. Paul's Cathedral on the Wednesdays in Lent, were this year all concerned with the Bible. The Lecturers included Dean Inge, the Rev. Anthony C. Deane, and Dr. W. R. Matthews. Dean Inge's subject was 'What England owes to the Bible'; Dr. Matthew's subject was 'The Bible and the Living Word of God.' It will easily be imagined that in such hands these subjects were adequately dealt with. It is extraordinary how fresh men, with such furnished minds, can be on topics so often written on. *Our English Bible* is the title of the booklet which contains the six lectures. The publishers are Longmans, and the price is 2s. 6d. net.

A volume of interesting and suggestive essays on aspects of religion and life has been published by Messrs. Maclehose & Co., *The Courage to be Real,* by the Rev. Geoffrey Allen (5s. net). Mr. Allen's name is associated with a well-known book, 'Tell John,' and in his new work he has given us something in its own way quite as stimulating. The Essays are disconnected so far as their subjects are concerned. 'Grace and Truth,' 'The Kingdom,' 'Growth,' 'Fear,' 'The Love of Money,' 'The Crowd,' 'Evangelism,' 'Missions,' and 'God,' are the titles. But there is an underlying continuity because of the way in which the writer thinks of everything. The main message of the book is that everything is of grace, and that grace produces truth, reality, and the courage to be real. Mr. Allen makes skilful use of the conclusions of modern psychology, and he acknowledges a modified debt to the Oxford Group. But he is essentially independent, and, while deeply rooted in the essentials of the gospel, he maintains a broad, human outlook on life and truth. These essays will repay careful consideration.

One of the most striking of modern contributions to the study of the Old Testament is Professor S. H. Hooke's theory of a 'ritual pattern,' characteristic of almost all forms of religion in the ancient Near East. The main outlines were sketched in his contributions to 'Myth and Ritual' and elsewhere, and he has now developed the theme still further in his Schweich Lectures, *The Origins of Early Semitic Ritual* (Milford; 6s. net). The first of the three is devoted to an account of early Mesopotamian ritual, with special stress on the death and the marriage of the god. The second lecture is given up to a discussion of Canaanite ritual, for which our two main sources of information are the Ras Shamra documents and the Old Testament. The third gathers together the material and applies it to a study of Israelite cults. While Professor Hooke has propounded no fresh theory, he has shown even more clearly than before the basis on which his views rest, and has given us a straightforward statement of a position which it will not be easy to refute. A number of plates add to the interest of a book which will take a significant place in Old Testament studies.

The Episcopal Church in the United States has a 'Forward Movement' on hand, and the Bishop of Southern Ohio, Chairman of the Movement's Commission, has preached a sermon on it which is published as the 'Hale Memorial' sermon, *The Forward Movement in the Episcopal Church* (Seabury-Western Theological Seminary, Evanston, Illinois). The burden of the sermon is that we shall go forward spiritually mainly by the faithful use of the means of grace in our possession. This is urged with earnestness and ability.

A beautiful little book, intended for those who have just been confirmed, is compiled by the Rev. D. E. W. Harrison, M.A., and the Rev. S. F. Allison, M.A.—*The Christian Life* (S.P.C.K.; 1s. and 1s. 6d. net). It is divided into three parts; first, the meaning of the Christian faith and its implications for life; second, the aids to Christian living (Prayer, Bible Reading, and Holy Communion); and third, the Communion Service, with suggestions for the communicant's use. This is an admirable book to put into the hands of one who has just taken on himself the responsibilities of full Church membership. It contains real help where help is most needed.

In his recent volume, *Did Christ Really Live?* (S.C.M.; 5s. net), Dr. H. G. Wood discusses what is now for students of theology an old and familiar question, but a question which may still be a source of trouble to some minds. The task he sets before him is to examine by the standards of historical enquiry the case presented by those who deny the historicity of Jesus. He asks first how they account for the rise of Christianity when they have set the historical Jesus aside. In this connection he considers two propositions put forward as fundamental by J. M. Robertson in his 'Pagan Christs.' One is that the Gospel story of the Last Supper, the Agony, the Betrayal, the Crucifixion, and the Resurrection is originally a mystery-drama; the other, that the mystery-drama was an evolution from a Palestinian rite of human sacrifice, and was associated with an ancient pre-Christian cult of a hero-god called Jesus or Joshua. It is the merit of Dr. Wood's book that he examines and refutes these two propositions in detail, incidentally showing his own close acquaintance with the relevant literature; but, despite his attempt to blunt the edge of this criticism, we cannot help feeling that a later work in this field of the Christ-Myth theory might well have been selected for discussion than one written so far back as 1903. Dr. Wood concludes his book by considering the questions: What is the religious significance of the historicity of Jesus? And what do we know about the historic Christ? He contends that a historical Jesus is a richer and fuller revelation of love than a myth, however beautiful; and that, try as we may, we cannot get Jesus out of history.

Prayer and the Social Revolution, by John S. Hoyland (S.C.M.; 3s. 6d. net), is written from the standpoint of one who has been driven by his experience in the distressed areas to a definite socialist standpoint. But the author is not a materialist, nor does he share the extreme Marxian view of history. He is an ardent Christian and as ardent a believer in prayer. One great advantage in the present-day swinging of the world towards dictatorships, he says, is that we know by name for whom we should pray. And prayer is needed not so much for peoples or legislatures but concentrated on a few statesmen who control policies. It is a cry for the altering of the spirit of these men. Mr. Hoyland longs for the social revolution that will bring justice to the dispossessed. But he looks for this to prayer that puts our wills at the disposal of the Will of God. After stating his position he follows with a detailed exposition of the Lord's Prayer. This is a fine book, intellectually and

spiritually. Whatever your economic opinions may be, you will find here real enlightenment.

The Joint-Committee of Anglican and Free-Churchmen which has been conducting 'Conversations' about Church union for some years issued lately an 'Outline of a Reunion Scheme,' and the Rev. Hugh Martin has, by request of the Committee, written a brief commentary on it. His purpose is to explain the scheme, to emphasize its most important features, to point out the issues of greatest difficulty and to suggest how these can be met. He has gone over the scheme point by point, and, with a remarkable breadth of mind and a clear grasp of essentials, he commends the scheme to the consideration of the members of the churches. This little pamphlet, *Can We Unite?* (S.C.M.; 6d.) should be read and carefully considered by all interested in such a notable adventure. And who is not?

Fascism in the English Church, by a London Journalist (Henry E. Walter, London; 2s. 6d. net), is an 'exposure' of the errors to which the writer thinks the Church of England is giving itself up. Romanism and Rationalism are destroying the Church, which is being dominated by a dictatorship of the clergy. The 'Low' Church is being snuffed out. Very few of its ministers are asked to broadcast, or to serve on commissions. Romish practices are being foisted on congregations. What is wanted, the journalist thinks, is propaganda by the people who object to all this. The writer is very much in earnest, and he gives his alarms an up-to-date form by deft journalistic touches.

The volume of essays recently published in memory of Linda R. Miller contains an article by Professor Solomon Zeitlin on *The Pharisees and the Gospels,* which is available in separate form. The problem of the relations between Pharisaism and the Early Church is still far from being solved. On the one hand, we have the undeniable fact that the two had a great deal in common, and on the other the equally undeniable fact that the Pharisees of Jesus' day were bitterly hostile to Him. Professor Zeitlin's contribution to the study of the question is to take the teaching of Jesus, especially from the Sermon on the Mount, and show that it was concerned with the practical ethic of the individual, while the Pharisaic pronouncements as seen in the Mishnah and other parts of the Talmud dealt with the administration of public law. The charge of hypocrisy brought against the Pharisees by Jesus (according to the Biblical text) he explains as a later insertion in the Gospels, pointing to the use of the term Rabbi as another illustration of the tendency to insert later words and phrases into the story. Even if the main contention of the essay does not meet with general approval, it contains interesting exegeses of some New Testament passages, and its sympathetic tone is very welcome.

James Denney.[1]

By Principal Emeritus W. M. Macgregor, D.D., Trinity College, Glasgow.

To-day we are filling a blank in the visible records of our College. During its eighty-two years it has enjoyed the services of many teachers, whose renown has been much more than provincial—Lindsay, Bruce, Drummond, Smith, Orr, Denney; and it is right that somewhere on our walls their names should be inscribed. 'Let us now praise famous men and our fathers who begat us. . . . Their bodies lie buried in peace, but their wisdom still is declared, and the Church sounds forth their praise.'

[1] Address at the unveiling of a Memorial in Trinity College, Glasgow, 18th May, 1938, to Principal James Denney.

When I came up here in October 1881 Denney was entering on his third year in Divinity. He was then a shy, austere, rather formidable figure, a little older than many of us, and by no means easy of approach. In the Theological Society, where others splashed in the shallows, theorizing and talking at large, he was able to push out into deep waters as one who knew his way. He had been by far the most distinguished student of his time in the University, and to us he appeared as already a master in Classics and Philosophy, in Literature and the history of opinion within the Church. He had the most admirable gift of pregnant and witty and