

Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.'

The difficulty is twofold. First, the victory of the scientific view (palæontology, biology, and anthropology) shatters this picture as history. Second, the Adam story is the main source of that determinism with which even Karl Barth reproaches the classic anthropology of Christendom. Augustinianism, at least, in spite of its profound psychological insight, founders on this twofold rock.

The idea of a Fall from an Original State of perfection is really a limiting conception, a theological *Grenzbegriff*. It is a 'mythological' rather than a scientific statement. To quote Auguste Lecerf in another, similar context: 'cette image, irréalisable pour l'imagination, est en quelque sorte nécessaire pour l'intelligence' (*Dogmatique reformée*, i. 291). It involves no scientific description of historical beginnings. Eden is on no map, and Adam's Fall fits into no historical calendar. Moses is not nearer to the Fall than we are, because he lived over three thousand years before our time. The Fall refers not to some dateable aboriginal

calamity in the historic past of humanity but to a dimension of human experience which is always present—namely, that we who have been created for fellowship with God repudiate it continually, and that the whole of mankind does this along with us. Every man is his own 'Adam,' and all men are solidarily 'Adam.'

Thus, Paradise before the Fall—the *status perfectionis*—is not a period of history but our 'memory' of a divinely intended quality of life, given to us along with our consciousness of guilt. It is 'nicht historischer sondern wesentlicher Art' (Althaus).

Again, man's tragic apostasy from God is not something which happened once for all a long time ago. It is true in every moment of existence. The symbolism of the Fall is the necessary complement of the symbolism of the Creation story. It affirms the notorious conflict between man's recalcitrant will and that divine purpose in which alone man and his world find their true meaning. It describes that age-long misdirection of human life which is the very presupposition of the gospel. 'A second Adam to the fight, and to the rescue, came.'

Literature.

THE FOURTH GOSPEL.

STUDENTS of the New Testament will look forward to using the Commentary on the Fourth Gospel which has been prepared by the late Rev. Sir Edwyn Clement Hoskyns, Bart., D.D., and edited by his collaborator in 'The Riddle of the New Testament,' the Rev. Francis Noel Davey—*The Fourth Gospel* (Faber & Faber; 2 vols., 30s. net). It will, however, be a deep regret to them that the Commentary was not completely prepared for the Press before Sir Edwyn Hoskyns' death. As Mr. Davey says, 'Like his greatest English predecessor, Westcott, Hoskyns died without having been able to give to the chief undertaking of his life final shape.'

Of the Introduction the first three chapters, about half the fourth chapter, and the fifth and sixth chapters, were completed and passed for the Press

by the author himself. The final chapter—'The Theological Tension of the Fourth Gospel'—has been compiled by the editor mainly from two rough drafts. But it is well that it should be included, for it presents the major conclusions about the exegesis of the Fourth Gospel to which his long study had led Hoskyns. The Introductory Essay supplied by the editor is based on material found in one of the most recent of Hoskyns' notebooks, concerning the Historicity of the Fourth Gospel.

Says the editor: 'The Introduction palpably lacks a great deal which a reader rightly expects and which Hoskyns intended to provide. The actual evidence of the authorship would have been given and sifted: quotations from the Fourth Gospel in the Christian literature of the second century would have been listed and discussed: there would have been a full bibliography of Patristic commentaries and an examination of the relation between Philo and

the Fourth Gospel: possibly there would have been a chapter upon the relation of Johannine to Pauline theology.' But he goes on to point out that these omissions do not constitute so grave a lacuna as at first sight might seem probable. The chapters that appear in the Introduction deal with the essential aspects of the fundamental questions that lie behind the problems of authorship and date, and it is Hoskyns' peculiar contribution to the Johannine problem to relate these questions to the fundamental theological issue of the Fourth Gospel.

This indeed is the special claim that is made for the work before us, that while it does not neglect questions of authorship, date, provenance, and literary origins, its primary concern is with theological exposition; on the principle, acknowledged in recent years by scientific criticism, that theologically conceived documents should be treated as theology.

As for the Commentary, only the first six chapters of the Gospel were completed and passed for the Press by Hoskyns; the Commentary on the remaining chapters (contained in the second volume of the work) has been left in the form in which Hoskyns had drafted it before 1931. But as this material represents Hoskyns' considered exegesis of the Fourth Gospel in the most creative period of his life, probably the chief cause for regret in this part of the Commentary is the absence of the introductions and summaries with which the first six chapters are interspersed, and of many projected Detached Notes.

The solid quality and masterly style of the work are revealed at once in the Introduction, where are reviewed at the outset the critical orthodoxy, the traditional orthodoxy, and the critical *via media*, in which last the attempt is made to secure a balance between mysticism or symbolism and rigid historicity. And in this connexion justice is done to the contribution of Renan. Hoskyns' own standpoint appears in the statement that 'the Fourth Gospel is less an Apostolic witness to history than an Apostolic witness to that which is beyond history, but which is, nevertheless, the meaning of the "Jesus of History," and therefore the meaning of all history.' He makes much of the distinction between the 'Apostolic witness' as what the crowd of eye-witnesses saw and heard of the Jesus of History, and the 'Apostolic witness' as what the disciples saw of the glory of the Word of God; what they apprehended, as believers, when Jesus *was risen from the dead*.

'Thus the ultimate authority underlying the Johannine Writings is strictly theological. The

author refuses to permit his readers any rest until they have passed behind himself, behind the Church, to the Apostles, and behind them again to the flesh of Jesus, the Son of Man, and behind the visible, historical Jesus to the glory of the Son, of the Word, of God; until, that is to say, they come to rest in God, *whom no man hath seen at any time*, but who manifested Himself in His Son, and through His Son to the world.'

This is the point of view which we are asked to take with us as we use the Commentary, which is abundantly rich in critical and exegetical material. For his editing of the Commentary, as for his Introductory Essay, and indeed for all the labour he has expended so ably and conscientiously upon this important work, we must record our gratitude to the Rev. Francis Noel Davey.

FEDERATION AND WORLD ORDER.

In a recent issue of the 'Christian Century' of New York, a periodical which represents solid and responsible American opinion, the conviction was expressed that if a *true* Federal system can be established in Europe, the United States will be unable to remain outside, but will feel compelled to take a share in making the new Union world-wide, to the end that war may be completely and finally outlawed. But the proviso is added that the new Union must be genuine, that is, it must not be composed merely of a section of European States arrayed against another section, for example the Democratic States against the Totalitarian States. Any such sectional Federalism, instead of banishing war, would merely make war more certain and more deadly.

Such an opinion, expressed by a leading organ of American thought, should make us think earnestly. It should also drive us to a thorough study of the problems of Federalism, and of the methods of establishing Federalism. To this end the recently published book on *Federation and World Order*, by Duncan and Elizabeth Wilson (Nelson; 2s. 9d. net), appears at exactly the right time. It contains an analysis of various existing Federal constitutions, together with a sufficient account of the manner in which they were set up. It also has an account of the preparatory work already accomplished by the League of Nations, as leading up to eventual Federalism.

The book is full of interesting 'pegs' on which the convinced federalist can hang further thought concerning the founding of the United States of the World. He should follow our example and have a

pencil by his side as he reads it, in order to mark these points as likely to prove useful for future discussion with his friends. For instance, in the coming World Federation are we going to follow the example of the United States in reserving for the constituent States all powers not expressly vested in the Federal Government by the Constitution? Are we going to allow the States to keep the right of determining the qualifications of those who are to vote in Federal elections? How large a quorum should be required in the Federal Senate, which will represent the States; and should it be larger than, or not so large as, the quorum in the Lower Federal House, which will represent the populations? Are we going to follow the example of Canada in allowing the 'recall' of State delegates to the Federal Legislature? Are we going to eschew all ideas of forcing States into the Union (it is most earnestly to be hoped that we *are* going to eschew all such ideas), as was done by the United States in the case of Rhode Island and North Carolina, and by Canada in the case of Prince Edward Island?

The book starts any number of interesting 'hares' of this kind; and it calls for much more than careful reading as a text-book of Federalism from the constitutional and political points of view. It is an educative book in the fullest sense; for almost every page of it stimulates the reader to follow up further on his own account the terms of thought to which it gives rise. There is urgent need for the widespread reading, marking, learning, and inwardly digesting of such books, if we are to have—and have in time—the absolutely essential federally-educated populace, without which World Union can never become a fact.

A COMMENTARY ON THE PSALMS.

Of good books on the Psalms we can never have too many, and the general complaint is that in recent years we have not had nearly enough. Three years ago the Rev. Prebendary W. O. E. Oesterley gave us an adequate Introduction in 'A Fresh Approach to the Psalms.' He has now followed this up with a full-length Commentary in two volumes—*The Psalms—Translated with Text-Critical and Exegetical Notes* (S.P.C.K.; 16s. each volume). The two volumes, which together comprise six hundred medium octavo pages, may presumably be bought separately. Volume I. contains fourteen chapters of Introduction compressed into just over a hundred pages, together with commentary on Psalms 1-65; the remainder of the Psalms are dealt with in volume II. Professor T. H. Robinson,

whose collaboration with Prebendary Oesterley has been so happy and fruitful, contributes four chapters of the Introduction, together with the commentary on Psalms 55-60, 68, 73-84, 86, 88, and 90. The work is intended primarily for non-Hebraists. This meets the more urgent need; but it goes without saying that since Dr. Oesterley has based his researches on the Hebrew text, besides exacting contributions from the international literature on the subject, the student of Hebrew will find it equally valuable. He has, besides, Dr. Oesterley's editions of the Hebrew text of Psalms, Books III. and IV. in the S.P.C.K. Texts series.

A notable feature of recent commentary work is its return to simplicity, coupled with regard for the religious significance of the Bible for to-day, and the present work is in line with this general tendency. It is not cluttered up with textual emendations, nor with metrical and strophic theories. Some emendation, of course, there must be, but it is reduced to a minimum. The general text-critical standpoint is both interesting and significant. While it is now generally agreed that there is a considerable amount of pre-exilic material in the Psalter, it is equally agreed that such materials have been freely adapted to the needs of post-exilic times. Is the textual critic to enter the domain of higher criticism, and attempt to restore the earliest form of the original, or is he to present the text in its final, and frequently adapted, form? Dr. Oesterley has chosen the latter course, and the majority of his readers will feel that he is right. The text to be interpreted is, in the first instance, the text as it was admitted into the Canon, not the text as it existed in some first draft.

The method of treatment in the main body of the Commentary is to begin with one or more paragraphs descriptive of the nature and contents of the particular Psalm. This is followed by a translation—as literal as is consistent with reasonably good English—and this again by the textual notes. The Commentary itself is a kind of extended paraphrase. This—as compared with the older method of writing notes on single words or verses—leaves the reader with an impression of the Psalm as an organic whole. Finally, there are one or more paragraphs on the Religious Teaching. These, it need hardly be said, are intended to be suggestive, not to provide ready-made sermons.

Readers of 'A Fresh Approach' are already familiar with the author's general views on Introduction. What he has to say on the subject in his Commentary is not simply a précis of what he has already written. Some of his main positions may

be briefly indicated. Like all contemporary scholars he allows for a large pre-exilic element in the Psalter, and he is emphatic that there are no Maccabæan Psalms. On the important question of the relation between the psalmody of Israel and that of Egypt and Babylonia, Dr. Oesterley notes the many obvious parallels. He recognizes that the Psalms belong to a world literature, but the marked differences, together with the similarities, point to 'adaptation rather than imitation' of foreign forms. The question of the 'Enthronement of Yahweh' Psalms, which is associated especially with the researches of the Norwegian scholar Mowinckel, is dealt with in one of the longest chapters in the Introduction. It seems probable that scholarship is approaching some sort of agreed conclusion on this subject. Dr. Oesterley is emphatic that there was no Festival of Yahweh's Enthronement as such, though he is equally certain that the Enthronement was the initial ceremony in the New Year Festival. The Psalms that embody it are, in their present form, post-exilic (c. 300 B.C.), by which time the cultus had been purged of its more primitive, and no doubt realistic, elements. Another chapter in the Introduction deals with the question of 'saints' and 'sinners' in the Psalms, and the conclusion reached is that these terms reflect party-strife going back to quite early times, and persisting into the Christian era in the antagonism between Sadducee (Zadokite) and Pharisee (*Hasidim*). Finally, the 'Messianic' Psalms are pre-exilic, and refer to the reigning kings, though they later received a Messianic interpretation.

The name of the author makes it superfluous to commend this book. It is emphatically a book to be bought, even though one has to save up for it.

SAMUEL ALEXANDER.

In editing *Philosophical and Literary Pieces*, by the late Professor Samuel Alexander, O.M., and prefixing a Memoir (Macmillan; 15s. net), Professor Laird of Aberdeen has given us one of the best books of the kind we have ever read. The Memoir is a model of its kind. The career of Alexander was as interesting as his literary output was valuable and Professor Laird has achieved something quite unusual in his selection of material and its presentation. The Essays are chosen to illustrate the many-sided interests of Alexander, and will make wide appeal. The paper on 'The Mind of a Dog' will profoundly interest all dog-lovers as well as remain a sound chapter in animal psychology. Many will be interested to learn from 'Pascal the Writer' that

that versatile thinker not only invented the omnibus but was the first to wear a wrist-watch. Literary critics will rejoice in the papers on Jane Austen, Dr. Johnson as Philosopher, Molière and Life. In addition, we have 'Art and Instinct,' 'Art and the Material,' 'Artistic Creation and Cosmic Creation,' and in more strictly philosophical vein papers on 'Value,' 'Spinoza,' 'Natural Piety,' and 'Theism and Pantheism.' Every single one of them was well worth reprinting, and together the essays constitute a very worth-while book.

EN-ROEH.

In *En-Roeh: The Prophecies of Isaiah the Seer with Habakkuk and Nahum* (T. & T. Clark; 14s. net) the Rev. W. A. Wordsworth, M.A., has presented the results of fourteen years' study of the Book of Isaiah, and his efforts have earned the right to public judgment. He holds the book to be a unity, and ascribes to Isaiah also other parts of the Old Testament, including a large element in the Psalter and the Book of Job. The author of Zech 9-14, Habakkuk and Nahum are contemporaries of Isaiah. The key to the prophet's work is to be found in his Messianic beliefs. Immanuel, typifying the Christ who was to come, sprang from the Nathan branch of the house of David, being born of a virgin (?) at some place in Galilee in 734 B.C. He was visited in his own home by Isaiah about 732, and the prophet recognized in him the fulfilment of hopes first raised in connexion with Uzziah. With other members of the northern community Immanuel was carried to Mesopotamia, where he spent the rest of his life. In and through the references to contemporary history Isaiah gives us an account of Immanuel's experiences in the land of his exile. Among other abnormal features in Mr. Wordsworth's presentation of history, we may note that, like Torrey (though on very different grounds), he eliminated Cyrus from chs. 44 f., and that he posits an invasion of Judah by Sennacherib, acting under Sargon's orders, in 709 B.C. It is hardly necessary to remark that this expedition appears to be unknown to the Assyrian annalists. But there are features of the work which deserve some attention. The author writes simply, modestly, and with a certain charm. His book consists mainly of a translation, with a short introduction to each chapter or section, and fairly extensive footnotes. He has a profound distrust of the Massoretic vocalization, and frequent doubt as to the correct division of words. Here he is not alone, and he feels free from time to time to adopt conjectural emendations made by other

scholars. Very often he gives alternative renderings, either in the text (in parenthesis) or in footnotes. Some of these he himself describes as 'curious,' but they do show a comprehensive knowledge of the Hebrew Lexicon. He has a keen sense of paronomasia, which he sometimes reproduces with success, though his rendering of the Tetragrammaton by 'Yeabe' hardly sounds dignified to English ears. Above all, Mr. Wordsworth is filled with a genuine evangelical passion, and his attitude may be summed up in one sentence from his Preface: 'He (Isaiah) saw not only the day of the Incarnate Christ, but the days of the Kingdom of His Spirit which is yet to come.'

THE HEREAFTER.

The Moorhouse Lectures for 1938 were delivered by the Rev. Charles Venn Pilcher, D.D., Bishop-Coadjutor of Sydney and formerly Professor of the New Testament in Wycliffe College in the University of Toronto. They are now published under the title *The Hereafter in Jewish and Christian Thought* with special reference to the doctrine of Resurrection (S.P.C.K. ; 7s. 6d. net).

Within very brief compass the author puts together the results of wide reading. He writes with crisp and lucid style which in a 'compressive' work of this kind is rather rare. He begins with a consideration of 'the Messiah,' carefully discussing the Old Testament data and illustrating the subject from ethnic conceptions. The second lecture deals with the Kingdom of God and is one of the best in the book. Then we get 'Hades, Hell, Paradise, and Judgment.' Then in three lectures we have discussions of Resurrection, in primitive thought and ethnic religions; in Jewish thought and the thought of our Lord; finally in Christian thought. In an Appendix we get an account of the hereafter in the Christian thought of mediæval Iceland.

It is a book which we can confidently recommend. The author is fully abreast of all the important literature of his subject and his own judgments are eminently sober. For the ordinary reader this book will suffice. For the scholar who desires fuller treatment it will be a good guide.

BRADLEY'S GIFFORD LECTURES.

Thirty-two years have elapsed since Professor Andrew C. Bradley delivered his Gifford Lectures in Glasgow. He meant to work them up for publication but bad health prevented his touching them. His sister, with the able assistance of Professor

Joachim, so long as he lived, undertook as her brother's literary executrix to see the work through the Press and it now is in the hands of the public—*Ideals of Religion* (Macmillan ; 12s. 6d. net). It was no easy task to which Mrs. de Glehn set her hand, for the lectures existed only in manuscript form not always easy to decipher. Nevertheless the wide circle who have learned to appreciate Bradley's work will be very grateful to have this memorial of him. Of many writers, even of some Gifford Lecturers, it would be true to say that a philosophical work of theirs, written more than thirty years ago—thirty years which have witnessed so many changes—could hardly be worth publishing. But Bradley is an exception. About all his work there was an objective 'time-less' quality which makes it permanently valuable. This work is still worth perusal, and like all the distinguished author's work will be found stimulating and in many respects satisfying. Specially valuable seems to us the chapter on 'The Inadequacy of Natural Religion'; in view of the rise of Barthianism it appears prophetic. The two chapters on 'Religious Ideas and Truth' are admirable.

SUFFERING.

The problem of suffering is a perennial one. It is raised for the individual by his own experience, and it is raised at such times as these by the terrible fact of war and its consequences. Such a book, therefore, as this of Principal H. Wheeler Robinson's—*Suffering, Human and Divine* (S.C.M. ; 6s. net)—is very much to the point. Dr. Robinson himself raises the question how far a mere intellectual treatment of the problem is calculated to bring comfort to a sufferer. Perhaps he is right in setting a decisive limit to the answer. Job did not seem to get very much light on his difficulties from his argument with his friends. It was the manifestation of God that finally satisfied him. Yet it is true that what light is given us on the causes and probable results of suffering does bring help to the perplexed soul. And such light is really given us in the Bible. The answers to the problem in Proverbs, Job, the Psalms, and Second Isaiah, sealed by the Cross of Christ, present as much of a solution as we are likely to get on these lines. There does not seem to have been any substantial addition to it from the time of the Exile till to-day.

But Dr. Robinson's contribution in this book is a very real one. He goes over the whole ground with that competence which we expect from him. And in the end he concludes that the only adequate

solution to the problem is found in the faith that God suffers in us, with us, and for us. This lifts the problem above mere argument. By the aid of this faith the sufferer can face suffering in his own life or in the lives of others in a Christian experience for which the ultimate principle is ' *Solvitur Patiendo* '—' live it through.'

This is a book for the times—for any time, but especially for this time—and we are grateful to its distinguished author for its wisdom, its comprehensive ability, and for its spiritual vision.

Many of the Hellenistic kings and great Roman governors were Stoics. The system comforted Brutus and Cato in the agonies of the Roman republic; it fortified the lame slave Epictetus; it inspired the good Emperor Marcus Aurelius. Its lofty spirit was never compromised.

Dr. Gilbert Murray has done a really good service in *Stoic, Christian and Humanist* (Allen & Unwin; 5s. net) by helping the literary world to enter more sympathetically into the ethic of that great school which still has its contribution to make to Christian practice. The Levantine pagan of the first century might readily contest the historical statements of the faith of Christ. He would feel no surprise at the moral teaching. Stoicism had led him on the way.

It had a message of encouragement for those who seemed to fail. There are things that we must try to attain. Yet it is not really the *attainment* that matters; it is the seeking. Consequently in some sense the victory is with him who fought best, not with the man who happened to win. To use the phrase of Mr. Bevan, it is 'the Friend behind phenomena,' and our relation to Him that matter.

For students interested in Mystery Religions, concise and penetrating comments are made by the author on the somewhat disturbing facts which history reveals. In view of them how often we ask—Where then does Christianity come in? It is to be regretted that the writer, having led us so far by his fine exposition of the noble moral teaching of the classics, did not show the really confirmatory aid of such movements to the underlying needs of the soul, and the witness which they implicitly afford that satisfaction for such widespread needs is fully supplied in the teaching of Christ.

The Man from Heaven, by Mr. Alfred Cope Garrett (Allen & Unwin; 8s. 6d. net), is a book which

merits the heartiest commendation. It is a life of Christ designed for the general reader, but it has a very distinctive character of its own. It is based on a solid foundation of critical scholarship but the writer wears his learning lightly. He makes good use of it, but is not burdened by it. He writes with fine imagination and insight and his narrative is above all interesting and indeed fascinating. He has succeeded in producing one of the most readable lives of Christ that can be found in English. There are no doubt points at which his imagination is overbold, as when he attempts to picture the Risen Christ emerging from the tomb, but usually his imagination is under strict control and throws a fine glow over the whole narrative. The writer accepts *ex animo* the full Christian position and his account of many of the miracles is persuasive, while his use of material from the Fourth Gospel does much to enrich and complete the story.

Whether we should remember the dead in our prayers is a question which at one time would have suggested sheer Romanism. But we have come to an understanding of prayer which robs the question of its menacing suggestions. The Rev. William White, M.A., B.D., has little difficulty in finding an affirmative answer to his question: *Should We Pray for the Departed?* (Allenson; 6d. net). The little book is an intelligent discussion of the subject which is of immediate interest to many at such a time as the present.

Thomas Bilney, one of the earliest of English reformers, was wont to meet with others at the White Horse Inn at Cambridge for the discussion of theological problems in the light of the new learning. After a varied career, of which little is known, he was burnt at the stake as a relapsed heretic. His copy of the Vulgate is in the library of Corpus Christi College, Cambridge. A brief but scholarly study of the man and of his book has been issued under the title of *On a Reformer's Latin Bible*, by the Rev. J. Y. Batley, M.A. (Deighton, Bell & Co.; 4s. net). It records such facts as are known about the man and gives samples of the annotations written on his copy of the Vulgate. There is not much here for the general reader but it is a useful bit of scholarly work which helps to throw light upon one section of a critical period of religious history in England.

A book of prayers and services, designed to help those who are suddenly called to conduct public worship in an emergency, has been compiled by the

Rev. Leslie F. Church, B.A., Ph.D. (Epworth Press ; 3s. 6d. net). It bears the title *Before God's Throne*. In the first section are ten Orders of Service, each containing hymns and lessons grouped round a central theme. Facing each outline are prayers for use by those unaccustomed to praying in public. In the second section are ten complete services, including hymns, lesson, and a sermon. The prayers are simple, and, for the most part, unliturgical. There is a third section containing additional prayers, some for special occasions, others of a general character. Such a book is calculated to be of real value for its special purpose, and will be welcomed by those for whom, as above noted, it has been designed.

Dr. Church has also put together a series of extracts from various sources on various themes, leading up to a prayer, which he calls *A Pilgrim's Wallet* (Epworth Press ; 1s. net). It is a delightful little book and well deserves its attractive title. The subjects are such as these: Freedom, Hope, Depression, Fears, The Promises of God, Suffering. The Bible, R. L. S., Carlyle, St. Augustine, Oliver Wendell Holmes are a few among the many names drawn upon. The booklet can be carried in a waistcoat pocket, and may well cheer many a pilgrim on his way.

The Sparrow in the Sanctuary, by the Rev. E. H. Hobday (Epworth Press ; 4s. net), contains a series of twenty devotional studies based on Scripture texts. The writer has evidently read widely and makes full use of his reading. The result is a very interesting book abounding in illustrative quotations and helpful thoughts. A fine evangelical fervour pervades the whole and will make these studies a stimulus to Christian minds.

Creeds, it has been remarked, should be sung rather than said because they are the triumphant expression of the Church's faith. The Rev. Robert E. Roberts, D.D., who won his doctorate by a learned work on 'The Theology of Tertullian,' has written a valuable little book on *The Comfort of the Creeds* (Epworth Press ; 3s. net). In this he tells in a popular and interesting way why he is 'glad to affirm' the various articles of the Creed. An extract may best give some idea of the style and quality of the book. 'I am glad that "I believe in God the Father Almighty," because only so can I understand the strange ways of Providence. If God were a great King and nothing more, we should expect Him to keep better order in His Kingdom. . . . But with a father it is altogether different. You

can say to a father, "Give me the portion of goods that is mine," and you can set off to Paris or the Riviera to have a good time without a thought of the heart-breaks or the added burdens you leave behind. . . . You can cause an awful amount of confusion and misery in a family and get away with it, where in a Kingdom you would be cast into prison.' Preachers will find here many suggestive thoughts and illustrations freshly put.

The Man Who is Different, by the Rev. E. D. Bebb, M.A., Ph.D. (Epworth Press ; 4s. net), is a little book written in support of the thesis that Jesus is not as other men, but is in a unique sense divine. The writer bases his exposition upon the great sayings of our Lord and strives to convey the impressions He made on men by His words and works and His whole personality. The language used is, as far as possible, untechnical, as may be seen from the titles of some of the chapters, such as the Man who floodlights the world, the Man who provides imperishable food, the Man who is a main road, etc. The writer is the master of a clear and interesting style, and presents a deal of gospel truth in a fresh and persuasive way.

So many books have been written about the Kingdom of God that it must require some hardihood to add to the number. The subject, however, is so eternally fresh and vital that Christian men cannot well forbear returning to it again and again. In *Thy Kingdom Come* (Independent Press ; 3s. 6d. net), the Rev. J. R. Ackroyd, B.D., gives us 'a series of Bible studies in Christ's teaching about the Kingdom of God.' It takes the form of about thirty very brief chapters based on passages in the Synoptic Gospels. Such topics are treated as the Background of the Kingdom, the Warranty of the Kingdom, its Essence, its Form, its Texture. The treatment on each topic is too brief to be adequate, but the writing is thoughtful and instructive, and the style is simple.

Miss Evelyn Underhill, D.D., has written a series of meditations based upon the Lord's Prayer, and it is issued under the title *Abba* (Longmans ; 2s. 6d. net). Anything that comes from Miss Underhill is welcome, for all her writings are characterized by a combination of two qualities not always found together, intellectual keenness and devout simplicity. This little book is a benediction in both these respects. The writer makes clear to us the real spiritual structure of the Prayer. But on the basis of this understanding she has let her spirit range

into regions where we feel in contact with a living faith and a vision that helps us to see a little more clearly what most of us are feeling after.

The Archbishop of York has issued the second volume of his *Readings in St. John's Gospel* (Macmillan; 8s. 6d. net), which completes the commentary. Following as it does so soon after the first volume it calls for no extended notice. The writer has seen fit to repeat the Introduction for the benefit of those who have not read it in the former volume. In it he gives a careful comparison of the Synoptic and Johannine pictures of Christ. His contention is 'that there is no incompatibility between the Synoptic and the Johannine portraits, because the Synoptic portrait is substantially Johannine.' The bulk of the book is occupied with a running commentary on chs. 13-21. It is not a critical commentary but is designed to give the reader a share in the writer's thoughts as he meditates on the Gospel for the nourishment of his own spiritual life. It may be said there is more 'spirit and life' in it than in most commentaries. We feel as we read that we are in the company of a thoughtful and deeply Christian mind.

'For over a quarter of a century Charlotte Baptist Chapel, Edinburgh, has sent out monthly Gospel tracts.' The series for 1939 has now been issued by the Rev. J. Sidlow Baxter under the title, *Enter Ye In* (Marshall, Morgan & Scott; 2s. net). The tracts are excellent representatives of the Spurgeon tradition, strongly evangelical, vigorous, and outspoken (sometimes barely avoiding mere abuse), with frequent reference to present conditions, but transfused with a burning passion for the souls of men. It may well be that this method of presenting the gospel will once more become effective, and, if so, Mr. Baxter's work should prove to be of real value.

For theological students a course of reading of Wesley's Diary might well be recommended. A beginning may be made with Miss Nora Ratcliff's edition of *The Journal of John Wesley* (Nelson; 6s. net), which includes much that is essential to a knowledge of the man. It gives piquant sayings that unveil human nature. It sheds light on debated points on preaching. It reveals what a consecrated life may accomplish, even when youth has faded. It displays the reading interests of a busy evangelist—for example, Homer, Pascal, and Burke. It unfolds the story of widely planned tours, and the triumphs of one of the real saints of Christendom. Incident-

ally, too, this eighteenth-century figure discloses his common-sense view of Church organization. The mere record of that insight into the cause of congregational difficulties would shield many a young minister from unseen difficulties in the way. Augustine Birrell's Introduction to the Diary may never be superseded, yet we are in wise and skilful hands if we accept the guidance of Miss Ratcliff in her Preface and Biographical Notes. These Journals are often referred to as models of English prose style. In so far as style consists of saying what we mean as simply and clearly as possible, then Wesley indeed is past master. He never wastes a word nor over-elaborates a phrase.

In her summaries, and in the selective process applied, Miss Ratcliff has been successful. If this man saved Europe from a French Revolution there are other fruits of his genius. The reading of this abridgment may greatly help to a more dedicated service in the Church, and may redeem many a ministry from that lack of adventure which endangers spiritual weal.

The Rev. W. M. Christie, D.D., is one of the best-known and most highly esteemed of our foreign missionaries. He has been for many years stationed in Palestine, and is one of the most reliable, as well as one of the most capable, authorities on the Holy Land and its problems. His latest book, *Palestine Calling* (Pickering & Inglis; 6s. net), contains discussions of many matters of interest connected with the land and its people. His knowledge of the Bible and of the country are equally conspicuous in these chapters, which were originally published as articles in THE EXPOSITORY TIMES and other journals. Titles of some of the articles are: 'The Early Days of the Lord Jesus,' 'A Man I want to meet—Cestius Gallus,' 'Was the Crucifixion on Friday?' 'Some Bible Names,' 'Trades and Occupations in Palestine.' It will be apparent that to all lovers of the Bible this book will provide a fund both of interest and instruction.

Much has been written, and justly, about the educational value of the moving picture. But the fact remains that the still picture has a value of its own and can be adapted more easily to oral instruction. This is particularly true of religious instruction which calls for an atmosphere of restfulness and quiet. The Press and Publications Board of the Church Assembly evidently believe this, for they continue to supply excellent sets of lantern lectures. Their most recent is *The Story of St. Paul and the Early Church*, by the Rev. Dr. Charles W.

Budden. There are three lectures dealing with St. Paul's Conversion and Call, His Missionary Journeys, and the Gospel carried to Rome. Each is illustrated by about forty pictures. The selection of topics is admirable, and the notes given make up a most interesting description of them.

This Way to Peace (Rich & Cowan; 3s. net), by Mr. George Lansbury is, as many readers would anticipate, a simple and sincere exposition of the argument that war never has settled anything, nor can it, nor will it settle anything; an exposition, moreover, from the Socialist, Pacifist, and Christian standpoint. Socialism is interpreted as Co-operation, Pacifism as Passive Resistance, and Christianity as Good Neighbourliness. The book was projected and largely written before the war, and alterations have even had to be made before the passing of the proofs. For example, Mr. Lansbury intimates his intention of appealing to Joseph Stalin, among others, to call a Conference, with or without the Belligerents, for the purpose of discussing and formulating terms of peace. But in the next sentence he has to note (and he does so without comment) that Russia is now among the Belligerents. It is the merit, however, of Mr. Lansbury's book that it does not advocate mere passive resistance but would summon people in all lands to follow the way of Co-operation as being the way of life.

One Generation and Another, by Mr. Robert Russell Wicks (Scribner's; 6s. net), is a book on family life by a very wise, shrewd, and widely experienced man, who is Dean of the Chapel of Princeton University. He has had wide contacts with youth and with their homes. And here he gives us the result of his observation and experience. His book might be called 'How to make the home stable and happy.' He prefers to call it 'Handing on a Family Tradition,' and, properly understood, that is the gist of a volume that would help to make, and keep, the family tradition sane, pure, and loving. There is enough wisdom in this book to float many voyagers into the haven of a secure peace. We commend it to all home-makers and home-seekers.

The books of the Apocrypha are little known to the general reader, though their value both in themselves and for the light they throw on the New Testament is well known to scholars. An attempt to popularize them is made in *Readings from the Apocrypha*, selected and translated by the Rev. Prebendary W. O. E. Oesterley, D.D. (Sheldon Press; 3s. 6d. net). The translator has followed

generally the Revised Version, but in the case of Ecclesiasticus he has made use of the Hebrew text which had not been discovered when the Revised Version was made. He has included seventy-four brief readings in all. These are selected with care and skill and are fitted to give a very fair idea of the contents and style of the Apocrypha. The hope is expressed that these readings may be of use in schools, and for this they are singularly fitted.

Unity in the Truth (S.P.C.K.; 1s. net) is an examination by the Rev. A. G. Hebert, S.S.M., of the 'Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England.' Mr. Hebert stresses the need for the reunion of Christendom, but insists that any scheme of reunion must be based on a sound foundation in 'the theology of the Mystical Body and of the Church.' It is his main criticism of the 'Outline' that it would solve the problem of Reunion on the basis of the practical need, whereas it can be solved only on a theological basis. If it were to succeed in healing one set of schisms, it could only do so at the cost of producing a fresh set. Its adoption would cause a 'big split' in the Church of England.

Holy Moscow (S.P.C.K.; cloth 4s. 6d. net, paper 2s. 6d. net), by Mr. Nicholas Arseniev offers some chapters on the religious and spiritual life of Russia in the nineteenth century. In that century the Russian Church was too greatly dependent on the State; yet at the same time it enshrined a religious experience so rich and authentic as to be the source, often hidden no doubt, of much of the contemporary Russian culture. Of this last point Moscow, now the centre of the Bolshevik atheistic revolution, is more than an illustration; it fostered some of the greatest achievements of Russian culture. It fostered in particular the thought of Ivan Kireyevsky and Alexei Khomyakov. And the author of this book sees in Moscow the centre also of a new life of the Spirit which comes forth from the blood of the new martyrs of the Russian Church. He claims indeed that Moscow's greatest title to glory perhaps is that while it became the centre of the most aggressive atheism, it has by the same process become the centre of a new bloody martyrdom: it is a new Rome—of martyrs, but with no catacombs.

Mr. R. R. Williams, M.A., begins his treatise *Religion and the English Vernacular* (S.P.C.K.; 4s. 6d. net) by portraying the mediæval background. He shows the defective methods of inculcating

piety then, as witnessed by Chaucer's portraiture. He records the inability of the curates either in learning or teaching. From the Prologue to 'The Canterbury Tales' the general standards of the Church may be deduced. In the long procession of ecclesiastical figures only one or two employed usefully their spiritual functions. The more marked then is the influence and potency of the New Learning. The deeper too seems the impressiveness of the labours of Erasmus, Luther, Tyndale, and the rest. The creative impulses are well defined by Mr. Williams. There is a commendable care in his many historical references and his learning is marked not alone in this but in his wide bibliography. His thesis is that in the context of the living experience of one's fellow-men the Bible comes with its greatest power. Students will find in this volume a helpful store of information, and pathways for further research.

Canon Ronald Sinclair, M.C., stresses the view that the Crucifixion is the very heart of the Christian message, and the root of preaching to meet man's need is the evangel. Force is only destructive, at best preventive. It cannot redeem society as may Jesus, if given His chance.

In a book of Lenten sermons, *Victim Victorious* (S.C.M.; 3s. net), Canon Sinclair elaborates his brief. His message is appropriate, if often neglected in war time. Christian truth is important, although more in relation to what Christ did than what He said. One of the deterrents to its acceptance is the unforgiving temper of man to man. Yet to-day God has appeared in His descent to the depths. In the Cross lies the promise of the penitent's recovery. Readers of these addresses are reminded of Bernard Shaw's recent play, 'Geneva,' where the somewhat ironic hint is given that nations deem the dictum of our Lord on forgiveness too simple for man to stoop to adopt! Although the exultant note is evangelic in these pages, there is a lack of solid reasoning, or distinction in the style. We feel that if the marvel of the preacher's spiritual commission is truly to hold, or fully to stimulate his fellow-craftsmen and to lay a spell on his waiting congregation, he should covet a magnetic charm in his language.

Some incidental addresses delivered in America by the Archbishop of York have been published by the Student Christian Movement Press—*Christianity in Thought and Practice* (2s. 6d. and 1s. net). They are not lengthy enough for his usually expansive treatment and in consequence

they suffer. Yet to the student of philosophy they open suggestive avenues of investigation, and not least in the metaphysician's deeper sympathy with a religious standpoint, however lacking he may yet be in final evidence. The man of science does not wait to form a hypothesis which seems likely to help in co-ordination and control. Does the philosopher always follow his example? Is not the way to the practice of Christian ethics through faith and worship? There are sidelines in these short studies of the Archbishop—a fine insistence on the worth of conscience, and hints as to the carrying out of the Christian's witness on the field of life. His admirers always feel that to ask him to compress is to weaken the profundity with which his massive mind approaches his theme. Like the Peripatetic School, this Churchman requires room to walk.

A very useful handbook for higher grade pupils has been issued by the S.C.M. Press (5s. net) on *The Gospel of St. John*, by Mr. R. F. Bailey, M.A. It is commended in a Foreword by the Bishop of Liverpool, but its own excellence is its best commendation. In his Preface the writer, who is Headmaster of Quarry Bank High School, Liverpool, says: 'The many difficulties connected with the Fourth Gospel have led, I believe, to its systematic study being too often omitted from Christian education, and this is one reason why the real beliefs of many young people about the Person of Jesus are much more Unitarian than they realize.' An admirable Introduction of forty pages deals with the Environment, the Plan and Style, and the Leading Ideas of the Gospel. The commentary itself is in the form of a free translation interspersed with explanatory notes. The development of the action is vividly set forth and the leading thoughts and symbolism of the Gospel are lucidly explained. It is a fine piece of work by one who is not only a well-equipped Christian thinker but an experienced teacher who knows how to teach.

Blood, Bread, and Fire, by the Rev. Vance Havner (Zondervan Publishing House; \$1.00), contains a dozen sermons which have already appeared in various American magazines. The title is very suggestive of the contents of the book. Here is little teaching or quiet reasoning, but bold appeal and fervent evangelism. The writer has a robust style which will impress some but leave others cold. Yet these latter must not forget that it is the passion of the prophet rather than the cold reasoning of the philosopher that moves the world.