

Literature.

PROPHECY AND DIVINATION.

THE Bampton Lectures for 1938 were delivered by Principal Alfred Guillaume, D.D., best known to the general public for his share in Gore's Commentary. His subject was *Prophecy and Divination*, and the Lectures have now appeared in a volume bearing that title (Hodder & Stoughton; 20s. net). They treat of the Sumero-Babylonian Religion, the Hebræo-Arabian Religion, Divinatory Prophecy, Dreams and Visions, Magic and Sorcery, Ecstasy, and Personal Religion; seven additional notes of varying length deal with points of interest which arise out of the main line of thought but are not essential to it.

The importance of Dr. Guillaume's work for the study of prophecy lies in his intimate knowledge of Arabic literature and thought. He accepts the normal contrast between the two types of religion represented in Israelite history, and seeks for parallels with Hebrew prophecy in both Mesopotamia and Arabia. It can hardly be said that the quest is successful; the 'ecstatic' elements certainly to be found in Islam cannot be shown to have appeared in early Arabian religion, and the methods of the Muslim diviner have, at bottom, little in common with those of the Hebrew prophet, in spite of superficial resemblances. The latter was essentially a person subject to an abnormal psychological condition, which may or may not (scholars are not yet agreed on this point) have been accompanied by abnormal behaviour. It was in this state that he came consciously into immediate contact with God, and received the divine message for himself and for his people. The various elements in the whole phenomenon are found in almost every land and in almost every age; their combination in what is often called 'ecstatic prophecy' has, in ancient times at any rate, a limited range. The occasional references in Mesopotamian literature, to which Dr. Guillaume alludes, do not justify us in attributing to it a Sumerian or Akkadian origin. Dr. Guillaume's facts, which are beyond dispute, lead us to ascribe it to a 'Canaanite' rather than to an 'Hebræo-Arabian' source. But, once more, that source does not appear to be Semitic at all, and we may guess that it was derived from Anatolia. True, the Hittite material so far discovered has thrown no light on the matter, but we have as yet had com-

paratively little that bears on Hittite religious theory and practice. Certainly Asia Minor seems to have been the radiating centre from which this special form of communication between the divine and the human spread over the Mediterranean world.

Dr. Guillaume's work is a monument of learning and of patient investigation. But the results of it are negative rather than positive. There are some valuable features in the book, the most impressive being the fine estimate of the true Dervish spirit and outlook. In general, however, the effect is to make the reader feel that Old Testament prophecy was unique; there is always something lacking in parallels and similarities adduced from other religions, and we lay the book down with the enhanced conviction that the Holy Spirit spoke through these men as He has never spoken through any others.

SOLITUDE AND SOCIETY.

It is being more and more recognized by more and more readers of serious, thought-provoking literature that Nicolas Berdyaev is one of the greatest thinkers of our time. His latest work to be translated will confirm that impression. It bears the title *Solitude and Society* (Geoffrey Bles; 8s. 6d. net). The translation has been well done by Mr. George Reavey. We have just one doubt as to whether the term 'erotic' is in English usage quite suitable; though we freely grant that it is next to impossible to find an adjective corresponding to the kind of love of which Berdyaev has so much to say. The book is in five sections which are rightly headed 'Meditations.' While the book is a unity, yet one feels that it is not in 'chapters.' We may give the subjects of the meditations in order; they are: 'The Philosopher's Tragic Situation and the Problems of Philosophy'; 'The Subject and Objectivation'; 'The Ego, Solitude and Society'; 'The Evil of Time, Change, and Eternity'; 'Personality, Society, and Communion.'

These, be it remembered, are the subjects of 'meditation'; and to get the full flavour of them and benefit from them, they must be read slowly and meditatively. Keen dialectic and sustained argument are blended with a mystical element which at first appears exotic and elusive to the Anglo-Saxon

mind. Serious study of the book, however, will amply repay itself.

Readers who are familiar with Martin Buber's 'Ich und Du' will have a great initial advantage; Berdyaev accepts Buber's view so far as it goes, but finds that it does not go far enough. Buber did not 'consider the relationship between two human beings nor the diverse relationships implied in the multiple life of mankind,' nor 'the problem of social and human metaphysics, that of the "We."' So to complete Buber's work becomes Berdyaev's task.

The central position of the book is this—It is shown how man becomes aware of his 'terrifying solitude' and strives often fruitlessly to overcome it. The only way to overcome it is the way of love. The 'I' must find a 'Thou' and the twain become a 'We.'

True community among men, their communion in the spirit—on that alone may our hopes be founded. That alone will lead us to that truth which will make us free. It is an essential point with Berdyaev that 'to treat of man is also to treat of God.' 'At the present time it is imperative to understand once more that the rediscovery of man will also be the rediscovery of God,' and that he finds to be the essential theme of Christianity.

CHURCH BUILDING.

Architecture is generally regarded as a somewhat dull subject, and Carlyle's phrase 'Frozen Music,' though intended to be laudatory, has not made it more attractive to the average person. But Mr. Basil F. L. Clarke, M.A., has changed all that in his *Church Builders of the Nineteenth Century* (S.P.C.K. ; 12s. 6d. net), and has produced a most readable and attractively bound book in which a mass of information is presented not only interestingly but even racily. Perhaps the author sometimes allows his wit and humour to outrun his discretion, and his Epilogue suggests that he himself is conscious of this fault, for he says: 'There is a certain amount that is comic in the history that we have tried to sketch, and a little that is irritating, and a great deal that is regrettable. But there is also much that is noble and good. If this book has seemed to emphasize what is comic or contemptible, that has not been my purpose.' Here are a few of his trenchant remarks: Commenting on the Gothic revival, he writes: 'In spite of all the good intentions, in spite of the study of the purest examples, in spite of the moral excellence of the

clergy, in spite of the advice of the Camdenians to the workmen not to swear; in spite of everything, the new churches were failures.' He pours scorn on the recommendation of the decorated style of the period in the pages of the smug 'Ecclesiologist,' that periodical which worked so hard for the Gothic Revival. 'So Decorated' [Gothic], he says, 'besides its other merits, had that of being suitable for the poor. The Church, of course, at this time did not think of pulling down the slums.' He disapproves, and justly, of the over-ornamentation of the Victorian style. 'They delighted in the rich appearance of the constructive coloration, and loved to write in their guide-books of the various materials in cathedral reedoses and pulpits—lapis lazuli, verde antico, rosso antico, Vecchia marble, Carrara marble, Mexican onyx, and the rest. The names are attractive: the things themselves are less so.' And where he quotes from other authors it is always the most spicy items that he selects. For example, from Pugin: 'After all, my dear sir, "What's the use of decent vestments with such priests as we have got? a lot of blessed fellows! Why, sir, when they wear my chasubles, they don't look like priests, and what's worse, the chasubles don't look like chasubles."' And to the Victorian argument, voiced also by Ruskin as well as Pugin, that personal goodness influences an architect's style, he replies: 'There is no reason why a bad man should not design a "good" building. There is only too much evidence that good men can design bad buildings.'

The whole book of two hundred and ninety-six pages is practically a detailed criticism of the work of the leading Victorian architects such as Edward Blore, George Frederick Bodley, Raphael Brandon, Hodgson Fowler, Temple Moore, Graham Paley, Loughborough Pearson, Prynne, Pugin, Gilbert Scott, Street, and Wyatt, just to select a few from among a hundred or more. Excellent illustrations of the churches are included, and a most valuable appendix giving the list of churches built by each architect.

A chapter is devoted to architectural styles and another to shattering any lingering belief we might still possess in architectural symbolism. Ruskin and Pugin are suitably derided, and long, frequent and spirited attacks are made on the Tractarians, the 'Ecclesiologist,' the Camdenites, and, in fact, on most of the Victorian ideologists. Hence his apologetic epilogue and his final pious words: 'We can laugh at some of it: but for most of it we should be grateful, and for much of it we should do well to thank God.'

GRÆCO-ORIENTAL LITERATURE.

History and Romance in Græco-Oriental Literature, by Mr. Martin Braun, Ph.D., D.Phil. (Blackwell; 7s. 6d. net), communicates the results of researches which, as Professor A. J. Toynbee says in the Preface, are pioneer work in a *terra incognita*. The work is dedicated to Manchester College, Oxford, which awarded Dr. Braun a senior research studentship and secured for him, an exile from Germany, freedom and friendship. One cannot but be impressed with the learning and scholarly ability which the work displays. So packed full, indeed, are its hundred pages that it makes far from easy reading. The studies contained in the two chapters are said to be of special interest to New Testament scholars as seeking to illustrate the collision between Judaism and Hellenism out of which Christianity emerged. The first chapter deals with 'The National Character of Hero Romance,' and the subject is illustrated from the popular anonymous literature of fiction in the Hellenistic world. The figures of Ninus and Semiramis, Sesostrius, Nectanebus, Moses, and Alexander flit across the pages. The second chapter deals with 'Biblical Legend in Jewish-Hellenistic Literature,' and special reference is made to the treatment of the Potiphar story in the 'Testament of Joseph' (which is part of the Jewish apocryphal 'Testaments of the Twelve Patriarchs'). It is claimed that the importance of this document for the religious and ethical development of later Judaism and for the origins of Christianity cannot be assessed too highly. We must leave it to the specialist to assess the value of such a claim.

THE PSYCHOLOGY OF SOCIAL MOVEMENTS.

The Psychology of Social Movements, by Mr. Prynns Hopkins, M.A., Ph.D. (Allen & Unwin; 10s. 6d. net), is an attempt to give a psycho-analytic view of society. It surveys the needs of man in various aspects of his personality—his possessions, his children, his sensory enjoyments, his knowledge, etc. Dr. Hopkins is concerned with teaching the politician and reformer to marshal the data put at their disposal. He wishes also to be of real assistance to individuals in their personal fears, and in their relationships. The individual who begins to reflect about his moral behaviour will quickly discover that at first he approved principally of those things which fostered his own well-being, which gave him happiness, but that gradually his moral approval was extended to embrace those

things which gave his family and friends happiness, and finally, which gave the maximum happiness for every one. These later stages involve the acceptance of what is called 'unselfishness,' namely, an approval of certain courses of action which promote the welfare of others even at the expense of himself. To those of us who are serious expositors of the New Testament it seems a little presuming for a learned psychologist to elaborate this somewhat prosaically, as part of 'the roots of social ethics,' when Jesus in His parables gives expression to the same high doctrine with much more simplicity and art. Yet it is a healthy sign if with a somewhat laboured 'approach' the psycho-analyst is moving towards the altruistic spirit of unacknowledged Christian teaching. Dr. Hopkins shows that it is not because men are incapable of reasoning logically about things that they fail to reach conclusions. A man's reason he contends can hardly be free, if he himself be a slave to want or greed. It is here where the practical analyst becomes so useful to society in teaching the genesis of the numberless 'complexes' that afflict the tortured mind. Certain children harbour a sense of unnatural resentment to parents. Afterwards when they learn to love them, they try to absolve them from hatred by projecting it on *substitutes*. The wider significance of this appears in antagonistic groups of capital and labour arrayed against one another, and against the business groups of foreign countries.

There are large tracts of this treatise which deal with diagnosis of mental phobias, etc.; and much of this does not come within the scope of a theological magazine. It is very suggestive, however, to discover that the mystery of pain, unsolved since the days of Job, drives the author once and again to face the problem of faith.

Not the least valued part of the book is that in which Dr. Hopkins defends the psycho-analyst's craftsmanship. His reasoning is cogent; and although we lay down his apologia feeling that all the difficulties are not solved, we feel that to the Church he has provided a certain challenge. Is there not room within her remedial system, as he suggests, for an emphasis not alone on sin but on *symptom*? Has she not a message for troubled minds as well as erring souls? If we could only teach people how to behave, how to think, and how to be effective, we should have laid the foundations of Utopia—this is his plea. Until we have so taught them, chaos and tragedy will stalk the stage of this world, crushing endeavour, blighting hopes, shattering dreams.

CONTINENTAL THEOLOGY.

In his recent book, *Contemporary Continental Theology* (S.C.M. ; 7s. 6d. net), Dr. Walter Marshall Horton of Oberlin College has done a good service to students of the history of theological thought, and at the same time refuted the charge of 'theological nationalism' of which he was accused when he published in 1936 a work on 'Contemporary English Theology.' Those who know Dr. Horton's writings will expect to find in him a lively guide in his chosen field, and they will not be disappointed.

Here are some words from the Introduction: 'Continental theologians have in common one thing that is usually lacking among us: a sense of what they often call a "fourth dimension," barely suspected in our neat, orderly, three-dimensional world; a fourth dimension full of terror as well as glory, demons as well as angels, and only to be known through suffering; yet so fascinating and compelling to those who have known it that they would never again be content in our plumbers' paradise, nor exchange their apocalyptic torment for an eternity of our bourgeois bliss.'

In contemporary Continental thought Dr. Horton observes a manifold richness in the dimension of depth: (1) in the Bible (Karl Barth); (2) in the relation between God and the world (Barth and Heim, Przywara and Berdyaev); (3) in the soul of man (Dostoevsky and Berdyaev); (4) in the mystery of iniquity (Heim, Otto Piper, Paul Tillich); (5) in the work of Christ (Aulén); (6) in the Church and the State (Maritain, Brunner, Althaus); (7) in the mystery of the future (Althaus, Heim). And under the influence of his study of Continental theology he is led to declare himself a liberal or evangelical Catholic, as believing in the need of a reinvigorated liberal Protestantism. For in his opinion the truth in liberal Protestantism is much better conserved by Maritain and Berdyaev than by Barth and Heim. This does not mean, however, that he proposes to leave the Protestant fold.

The four chapters of the book consider in succession the Rediscovery of Orthodox Theology (that is, the Orthodox or Greek renaissance as represented by the layman Berdyaev and the priest Bulgakov), the Revival of Catholic Theology (as represented by the critic Maritain and the constructive thinker Przywara), the Crisis in German Protestant Theology (results of which are the extreme Confessionalism of Barth and the extreme 'Aryanism' of Rosenberg), and Protestant Theology

outside of Germany (in Scandinavia, Holland, France, and Central Europe).

The compilation of these pages was necessarily a hurried piece of work, and no doubt the author has been tempted to pronounce hasty judgments in places and to accept information on hearsay, but many will be indebted to him for a work interesting as it is timely.

Professor Burton Scott Easton, an American scholar well known in this country by his works on the Gospels, has published a most interesting book: *What Jesus Taught* (Abingdon Press; \$1.50). It is a collection of the sayings of Jesus, translated and arranged with an expository commentary. The first part of the volume contains the sayings, given under headings like 'Anger,' 'Pride,' and sometimes more striking headings like 'Evasion,' 'Irrelevant Matters.' The arrangement follows a division into main subjects: Righteousness, The Father, The Mission, The Rejection and Conversion. The sub-headings, such as those quoted above, are frequently introduced by a line or two explaining the context. The second part of the book consists of commentary. But it is not expansive. 'Only so much is given as will make the sayings intelligible.'

It will be apparent that this book is one that will open up the Gospels to any intelligent and inquiring mind. It is an attractive book outwardly, well printed and well spaced. It is equally attractive in its contents. Not all of its opinions will find general agreement. The conception of the Kingdom of God, for example, on p. 67 is a surprising one, coming from such a scholar. But controversial matter is for the most part absent, and the book as a whole is a real gift to the Bible student. We can hardly believe that the writer is responsible for the jacket which is inappropriate for a book addressed to adults.

God's Table, by the Rev. John E. Charlton (Abingdon Press; 75c.), contains thirty Communion addresses for young people. These addresses are exceedingly brief and simple, taking only a minute or two to deliver, and each dealing with some one thought connected with the Holy Supper. In two introductory chapters some account is given of a custom which seems to be spreading in Protestant churches in America of admitting children to Communion, not merely along with their parents but in classes and groups from Sunday School.

This is a question which may soon have to be faced by churches on this side of the Atlantic. If children rightly receive the Sacrament of Baptism on the faith of their parents, why should they not also partake with their parents of the Holy Supper as the Jewish children partake of the Passover?

Copernicus: The Founder of Modern Astronomy, by Mr. Angus Armitage, M.Sc. (Allen & Unwin; 10s. net), is a book of great interest, especially to students of astronomy. There are perhaps too many geometrical figures on its pages to attract the general reader, yet it is written with admirable clearness and is not really difficult. It is fitted among other things to correct the popular notion that the Copernican system was a complete revolution from all that had gone before. The astronomical knowledge of the ancients was very extraordinary and worthy of our deepest respect. 'The reformative ideas which we associate with Copernicus are not to be regarded as original products of his genius. His great contribution to astronomy lay rather in his development of those ideas (that is, the ideas of the ancients) into a systematic planetary theory.' May it be added, in a journal devoted to theological study, that popular writers and preachers who foster the idea that to the ancients the universe was 'static,' or was 'a cosy little world in three flats' betray the grossest ignorance. Further, in reply to the current notion that the Copernican system is religiously upsetting, it need only be said that Copernicus himself never so regarded it. The book before us is a very fine example of work which is at once authoritative and popular.

Dr. Campbell N. Moody has already written books that have made a place for themselves in our understanding of the gospel, and the author of 'The Heathen Heart' has added to our debt by a very original and telling work on *The Childhood of the Church* (Allen & Unwin; 5s. net). His main thesis is that the gospel is strange and antipathetic to the natural man. It was so to the Early Church. They evaded its message in all kinds of ways. It was so to the early Fathers. They laid the emphasis elsewhere than where the New Testament does. It is so in the mission field to-day. And it is so among ourselves. The doctrine of grace to the undeserving, with its correlative of salvation through faith alone, is against all our instincts and preferences. Incidentally that is a strong argument for the authenticity of our sources. Dr. Moody points this out. But his chief object is to stress the

element of grace in the gospel, and to show why this is not easily received.

We would draw attention to a volume of sermons published by Messrs. Allenson at 2s. 6d. net. The title is *Respectable Sins*, and the topics dealt with are Hypocrisy, Worry, Unfaithfulness, Pride, Vindictiveness, Worldliness, etc. The author is the Rev. Hugh Elder, M.A. The thought is clearly put and easy to follow, each topic being divided up under a number of heads. With regard to worry, for example, Mr. Elder makes the points: it is unreasoning; it is unavailing; it is unbelieving; it is unchristian; and it is unwise. The print is clear and the volume pleasant to handle.

It is difficult to see how the Dean of Durham, Dr. C. A. Alington, finds time to write his various books. And here is another, bigger than its predecessors and certainly as good, if not better—*The New Testament, a Reader's Guide* (Bell; 5s. net). It is a New Testament Introduction, with one special feature. After some preliminary matter Dr. Alington gets to grips with his main business. Each of the books of the New Testament, after being suitably introduced, is described chapter by chapter. Its contents are explained, and notes are interspersed at all points where they are necessary or helpful. Any one who wishes to understand, or appreciate, his New Testament will find this book a very great help.

The scholarship is sound. The point of view is as sound: 'If Jesus Christ was not the Incarnate Son of God, if He did not die on the Cross and rise again from the dead, His teaching would no doubt remain of value, but the Christian religion would inevitably perish.' That is the author's faith. But he is no obscurantist. He admits the freedom with which Matthew and Luke use Mark. He thinks that there are Pauline elements in the Pastoral Letters, but no more. He clings, however, to the Johannine authorship of the Fourth Gospel, and he makes the excellent suggestion that this Gospel should not be read after the Synoptists but after Colossians and Ephesians. It would then be found to be entirely natural and inevitable. The book is full of helpful matter, like the hints on how to study Paul's letters, and indeed it will make the Bible a new book to many. There are some excellent maps, clear and not over-loaded with detail.

Canon S. P. T. Prideaux, D.D., accepting an invitation to preach the sermon at the 'Annual Commemoration of Benefactors' of Salisbury, made

an ancestor of his own the subject. The sermon has been published with notes—*John Prideaux* (Bennett Brothers, Salisbury; 1s. net). John Prideaux was born in 1578, one of a large and poor family. He showed desire and ability to learn; and helped by benefactors made his way to Oxford. At the age of thirty-three he was made Rector and Head of his own College. Various distinctions and honours were given him, and in 1641 he became Bishop of Worcester. His last days were passed amid the turmoil of Civil War, and, expelled from his See, he ended his days in Bredon Rectory. He wrote a considerable number of books on a variety of topics. Altogether he was one of the most serviceable men of his period; and we are grateful to Canon Prideaux for giving us a memoir of his worthy forbear.

Mr. W. W. Lucas, M.A., LL.M., Trinity Hall, Cambridge, and Inner Temple, has written a book on *The Primordial Functions of Government and the Legal Status of Sovereignty* (Bowes & Bowes, Cambridge; 7s. 6d. net). In the 'Legal Foreword' Lord Macmillan explains that the author's purpose has been to set forth the functions of government as fundamentally threefold: creative, discretionary, and ministerial. In the 'Theological Foreword' Canon Raven comments on the Epilogue to the book, in which the author is credited with disclosing 'a real and illuminating analogy between the threefold functions of law and the threefold manifestation of God.' The author himself recognizes that the parallel he has instituted may be held to be a coincidence or a mere parallel, but he urges with learning and acumen that the same three functions exist both in human and in divine government.

In his Yale Lectures on 'The Present Crisis in University Education,' President Robert Maynard Hutchins of Chicago contrasted the state of the University when the theologians determined its educational policy with the condition which now obtains, greatly to the advantage of the former. His indictment against the modern University was that it has no unifying principle to give definiteness and consistency to its policy. As it can no longer accept theology as its unifying principle, it must—he continued—either abandon the hope of unification or put up with the best attainable substitute for theology, which can only be metaphysics. But Professor Emeritus William Adams Brown, Ph.D., D.D., in a recent book, *The Case for Theology in the University* (Cambridge University Press; 7s. net), joins issue with President Hutchins,

examining the reason why theology has lost its central place in the American University of to-day, considering whether metaphysics could be a substitute for theology, and seeking to show how theology should be restored to its place in the American University of to-morrow. The issue between the two writers is not so sharp as at first sight appears; for we learn that for President Hutchins metaphysics includes natural theology and for Professor Adams Brown theology in this context is natural rather than dogmatic theology.

The Cambridge University Press has issued a new edition of the Authorized Version of the Bible, printed in type specially designed for this edition and containing the Apocrypha—*The Holy Bible containing the Old and New Testaments and the Apocrypha* (3s. 6d. and upwards). The editors point out how serious a typographical problem the printing of the Bible presents. Three-quarters of a million words (the equivalent of seven novels) have to be compressed within the covers of a single volume at a reasonable price. No one can call three shillings and sixpence an unreasonable price for such a work, more especially as it includes the Apocrypha, which is so hard to procure at any fair price. Many readers will value this edition for its inclusion of the Apocrypha. But it has many other merits, among which may be counted its clear type. Let us hope the enterprise of the Cambridge Press will be amply rewarded. It should be added that the original full Preface with its characteristic quaint language is restored to its place in this volume, and with the volume is included a photographic reproduction of the original 'Royal Injunctions' ordering that the Bible in English be set up in every parish church.

There are probably many people, especially young people, who would like help in their Bible reading but cannot afford the price of a book on the subject. To help these people, and members of such bodies as a Girls' Auxiliary, a Summer school or Bible class, an inexpensive pamphlet has been issued by a group of six people on *The Epistle to the Ephesians* (Carey Press; 3d.). It contains sufficient introduction, notes on each chapter, and questions for discussion. The little book is very well done for the purpose the editors have in mind.

The Doctor Comes to Lui, by Mrs. Eileen Fraser (C.M.S.; 1s. net), tells the fascinating story of a medical mission in the southern Sudan. Mrs. Fraser writes with beautiful simplicity and complete

self-effacement. Only from the Introduction by Bishop Gwynne do we gather how heroically she and her husband laboured till he was called home in 1935. The little book, which is unusually well illustrated, is an inspiring record of missionary zeal and of the triumphs of divine grace. Here is a beautiful paragraph about their work among lepers, 'There is no class of patients more pathetic and more delightful than the African leper. It has been our experience that this dreadful disease generally singles out the nicest and the most interesting members of the community. It is only when they feel that they are no longer wanted in the world, and that the hand of the spirits is heavily upon them, that they seem to lose their soul and personality. When they see that we personally care for them and when they learn that God wants them and loves them, they respond and open out like the flower to the morning sun.'

We have received, and acknowledge with thanks, from Mr. Francis Darwin a revised reprint of two articles which he contributed to 'The Church Quarterly Review' in the first half of the current year. The title is *The Holy Inquisition: Suppression of Witnesses' Names*. Mr. Darwin has conducted a laborious research into the matter and all his statements are documented. It is a revelation of the notions as to evidence that guided the Holy Office.

It was inevitable that the new physics should influence philosophic as well as scientific theory, and Mr. J. W. Dunne has gained a wide reputation for his work in this field. In *The New Immortality* (Faber; 3s. 6d. net) he sets out to give a popular explanation of the 'serial' theory of time worked out in his previous books, 'An Experiment in Time' and 'The Serial Universe.' This treatment is at first childishly simple, but presently we are plunged into Minkowski's four dimensional world. The concept of time is in any case a mysterious entity, but when it is united with the velocity of light and introduced under a minus sign we find it frankly inconceivable. For certain calculations in physics this concept, if it can be called a concept, may be necessary and useful, but it cannot be allowed to dominate the whole world of thought. We must firmly intimate that we refuse to be intimidated by the square root of minus one. Mr. Dunne's 'serialism' implies that past, present, and future are all equally real and together form a field through which we move. Nothing can come into existence or pass out of it. Yet the future is

contingent, for Mr. Dunne is no determinist. How these positions are to be reconciled we are left to imagine. It is assumed without any suggestion of proof that at death we get the free range of past and future just as we do in dreams, and it is also assumed that that *post-mortem* dream-world will be one of harmonious constructions. Hamlet had his doubts about that. 'For in that sleep of death what dreams may come.' He dreaded the possibility of an eternal nightmare. Mr. Dunne would reassure him by a pantheistic suggestion that our minds are little bits of the Universal Mind. 'We need go no further. We can leave it to the Super-Mind to look after the bits of His own Mind.'

The Rev. M. A. C. Warren of Holy Trinity Vicarage, Cambridge, tried the experiment of printing privately. 'Two years ago I tried the experiment of publishing privately for the use of my own congregation some short pamphlets designed to explain the Church Services so that people might find in them a deeper reality.' These proved very useful, and in the light of suggestions made by others the pamphlets have been redrafted and made available generally. They may be obtained from Messrs. Heffer & Sons, Cambridge, price 1d. per copy. They explain *Morning and Evening Prayer, The Psalms, The Creed, Hymns in Church, Worship in Church, Common Prayer, and Praying Altogether*. They are so cheap that we would suggest that one or two copies be bought to see if they will not fill a real want.

New Testament Economics, by Mr. John Hedley Higginson, B.Sc. (published by the author, 36 Cavendish Road, Sutton, Surrey; 2s. 3d.), is written to rebut the arguments of those who would claim Jesus as an opponent of the present economic system. The writer does not go very deeply into the matter, but he has little difficulty in showing that texts from the Gospels which have been quoted in support of some socialistic system have no such meaning, and that our Lord while condemning covetousness and uttering the gravest warnings against the danger of riches, has nothing to say against private property or the transaction of the ordinary business and commerce of the world. 'The fact is, that whilst Jesus condemned outright covetousness and Mammon-worship, and was ever the champion of the weak and the oppressed, His essential teaching concerning wealth is that of Stewardship.'

Some years ago the Rev. T. Walker, M.A., then a missionary in India, wrote a series of studies in

the Book of Acts under the title of *Missionary Ideals*. These have now been republished by the Inter-Varsity Fellowship (1s. net) and are intended primarily for use in study circles. The work is carefully done, and not only exhibits the missionary ideals of the Apostolic Church but throws a good deal of light on the Acts of the Apostles from parallel experiences in the modern mission field. The book fully deserves a new lease of life.

The Revival of the Reformed Faith, by Professor D. M. Maclean, D.D., is number four of the Inter-Varsity Theological Papers (Inter-Varsity Fellowship; 6d. net). These papers are informative and timely, not least the present one. But we regret the sharpness of tone which enters into them. If men's minds are turning with increasing appreciation to Calvin and the Reformed Faith that can surely be discussed without vague and wholesale condemnations of Higher Criticism and Modernism. Karl Barth, who is here lauded as the prophet of this revival, is a higher critic, and so for that matter is Professor Maclean himself. As an evidence of the crude materialism which once prevailed he refers to a prayer he heard from 'a callow and irreverent theological student.' The incident happened forty years ago and had not the significance here attributed to it. By a curious coincidence the reviewer was present as well as the author, and he can certify that though the student may have been callow, irreverence was not in all his thoughts.

We are glad to note that 'The Westminster Version' of the New Testament is being issued in a second edition. We have received *The New Testament*, Vol. I. *The Synoptic Gospels*, by the Rt. Rev. Mgr. Joseph Dean, D.D., Ph.D. (Longmans; 10s. 6d. net). The Version is an admirable translation from the Greek. The Introduction is brief but pointed, and Protestant scholars are freely quoted. It is in form a very handsome volume, beautifully printed on good paper and well bound. We note that this volume I. is really the last to be published, so that all four volumes of this edition are now available. Cordially we wish the undertaking all success.

The Sayings of Christ Collected and arranged from the Gospels, by Mr. J. W. Mackail, O.M., LL.D. (Longmans; 4s. 6d. net), is a reprint of a book originally published in 1894 and re-issued in a revised form in 1917 for use among the soldiers in France, where it was extensively circulated. It

contains the sayings of Jesus arranged under such headings as the New Law, the Cost of Service, the Son of God, the Everlasting Gospel, etc. Dr. Mackail's high standing as a scholar and literary critic is an ample guarantee that the arrangement is made with knowledge and taste.

We are glad to draw attention to the fact that Messrs. Macmillan have now issued a cheap edition at 7s. 6d. of *The Fullness of Sacrifice*, by the Rt. Rev. F. C. N. Hicks, D.D., Bishop of Lincoln. This work appeared first in 1930 when a full notice appeared in this magazine showing its argument and scope.

Not only England but New Zealand also has its Keswick. Mr. J. Oswald Sanders, the Superintendent of the New Zealand Bible Training Institute, has now published a selection of addresses which he gave at seven of the New Zealand Conventions: *Christ Indwelling and Enthroned*. They are published in this country by Messrs. Marshall, Morgan & Scott at 2s. 6d. net. They seem to us to embody the Keswick message in a very full way.

'Seldom, if ever before, have there been gathered together in so small a compass as in the pages of this book, such a helpful exposition of "the place and power of faith in the world to-day,"' is pretty good for the jacket of a book called *Faith in Action: A Challenge to Christian People*, edited by the Rev. T. Wilkinson Riddle, F.R.S.L., D.D. (Marshall, Morgan & Scott; 1s. net). It is irritating to the most saintly reviewer to find both exaggeration and bad grammar in such a puff. The addresses printed here are quite good. They were delivered at the Mildmay Conference of April, 1938, by various people, well known like Miss Mildred Cable, 'The Maréchale,' and Dr. Zwemer, and others not so well known. They are on such subjects as Faith Defined, Faith Confirmed, Faith and Prayer, Faith and Guidance, and similar themes. Readers will be edified and inspired by the words printed here, which, if not unique, are earnest and helpful.

It has been well said that 'Saint Augustine is probably the greatest, after Saint Paul and the other canonical writers, of all those whose written work has been wholly or largely devoted to the defence and propagation of the Christian religion, the greatest, not only in the supreme power of his unique personality, but also in the nature and extent of his influence upon Christian thought.' A monograph of high merit has been published by

the Oxford University Press, entitled *Saint Augustine and French Classical Thought*, by Professor Nigel Abercrombie, M.A., D.Phil. (10s. 6d. net). The writer is manifestly a profound student of Augustine and his system. In the first of four essays he discusses the moral philosophy of Augustine. In the next three he deals with the indebtedness to Augustine of Montaigne, Descartes, and Pascal. The work is admirably done, with a French lucidity about it, and it throws many interesting side-lights upon the thought and influence of the great father of the Church.

The Rhoenbruderhof was dissolved by German authority and its members expelled from Germany because 'a pacifist and international community was not wanted in Germany.' The members have settled down among the Cotswolds, and have established 'The Cotswold Bruderhof Press' there. They publish a magazine called *The Plough. Towards the Coming Order*. The first book published by the Press is before us—*The Individual and World Need*, by Mr. Eberhard Arnold, one of the expelled members. It is a beautiful meditation on Christian lines, and full of the spirit of the gospel. The current number of *The Plough* has been sent with Mr. Arnold's book. It is chiefly notable for an article by Mr. Middleton Murry, criticising rather adversely the central principle of the brotherhood. He is an admirer both of the brotherhood and of Mr. Arnold, and it says much for the sincerity and courage on both sides that the article was written and is published. The price of Mr. Arnold's book is 3s.

It is increasingly recognized that the Church's young people must receive in the Bible class much more systematic teaching than has often been given, that they must be shown the identity of the Church throughout the ages and the relevance of Bible teaching to the problems of to-day. The S.P.C.K. has been issuing a Bible-class series along these lines. The third volume is *Power and Witness*, edited by the Rev. J. R. Lumb, M.A. (2s. 6d. net). It is arranged in seven sections, each containing four or five lessons. These sections begin with the witness of Jeremiah and of St. Paul, and lead on through a study of the Creed to lessons on six great modern evangelists. The whole conception and plan is admirable and should make an excellent text book for Bible-class leaders.

A biography of *Frances Mary Buss*, pioneer in women's education, has been written by Sara A. Burstall, M.A., LL.D. (S.P.C.K.; 2s. 6d. net).

It would be difficult to find any one better qualified to write of Miss Buss, for Miss Burstall's recollections go back to 1871 when she was one of her pupils. From 1881 she was Miss Buss's assistant mistress, and was trained by her for headships. This memoir, short though it is, gives not only all the necessary facts but shows clearly and convincingly the ideas behind the work that Miss Buss did. In girlhood she wrote 'Why are women so little thought of? I want girls educated to match their brothers.' Later on she was specially animated by the desire to prevent for the next generation the suffering that came to untrained women who in later life were obliged to depend on their own efforts for support. 'But as I have grown older the terrible sufferings of the women of my own class for want of good elementary training have more than ever intensified my desire to lighten, ever so little, the misery of women brought up to be married and taken care of, but left alone in the world destitute. It is impossible for words to express my fixed determination of alleviating this evil.'

One of the aims of good Bible teachers must be realism. The ordinary child regards the Bible characters and places as belonging to a vague, almost ghost world. They are not real, like Poplar or Chamberlain. And the teacher has to get over to the child the fact that Abraham, Moses, and Paul were as real as Chamberlain, and Nazareth as real as Poplar. *Modern Illustrations of the Gospels*, by Mr. P. C. Sands, M.A., Headmaster of Pocklington School (S.P.C.K.; 2s. 6d. net), will help in this laudable effort. The title indicates the nature of the contents. Sayings of our Lord are illustrated by parallels in modern life, and aspects of Christian life are similarly illuminated. The illustrations are well chosen and really interesting. Clergymen will not be above making use of such good stuff.

The Bible: What it is and what is in it, by the Rev. E. Evans, B.D., and Professor T. H. Robinson, Litt.D., D.D., D.Th. (S.P.C.K.; 2s. 6d. net), is a book about the Bible for the general use of African Christians. It was commissioned by the Society for Promoting Christian Knowledge, and in the course of the enterprise it was suggested that the value of the book would be increased if the language used was Basic English. The writers had no knowledge of this. Neither have we. But with the help of the Orthological Institute, the book was purged of all that was not Basic. We judge from the result that Basic English is simply good, plain, simple English, and that is what is used.

The book consists to begin with of several essays on 'Revelation and Development' (very good), 'The Geography of Palestine,' 'The History of Israel' (a masterly survey), 'The Religion of the Bible' (able but rather complex in some of its parts. We cannot imagine the simple African Christian taking it all in), 'The Bible: What it is and How it was put into Writing' (simple and useful). We have then a long section on 'The Books of the Bible,' consisting of an analysis of their contents. This is one of the most helpful parts of the book, and will greatly assist the simple reader, or indeed any kind of reader. The last section is on 'The Teaching of the Bible.' It will be apparent that this is a book which will be very enlightening as an introduction to the study of the Scriptures. Its standpoint is modern, and it may be looked on as an effort to present the Bible and its revelation in the light of the best scholarship and from the modern standpoint. It is meant for African Christians, but it ought to be widely circulated among ourselves. For teachers both in Day and Sunday Schools this work will prove a boon. It would be difficult to point to anything like it. And the incredible price is half a crown.

A very interesting book has been issued for 'The Church Historical Society' by Mr. A. W. Wade-Evans. It is *Nennius's History of the Britons* together with *The Annals of the Britons and Court Pedigrees of Hywel the Good*, also *The Story of the Loss of Britain* (S.P.C.K.; 7s. 6d. net). A scholarly introduction is prefaced in which Mr. Wade-Evans indicates the relationships of those early documents, and gives hints as to their value. 'The Loss of Britain,' it is easy to see, is often far from credible owing to its confusions. But it is the basis on which Nennius and many others built. So early confusion was crystallized into tradition which was repeated in chronicle after chronicle. All interested in the early history of Britain will find Mr. Wade-Evans' edition of Nennius indispensable.

Four Broadcast talks and a sermon preached in Cambridge University have been published by Dom Bernard Clements, O.S.B., under the title *Learning to be a Christian* (S.C.M.; 2s. 6d. net). The sermon is on 'Every Idle Word.' Included is another Broadcast address on 'The Meaning of Holy Week.' The group from which the little book takes its name deals with 'Making Enquiries,' 'Making Experiments,' 'Learning from God,' 'Learning from other Christians.' Dom Clements has a style and a mode of approach all his own. It sounds so elementary at first, and then you

perceive how fallacious that judgment is. By a most interesting path he leads us right to the heart of a big problem. For a certain type of young person we can imagine nothing better than the line of argument here worked out.

We have book clubs of the left and of the right. Some of us do not care to have our reading prescribed to us, but the system is undoubtedly popular and the terms offered are very tempting. The latest is the S.C.M. Religious Book Club which has already a membership approaching twenty thousand. Eight volumes have been published at two shillings each for members. The one before us—*Biology and Christian Belief*, by Mr. William Osborne Greenwood, M.D., B.S., F.R.S.E. (5s. net)—provides good solid reading, both informative and interesting. The writer ranges through wider fields than merely the biological. His survey begins with physics and leads on to psychology and psychic research, and he shows himself to be well informed and thoroughly up-to-date. On the religious side he does not show quite the same competence. His chapter on Immortality is the weakest in the book, and he hardly takes the Christian standpoint when he says that 'the difference between natural and revealed has largely melted and the two are much more closely merged into one.' Like so many modern writers he does not clearly distinguish between religious and specifically Christian belief. But taken all in all it is a very excellent and helpful work.

Hero-worship is an essential part of the education of the young, and many young Christian hearts have been fired by reading of the heroic deeds done and the heroic lives lived for Christ's sake. *Heroes of the Faith*, by Mr. Henry Cook (S.C.M.; 5s. net), is a book to put into the hands of the young and of those who teach them. Its aim is to give some account of great figures in the history of the Church and of the conditions under which they lived and gave their witness. The heroes are arranged in four groups of seven, Early Martyrs, Early Missionaries, Teachers, and Saints. The record given of each is necessarily brief, but it is interesting enough to quicken a desire for fuller knowledge. Bible-class teachers will find here a great deal of excellent material for talks.

Mr. S. V. Benson has prepared a small book on the virtue of charity (Warne & Co.; 1s. net). The title is *The Greatest of These*, the anthology taking the attractive form of readings for thirty-one days.