

experiences, said: 'I never try to go into ecstasy; nor do I advise other people to try. It is a gift to be accepted, but not to be sought. Prayer is for every man, and so is meditation. If it is God's will that he go further, God will lead him that way.'¹

¹ Streeter and Appasamy, *The Sadhu*, 109, 150.

Many may not be led further of God, but they can, by God's grace, become men in Christ; they may not, in the awful hush of a visionary hour, come into the presence of the *mysterium tremendum*, but they can know the power of God in the experiences of common day.

Literature.

THE KINGDOM, THE SON OF MAN, AND THE LORD'S SUPPER.

RUDOLF OTTO'S *Reich Gottes und Menschensohn* (1934) has already influenced deeply some of our New Testament scholars, and now that it has been translated into English under the title, *The Kingdom of God and the Son of Man* (Lutterworth Press; 15s. net), by Floyd V. Filson and Professor Bertram Lee Woolf, it may safely be prophesied that its repercussions will be even more far-reaching.

The first part of Book I. traces the antecedents of the idea of the kingdom of God as far back as the prehistoric period of Aryan religion; the second part discusses the kingdom as Jesus preached it; and the third compares the original element in His teaching with the message and person of John the Baptist. Jesus, Otto maintains, first worked as a disciple of the Baptist, but later abandoned Baptism and proclaimed a kingdom which was actually breaking in upon the world in Himself and His mighty works. The fourth section supplies the necessary detailed examination of sayings and parables, and, in particular, contains a most valuable exposition of such key passages as Mt 12²⁵⁻⁹ 11¹², Mk 4²⁶⁻⁹, and Lk 17^{20f.}

In Book II. the discussion is extended to the idea of the Son of Man in relation to the kingdom, and includes a careful study of the doctrine of the Son of Man in the Book of Enoch, of the Messianic utterances of Jesus, and of those sayings of His which introduce the thought of suffering and death. There is a particularly interesting note on the meaning of *λύτρον* which is sure to arouse interest, and perhaps controversy. Book III. treats the question of Christ's Last Supper as the consecration of the disciples for entrance into the kingdom of God; and Book IV. discusses the Kingdom and the Charisma, and seeks to present Jesus as a 'Charismatic Person.' It is in this last section that the argument of the book is most open to question, but it contains valuable sections on such themes as

Healing and Exorcism, Charismatic Preaching, the Charisma of Prophecy, and Charismatic Apparition as illustrated by Christ's Walking on the Sea. The point for doubt is whether in this section of the work an adequate Christology is found, which is capable of supporting the claims made in Books I.-III. Since this suggestive volume is sure to be widely read and debated, it is perhaps desirable to add that it rests on a very doubtful foundation in respect of the literary criticism of the Gospels. It is greatly to be regretted that Otto, whose distinctive work lay in the fields of Comparative Religion, should have accepted the scholarly, but unsatisfactory views of W. Bussmann, instead of the generally received Two Document Hypothesis. Happily, this disability does not seriously mar the work of exposition or undermine the main contentions of the book. It leads, however, to a one-sided treatment of the narratives of the Last Supper in Book III.

There can be no doubt that Otto's volume is one of the big books of the decade, since it leads the reader to the central questions of New Testament Theology. In view of the lamented author's comparatively recent death, it comes to us as a kind of legacy, different as it is in many respects from his well-known earlier work, 'The Idea of the Holy.' Whether the later work will exert the same influence upon contemporary thought, we cannot tell; but it certainly has the same atmosphere of fascination and sets the mind racing in the most fruitful directions.

THE QUR'ĀN.

The Rev. Richard Bell, B.D., D.D., has made a notable contribution to Islamic studies in *The Qur'ān, Translated with a Critical Re-arrangement of the Surahs*, Vol. I. (T. & T. Clark; 12s. 6d. net). This volume contains a translation of the first twenty-four surahs of the Qur'ān, but it is much more than a mere translation. Dr. Bell works

on the hypothesis that the present form of the Qur'ān rests upon a careful reproduction of a confusion of written documents, a hypothesis for which he has good authority in the Muslim tradition, and attempts to sort out the various elements which go to the making of the surahs. In his Preface he says, 'All the possibilities of confusion in written documents have had to be considered—corrections, interlinear additions, additions on the margin, deletions and substitutions, pieces cut off from a passage and wrongly placed, passages written on the back of others and then read continuously, front and back following each other.' It is a tremendous task undertaken with distinction.

The surahs are given in their usual order, but where passages are considered to represent a working-over of material already given, parallel columns are used. Dr. Bell has thus ingeniously arranged his material, so that one can turn at once to any particular passage and at the same time note its relationship to other parts of the surah. Each surah is prefaced by notes on its structure and suggested dates for its various elements, and in the translation each passage has a brief explanatory heading. The work will arouse great interest among scholars; for while it is generally recognized, even by Muslim commentators, that surahs contain elements belonging to different periods, no such thoroughgoing attempt to unravel the elements has ever been made before.

The quality of the translation is good and accurate. Dr. Bell has succeeded in giving his translation a flavour of the original, at the same time using a natural English idiom. Here and there one meets a divergence from the usual translation, as an example of which Surah xi. 108 may be quoted. Dr. Bell translates thus, 'They are in the Fire, which for them pants and roars.' Rodwell's version is, 'Their place the Fire! therein shall they sigh and bemoan them.' Other translators, following the lines suggested by the Muslim commentator Baidāwī, give similar translations; yet the Arabic words can bear the meaning Dr. Bell gives them, and there can be no question about the vividness of his rendering.

The only regret one may express is that Dr. Bell has found it necessary, owing to the cost of printing, to suppress the bulk of his notes. To enable scholars to criticise adequately the method of separating the various elements in the Qur'ān text, fuller notes are greatly to be desired; and the work is of such importance that some generous patron, or some fund, ought to undertake the cost of the entire publication, in order that students of Islam may

have a full statement of Dr. Bell's researches put before them. A notable advance in Qur'ānic studies has been made, and the second volume will be eagerly awaited.

DR. JOHN DONNE.

An able and industrious Indian student, Mr. Itrat Husain, M.A., Ph.D., has issued a detailed examination of *The Dogmatic and Mystical Theology of John Donne* (S.P.C.K.; 7s. 6d. net). Sir Herbert J. C. Grierson explains in the Preface that in the course of a methodical study of the English religious poetry of the seventeenth century Dr. Husain prepared an anthology or index of Donne's pronouncements on various Christian dogmas, and that thereafter he undertook to examine Donne's theological position, being struck by Donne's sincerity and orthodoxy (both of which have been called in question). The result is before us in a scholarly work which claims to be the first attempt to present its subject in a systematic manner.

Sir Herbert J. C. Grierson does not seem to be so convinced of Donne's sincerity as Dr. Husain is: 'The feeling one gets is that of acquiescence rather than of passionate conviction attained after much doubt and uncertainty.' But a perusal of Dr. Husain's volume leaves little or no doubt of Donne's orthodoxy. In some places, indeed, he may appear to be ultra-orthodox; as, for example, where he says that when God created the lower creatures He did it by His word, but that when He created man He did it also through consultation. That is to say, the creation of man was the work of the Trinity: 'But when God came to the best of his creatures, to Man, Man was not only made *in Verbo*, as the rest were, by speaking a word, but by consultation, by a conference, by a counsel, *faciamus hominem, let us make Man*; there is a more express manifestation of divers persons speaking together, of a concurrence of the Trinity.'

It was not Donne's aim, like Hooker's, to make a comprehensive survey of the Anglican theology. Accordingly, Dr. Husain had to piece together the references dispersed through the whole body of the sermons. Perhaps he might have done so in a way more in keeping with the usual logical order and method of Christian theology, but his achievement remains notable and valuable.

He first deals with Donne's defence of the Anglican Church against the Puritans and the Papists, then with certain theological views held by Donne, especially on the sacraments, and after that with his systematic theology in general. The

whole finishes with a brief consideration of Donne's mystical theology, treated under the heads of prayer, the mystical life, mortification, illumination, Christ, and the mystical union.

STUDIES IN ISLAM AND JUDAISM.

Under the title, *Studies in Islam and Judaism*, the Yale University Press has published a handsome volume giving the Arabic original of Ibn Shâhîn's Book of Comfort, known as the 'Hibbûr Yaphê of R. Nissîm b. Ya'aqobh,' edited from the unique manuscript by Julian Obermann (New Haven; \$15). There are 183 pages of Arabic text with copious footnotes, 156 plates containing a photographic reproduction of the entire MS., a brief Foreword, and 44 pages providing technical aids, indexes, and *Addenda et Corrigenda*. The editor intends to follow this work, which is a monument of industry, with an Introduction which will discuss problems relating to the text-edition, and one hopes that a translation will also be provided.

The MS. is written in Hebrew characters and presents many difficulties of decipherment. As the editor remarks, the philological study of Judæo-Arabic is still in its infancy, and therefore many knotty problems arise. A few of the folios are blurred and stained, but the bulk of the MS. is remarkably clear. Dr. Obermann is to be congratulated on the success with which he has edited a difficult text.

The author of the book was a Jewish scholar who lived in Qairawan in the eleventh century. While Arabists will find this work to be of great philological interest, its chief significance lies in the fact that it presents us with a Jewish example of a branch of Arabic literature known as *Al-faraj ba'd al-shidda* (relief after distress). Such works consist of stories relating how God has delivered righteous people from their trials. The present work begins in the usual style, addressing a friend who has asked for some information on the subject, and expressing readiness to respond to his request. Then follows a series of stories to show how God delivers the righteous. The peculiar interest of this work is that its sources are Jewish, mainly Rabbinic, unlike other Arabic works on the subject which naturally draw their material from Muslim sources. In the footnotes the editor gives references to the sources quoted. It can readily be understood that this book contains valuable material for the study of folklore, mediæval theology, Rabbinical Judaism, and the history of the interrelations between Judaism and Islam. But a translation is essential

if the wealth of material is to be made available to the student who is unacquainted with Arabic.

THE FOCUS OF BELIEF.

In the work of this title the Rev. A. R. Whately, M.A., D.D., has made a notable contribution to English theological literature (Cambridge University Press; 8s. 6d. net). It is the product of many years' study and reflection. Horace's famous advice to would-be authors, 'Keep your piece nine years' has obvious sense; but it sometimes involves a drawback; so familiar does the writer become with his own thought-process that he is apt to compress, giving his results without due explication of how he reached them. We are not sure to what extent it is this or a desire to keep his book within moderate limits that has influenced Dr. Whately; but certainly not a few passages would have been better of expansion. It is a very able work, but it is not altogether easy to read. One must read and ponder very slowly; if that is done one gets a growing sense of being in the hands of a master.

Dr. Whately owes much to Husserl and J. W. Dunne, and has felt the stimulus of the Barthians, although he has some cogent criticism of them. His main aim is to find some focus round which the whole system of Christian Doctrine may be arranged in concentric circles; only so can any advance be made towards a satisfying and unifying theology. His opening chapters deal with Faith and for that discussion alone the book is valuable. Faith, he points out, is from its inception the acceptance not of an opinion but of a certitude. We do not 'prove' God and the gospel, we accept them. Then he proceeds to discuss the truth and the content of the idea of God, then sin and salvation, then the Atonement, then the credal structure (Incarnation, Resurrection and Ascension, the Holy Spirit, the Trinity), and lastly, Eschatology. Each of those chapters is full of suggestiveness, and one gets the impression of a really massive structure.

The focal point round which all our theological thinking should gather is Redemption, that is the heart of the revelation of God. The Christian Faith consists of a mass of related truths, and Redemption is central to all.

DR. MOFFATT'S EARLY CHURCH HISTORY.

With the publication of this book we may say that Dr. Moffatt has enriched the literature of practically

every branch of the theological curriculum. While we think his greatest renown undoubtedly lies in the field of New Testament studies, it must be remembered that for many years back he has been teaching Church History. It was in every way desirable that his large public should have some permanent record of his prowess in that Department. His book, published under the auspices of the London Theological Library, is entitled *The First Five Centuries of the Church* (Hodder & Stoughton; 6s. net). It is not a large volume. It runs to no more than two hundred and fifty-one pages, the last forty-five of which are occupied with a bibliography. What can one make of the history of five centuries in so limited a space? Who but Dr. Moffatt could be trusted to make anything worth while? We have had a superfluity of small books on the earliest days of Christianity. But Dr. Moffatt has the faculty of being different. The book consists of five chapters, each dealing with one century; and it is pointed out that if we take the centuries in view as extending from thirty to one hundred and thirty, and so on, we do get real epochs, in each of which one name stands out pre-eminent. In each chapter we get first a catalogue of the important happenings both in the Church and in the world. There follows in each case a masterly exposition of the significance of events for the main line of the Church's expansion and development.

The book will not serve for a text-book of Church History; but the student will find it valuable as an introduction to his more detailed study; while the general reader will find it excellent as a revelation of how the Church fared, the problems that faced her, and the causes that shaped her development.

The bibliography is very full and is carefully classified. Even helpful fiction and poems are not forgotten. Opinions may vary as to their suitability for inclusion; but as we have said, Dr. Moffatt must be allowed to do things differently. That this volume will be among those for which he will be best remembered, we are not prepared to say; but we are glad to have it.

INDIAN AND WESTERN PHILOSOPHY.

The sub-title of *Indian and Western Philosophy*, by Miss Betty Heimann, Ph.D. (Allen & Unwin; 5s. net)—'A Study in Contrasts'—is an indication of its character. According to the author, two categories, namely, the cosmical and the anthropological, are fundamental in religious and philosophical thinking, and the one indicates a typically

Indian and the other a typically Western attitude. Emphasis upon an antithesis at the beginning of a book may be conducive to clearness of exposition, but it may also become too dominant, and Dr. Heimann, in her anxiety to avoid false analogies, occasionally falls a victim to forced contrasts which interfere with the fairness of her judgments. Yet this is a fresh and challenging book, containing much originality of thought and some masterly expositions of difficult Indian doctrines, combined with not irrelevant exposures of misleading *dichés*. We have rarely come across so illuminating a treatment of the doctrines of *Māyā* and *Nirvāna*, in the elucidation of which Dr. Heimann makes most skilful use of her philological knowledge. Yet even here, just when we are surrendering ourselves to the pleasure of a purely objective treatment, polemic enters, and the evidence which she has so painstakingly collected and so cleverly stated, is forced into the straitjacket of her thesis. Dr. Heimann is determined to discredit unproved assumptions, but occasionally assumes too easily that the assumptions of which she disapproves are themselves unproved.

At an early stage, according to her, Western thought (and in 'Western' she includes, geographically and historically, the Near East) made the transition from the older cosmic outlook to the anthropological attitude. Since the time of the Sophists Western devotion to the principle of man as the measure of all things, has incapacitated Western philosophers for a proper appreciation of Indian thought. Those especially who have sought to find in Indian speculation anticipations of the doctrines of the unity and personality of God, have gone woefully far astray. The fundamental Indian belief, particularly, but by no means only in its primitive stages, is the powerlessness of man in the grasp of natural forces, and the influence of an environment of tropical exuberance (a favourite *deus ex machina* conception of the author's) is in favour of plurality rather than unity. She holds that there is no superimposed order or plan, no personal God who controls the cosmic order. The gods themselves are subject to quick changes of form, as empirical manifestations of the ever productive cosmic energy. 'In India, not singleness, but plurality and manifoldness of form and type have been at every period, from early Kathenotheism to the latest conceptions of divine duality or polarity the adequate expressions of God-nature.' God, in the sense of a spiritual principle, can never be almighty. The laws of *Karma* and Reincarnation are never supreme. They come into existence *along with* cosmic happen-

ings, and are in no sense prior to, or originative of, these. They are intelligible only as generalizations manifested through the infinite diversity of cosmic phenomena.

Dr. Heimann goes even further than this in her opposition to current notions of Indian idealism. For her the basic Indian idea is the equal valuation of matter and mind, with, indeed, a bias in favour of 'the supremacy of the materialistic chaotic principle,' although, of course—in order to avoid one of those terrible 'false analogies'—she cannot allow that Indian thought ever exhibits a purely materialistic doctrine. But her exposition causes Indian philosophers to tremble on the very verge of this latter, and it is against idealism that she directs the full force of her polemic. Schopenhauer and Deussen are the arch-transgressors in the misleading of Western thought, and all other Western interpreters have followed them like sheep. Dr. Heimann, it may be remarked, has evidently not read several recent important books upon Indian philosophy, in which Deussen's arguments are seriously controverted, and a position as regards the interpretation of *Māyā* and *Nirvāna* is taken up which is not unlike her own, although it does not go to the same extreme of anti-idealism. Surely it is rather too much to ask us to believe that 'with the merely Abstract the Indian mind never concerns itself,' unless indeed by 'abstract' she means the merely negative, in which case her statement might be justifiable. But her own conception of what is meant by idealism is decidedly hazy, and consequently her attack upon the possibility of an idealistic interpretation of Indian thought is constantly shifting its ground. Even if the Indian attitude is *not* negative idealism, this does not disprove its idealism in other—and more usual—senses of the term. And, finally, it seems almost inconceivable that Rāmānuja, who would have approved of her interpretation of *Māyā*, is given no consideration at all in what purports to be a balanced survey of Indian literature.

Her analysis of Indian ethics is accurate, if slightly uninspiring; and she finds her way with great success through some of the intricacies of Indian logic. Her general conclusions are by no means favourable to those who hope to find signs of a *rapprochement* between Indian and Western thought, or who, in particular, think they can discover in Indian religious literature some anticipatory friendliness to Christian ideas. But neither can any opposition arise out of her new and naturalistic interpretation of Indian thought; for, still, even in the matter of non-rationality in its modern form,

Indian and Western thought move on entirely different planes, and there can be neither amalgamation nor collision. The utmost she allows us to hope for is a slight amount of mutual collaboration and reciprocal enrichment through the discovery of how greatly we differ. But, however vehemently we may disagree with its conclusions, the book, just because it presents so many fresh points of view, is one of the most valuable amongst recent publications on the subject.

We may naturally expect a considerable number of books on the English Bible in the near future, and it is a pleasure to note an interesting volume from America—*The Bible and its Literary Associations*, by Miss Margaret B. Crook and others (Abingdon Press; \$2.50). Most of the contributors are women, and each can lay claim to expert knowledge of the field in which she writes, though, from time to time, a statement seems to need correction or revision. Miss Crook herself is the editor, and handles the Biblical literature; her chapters by themselves would form an admirable little 'Introduction.' Her field is well known, but other contributors take us over ground less familiar to the average Bible student. Thus we have instructive chapters on the Gothic Bible, the Bible in the Roman world of Augustine's day, and the pre-Reformation versions in England and Germany. It is especially interesting to note that the absence of vernacular translations did not mean unfamiliarity with the Bible story, for parts of it were constantly presented to the public in other forms, under the guise of poetry or of drama. Of peculiar interest are the chapters dealing with the influence of the Bible on other forms of literature—Milton's poetry, the English drama, the writings of De Quincey and of Thomas Hardy. Naturally a careful selection has necessarily been made from among the many subjects which could have been included. While we recognize the inevitable limitations of such a book, we cannot but regret the impossibility of including the Syriac among the ancient versions described and discussed, and of the French among the modern translations. In the last chapter, too, the choice of the two English writers appears somewhat arbitrary; was either De Quincey or Hardy more familiar with the Bible than was Kipling? But in such a book as this we cannot dictate to the writers; they have made their choice and done their work extraordinarily

well, for every chapter is well written, illuminating, and instructive.

Twenty Centuries of Jewish Thought, by Dr. Adolph Lichtigfeld (Beck ; 2s. 6d. net), is an attempt to give the reader a comprehensive idea of the notable achievements of Judaism since the end of the second Temple. Dr. Lichtigfeld has divided his material into subjects, under such heads as 'God and the World,' 'The Law,' 'Of Man's Duty in the World.' It is confessedly an anthology, and consists mainly of quotations from Jewish authors, beginning with the Bible itself, and including not a few modern leaders of Jewish thought. Every age is represented, and the living authors cited include representatives both of the orthodox and the liberal wings. But, in spite of the excellence of the matter cited, and of Dr. Lichtigfeld's own occasional contributions, apparently intended to give the quotations their proper setting in his scheme, the work has an appearance of scrappiness, and it is difficult to get a connected thread running through it. This is probably the fault of the method, and the reader who will take the trouble to go through the volume carefully will often come across passages of great beauty and value.

The sufferings of the Jews have been a permanent element in the history of Europe for nearly two thousand years. There have been places in which they have been suffered to dwell unmolested, and sometimes even honoured for longer or shorter periods, but everywhere, except in the British Commonwealth and in the United States, these intervals of comparative peace have ended in persecution. One of the most notable instances in which Israel has had rest is to be found in Spain during the centuries which followed the Muslim conquests. Here, despite intervals of unpopularity and occasional persecution, they flourished till the end of the fifteenth century. In *Isaac Abravanel: Six Lectures* by Paul Goodman, I. G. Llubera, M. Gaster, L. Rabinowitz, L. Strauss, and A. R. Milburn, edited by Professor J. B. Trend, M.A., and H. M. J. Loewe, M.A. (Cambridge University Press ; 7s. 6d. net), half a dozen experts have given us a picture of a man who was an outstanding figure of the age when Judaism was proscribed in Portugal and Spain. He 'lived through the Renaissance, the invention of printing, the fall of Constantinople, the birth-pangs of the Reformation, the discovery of America, and the opening of the sea-route to India.' He was a great financier and the favourite of kings, yet driven from one country

to another by passionate outbreaks of anti-Jewish fanaticism. His was one of the most brilliant minds of a brilliant age, and he had outstanding abilities as an exegete and as a philosopher. The authors of this volume have done their work well, and have given us a stereoscopic picture of this many-sided man, and of the age in which he lived.

Mr. Anthony Lincoln has published his Prince Consort Prize Essay of 1934 under the title, *Some Political and Social Ideas of English Dissent, 1763-1800* (Cambridge University Press ; 8s. 6d. net). By the Dissenters we are to understand Presbyterians, Congregationalists, and Baptists who struggled to maintain themselves between the Church of England and the Methodists. In the years under review they laboured for the abolition of the Test Act with all the civil disabilities involved. They were very optimistic. The spirit of the Age seemed to be favourable. But the close of the eighteenth century saw them disillusioned and defeated. Against them stood their past history ; they were the sons of the regicides. Against them, too, stood their sympathies with the French Revolution. Against them, too, was their lack of unity. What they contended for, however, was in due time to bear fruit. The significance of their long conflict was that from a religious origin views as to the natural rights of man were gradually formulated as a political principle. All this is carefully worked out and proved in Mr. Lincoln's admirable Essay which is of great merit as expounding an interesting and important chapter in the history of political philosophy.

We have received *A Critical Study of Primitive Liturgies*, by Mr. K. N. Daniel (C.M.S. Press, Kottayam). Mr. Daniel very kindly sent us the book for review, but we do not know whether it be on sale in this country, or if so, at what price. The title is rather ambitious for so small a book. As a matter of fact, Mr. Daniel limits his first-hand study to Jacobite liturgies. He has examined many such and proves what wide variety exists among them. The Jacobite Church has never standardized its liturgy, so there is no limit to the possibility of differences in the forms actually used in particular churches. That is consistent with the existence of strong family resemblances. Mr. Daniel, however, has evidently studied the work of liturgiologists who deal with the great Liturgies, and from time to time illustrates or supports his findings from them. His point is that from a simple and spiritual intention, liturgies gradually became more and more

'sacramental.' Thus the original Epiklesis, a prayer for the Spirit on the worshippers, became an invocation of the Spirit on the elements. We are grateful for the translation of so many prayers from the ancient and more modern Jacobite liturgies.

Vladimir Solovyev, who has been called 'the Russian Newman' and 'the Russian von Hügel' wrote 'Religioznya Osnovy Zhisni' ('The Spiritual Foundations of Life') so long ago as 1882-84. That work is regarded as 'the clearest and most convenient account of Solovyev's principles and teaching.' From a French version of it Mr. Donald Attwater has given us an English translation with the title *God, Man, and the Church* (James Clarke; 5s. net). The main idea of the book can be expressed very briefly. Man needs God but without God manifest in Christ we should not know God as a living reality. But Christ, too, must be to us more than a historical figure; He must be revealed in the present as well as in the past. 'Christ is shown to us as a living reality independent of our limited personality by the Church.' 'Those who think they can dispense with any intermediary and obtain personally a full and definite revelation of Christ are certainly not yet ripe for that revelation; what they take to be Christ are the fantasies of their own imagination.' 'It is the office of the Church to sanctify and with the help of the Christian State to transfigure the earthly life of man and of society.' This is worked out in a series of chapters each of which is rich in thought and suggestiveness. We are glad to have in our language such a book by so interesting a writer.

There is very sound Church History in biographical form in *Early Light-Bearers of Scotland*, stories of Scotland's saints told by Miss Elizabeth W. Grierson (James Clarke; 6s. net). It is a good fat book, well illustrated, and written in a simple style that will suit old and young alike. We begin, of course, with St. Ninian and end with St. Magnus of Orkney, taking in by the way saints well known like Patrick and very little known like Prostan, Palladius, Boisil, and Ebba. The little-known ones will stir your curiosity, and you will be glad to hear again about the great light-bearers like St. Serf, St. Kentigern, and St. Cuthbert. This is a most interesting introduction to the religious story of Scotland.

The Road That Was Made (James Clarke; 5s. net), by Mr. L. Firman-Edwards, B.A., M.D.

(Cantab.), is a fresh and popular exposition of the Christian faith in some of its fundamental articles by a thoughtful and cultured layman. The standpoint is Anglican or, more precisely, Anglo-Catholic. We commend the volume to preachers and others who would like to see Christian doctrines expounded on unconventional lines. But it is perhaps somewhat pretentious on Dr. Firman-Edwards' part to describe his work as a philosophical study of the nature of reality. It does indeed face the question of reality in its opening pages, in discussions that are clear and interesting, but it is chiefly concerned, as we have already indicated, with the presentation of fundamental Catholic doctrine.

We observe that Dr. Firman-Edwards is, like Mr. J. B. Priestley, attracted by the speculations of Mr. J. W. Dunne, who in his book, 'An Experiment in Time,' appears to claim to have established on rational grounds the truth of personal immortality.

Under the title *Is Not This the Son of Joseph?* (James Clarke; 3s. 6d. net) Dr. Thomas Walker discusses the early narratives in the First and Third Gospels. He gives a good deal of his space to a discussion of the Virgin Birth, and comes to the conclusion that the doctrine was foisted on the gospel narrative by the dogma of a later age. In their original form, he believes, both Gospels presented Jesus as the son of Joseph. As he points out, to the Hebrew mind, every birth involves divine co-operation, and the phrase 'conceived of the Holy Spirit' would not necessarily, or even probably, involve miraculous conception to the mind of either evangelist. Non-Jewish Christians, however, brought up in another atmosphere of thought, would interpret the phrase differently. Doubts as to the legitimacy of Jesus would be raised by the enemies of Christianity, and the non-Jewish mind would feel compelled to seek an answer to their attacks, finding it in a miraculous conception. For readers to whom the doctrine of the Virgin Birth is a stumbling-block, Dr. Walker's statement of his case may be really helpful, for it is based on sound knowledge of the Hebrew mind, and skilfully presented. Even readers who prefer not to accept his conclusion will find his work interesting and stimulating.

That there is to-day a perceptible swing of the pendulum away from a mechanistic towards a more spiritual view of the world can hardly be denied. How far the movement may go and how long it may persist is another matter. In *The Pendulum Swings Back*, by Mr. Marvin M. Black

(Cokesbury Press ; \$2.00) we have an exposition of this movement as it manifests itself in the various departments of science. The writer covers a very wide, perhaps too wide a field. Beginning with physics and biology, he pursues his thesis through psychology, psychic research, and contemporary medicine to social philosophy and cultural anthropology. As a consequence, the discussion in each department is brief and at times scrappy. The writer, who has had much journalistic experience, writes in a clear and decisive, and at times a provocative style. He assumes throughout the attitude of an advocate pleading his case, rather than a judge nicely balancing the evidence. All the same he has brought together an impressive body of testimony from many and far-distant quarters in support of a spiritual view of the world.

The Drummond Tract Depot, Stirling, whose tracts in recent years have attained so remarkable a degree of excellence, has begun to issue threepenny booklets on religious and theological topics. The one before us, the fifth of the series, is *The Christian Doctrine of the Trinity*, by Professor J. M. Shaw, D.D. It is extraordinarily well done, a plain and simple treatment of a great Christian doctrine such as the man in the street may reasonably be expected to follow. It is specially excellent in making clear that the doctrine of the Trinity is no mere philosophical theory or gratuitous speculation but is 'a brief comprehensive summing up of the Christian conception of God, and is the form under which we must think of Him if we are to be true to the distinctive features of Christian revelation and experience.'

Sunshine in the Valley, by Mr. H. E. Hewitt (Drummond Tract Depot, Stirling ; 9d. and 1s. 6d.), contains seven short devotional papers on themes which are fitted to bring comfort to souls in distress. It is written in a simple and pleasing style, is evidently the fruit of deep experience, and has its pages adorned by a number of helpful quotations and encouraging anecdotes. It is warmly commended in a Foreword by Mr. Hugh Redwood.

Mr. H. J. Schonfield will have many sympathizers in his wish to discover additional knowledge as to the long-lost Gospel according to the Hebrews. With that aim Mr. Schonfield has turned to a study of the satirical Jewish skit on the Gospels, the 'Toldoth Jeshu.' That curious document is obviously a caricature of so much of our Gospels ; Mr. Schonfield thinks that some material in the Toldoth

which cannot be traced to our Gospels may well have come from the Gospel of the Hebrews. He works this out in *According to the Hebrews* (Duckworth ; 10s. 6d. net). The result is disappointing. The only additions to our knowledge of the life of Christ are a probable first arrest with a rescue by the Disciples, and a probable burial in a vegetable-garden. As to the former, we prefer the account we have of a first attempted but unfulfilled arrest ; and the lettuces of the garden do not seem important. Mr. Schonfield's whole argument rests on a mass of assumptions, as he himself admits ; and though they hang together, they are not convincing. Much labour has been expended, and on many subsidiary points the author is worth attention. But we fail to see that any real addition to our knowledge of 'Hebrews' has been made. The opinion is indeed confirmed that our 'Matthew' probably stands nearest 'Hebrews' and that 'Hebrews' is most deserving of the name 'Matthew' ; but if we are not mistaken, that is the common view.

It is no easy task to write about the divine love, to scale the heights and sound the depths of it, and every serious writer will feel most the inadequacy of his word. But in *The Love of God*, by Mr. Bede Frost (Hodder & Stoughton ; 3s. 6d. net), we have a book on this sublime theme which is more than ordinarily satisfying. It is at once thoughtful and devotional, doctrinal and practical, and above all, Scriptural and evangelical. The writer treats his subject under three main heads : first, the love of God as the highest expression of the divine nature ; second, the outgoing of that love in creation and redemption ; and third, the responsive love of God in man. All these topics are handled with great clearness and simplicity considering their depths and mystery. The writer's affinities are with the mediæval mystics and theologians, and from their writings he draws many apt illustrative quotations. It is a thought-provoking and heart-moving book.

Hanukkah : The Feast of Lights (Jewish Publication Society of America ; \$2.50), compiled and edited by Emily Solis-Cohen, Jr., is a collection of extracts from many sources, explaining the origin of the festival and illustrating its practice. It includes excerpts from I. and II. Maccabees, pieces from modern novels, plays, essays, poems, and a number of musical selections. There are some fine photographs of Hanukkah lamps, together with a mosaic and a fresco from Roman Imperial times. Naturally a good deal of stress is laid on the triumphs of Judas Maccabæus, but other aspects of the festival

are not neglected. Falling, as it does, somewhere near the date of Christmas, it carries with it the same tone of happiness and goodwill, characteristics well brought out in this volume. While the book is intended primarily for Jews, others will find in it much to interest them.

It is generally admitted that the alphabet is not the least of the gifts made by the Semitic world to Western civilization. Details of its origin, however, are still much discussed, and we welcome the contribution made by the Rev. Abram Setsuzau Kotsuji, B.D., Th.D., a Japanese scholar with an American training. In *The Origin and Evolution of the Semitic Alphabets* (Kyo Bun Kwan, Tokyo; \$15.00) we have a thorough survey of the whole field, the first to be made since the discovery of the Sinai inscription and the Ras Shamra literature. The general conclusion is that our data give us three main forms of alphabet (excluding the Ugaritian, which stands by itself)—Sinaitic, South Semitic, and Phœnician. Apparently all these spring from a common source, which can no longer accurately be located. Phœnicia, however, was probably the great distributing centre. The book (in spite of some misprints) is beautifully produced, with large clear type, handsome *format*, and numerous illustrations, most of which are taken directly from photographs and squeezes. Dr. Kotsuji's conclusions seem to be well founded and, even if they should not be finally accepted, his book is a beautiful and a useful collection of the material available.

We are glad that Dr. William McMillan's excellent book on *The Worship of the Scottish Reformed Church, 1550-1638*, which appeared in 1931, has been reprinted by the Lassodie Press in a popular edition at 3s. 6d. We trust that at the lower price this valuable work will find a new and larger public.

In introducing *Challenge: Christ or Compromise*, by Mr. M. R. Bennett (Longmans; 3s. 6d. net), the Archbishop of York imagines Middle Age and Ecclesiastical Propriety exclaiming, 'Well, well. . . Really now. . . Upon my word,' thus raising in the reader the expectation of something unusually exciting and arresting. As happens in such cases, this expectation is not fulfilled. The book is written in a racy and pungent way, but is in no sense revolutionary. After a glance or two at the Old Testament, and a summary review of New Testament history, the writer takes a hasty

scamper down the Christian ages, pointing out some of the obvious places where the Church went wrong, flings a stone or two at the Puritans, and canters on to modern times. Here he deals with the menace of Nationalism based on force, as opposed to Christ's Kingdom of love. He finds in the Church of England, as reinvigorated by the Oxford Movement in the nineteenth century, a worthy object of his loyalty, and he utters a stirring call to the young in general and to the critics in particular to stand in and make the Church such a blessing to the land and the world as Christ means her to be.

It is a hundred and eleven years since the then Vicar of Islington started an annual Clerical Conference. The Conference has maintained its vitality for over a century and is to-day a notable gathering of Evangelicals of the Church of England. This year, very appropriately, the subject of Conference was 'the Bible—its witness in history and its relevance to-day.' Eight addresses were delivered and are now published under the title of *Written for Our Learning* (Lutterworth Press; 1s. 6d. net), with a Foreword by the Bishop of Norwich. Such topics are dealt with as God's Revelation of Himself to Man, The Bible and the Reformation, Its Influence on the English People, Its Place in the Worship of the Church. Of special interest is a paper on The Universal Appeal of the Bible by Prebendary W. Wilson Cash who writes with wide experience of the Mission Field, while an address on The Bible and Personal Religion by the Principal of Wycliffe Hall, Oxford, brought the Conference to a fitting close.

One of the wisest and most helpful books on religious teaching in the school has been written by Mr. T. F. Kinloch, the adviser on Religious Education to the Wolverhampton Education Authority—*Religious Education in Provided Schools* (Milford; 1s. net). In what is really a booklet he covers a lot of ground—the Syllabus, the Teacher, the Worship, as well as a survey of religious education in the Victorian era and at the present day. These chapters are full of insight. We get the fruits of the experience and observation of an unusually able man, whose competence is only equalled by his independence. 'Most hymns are bad,' and 'it is much more important for a boy or girl to read extracts from St. Paul's letters than it is to study the Acts of the Apostles'—these are sufficient evidence of his independence! The whole book is evidence of his competence.

Mr. J. C. Pringle is Honorary Secretary of the Metropolitan Visiting and Relief Association and of the London Association of Voluntary School Care Committee Workers, and so can speak with unimpeachable authority on the *Social Work of the London Churches* (Milford; 5s. net). The book is rightly described as 'a record and a plea.' It traces the history and development of social enterprise, and does so in most readable and instructive fashion. But the real value of the book lies in its aspect as plea. That plea is one which is fitted to touch the conscience of the churches and of Christian individuals. The spirit of parochial devotion and work needs to be revived. The hope for Society lies in the gospel, but the gospel must be presented and intelligently applied in clear view of the concrete situation. The Church must get back into living touch with the lives it would redeem. This, of course, is not said in this book for the first time; but we have seldom found it said so convincingly.

We have read Professor Georgia Harkness's book, *The Recovery of Ideals* (Scribner's; 7s. 6d. net), with great pleasure. It is not only well but frequently movingly written. Her deep earnestness and her knowledge of what she is writing about are patent. In her description of the melancholy and menacing state of a large proportion of modern youth we are entirely at one with her. True, it is American youth of whom she writes, and here and there some discount has to be made for that, all points not being quite comparable to what obtains, as yet, among ourselves. Apart from that, her diagnosis is sufficiently accurate to enlist our interest. We quite agree, too, in holding, as she does, that the root of the trouble with youth is that it has lost ideals, and that the remedy lies in the recovery of ideals. We are not so sure that she is definite enough in her treatment of how best this desirable consummation is most hopefully to be sought. Of her own religious conviction and of the value of religion to her personally the book leaves us in no doubt. What we do miss is insistence on the grim fact of the sinfulness of sin and sinful man's inability to rouse himself to love and pursue ideals. We may be doing injustice to Dr. Harkness, but our impression is that she is encouraging sinners to rouse and raise themselves, and promising them God's help if they do so.

A Little Dictionary of Bible Phrases, compiled by the Rev. W. K. Lowther Clarke, D.D. (S.P.C.K.; 1s. 9d., paper cover, 1s.), will be helpful to those who cannot afford a large concordance. It contains ex-

planations of many Bible words that are not really understood because, owing to the lapse of time, their meaning has changed. 'Conversation' is an instance that occurs at once to the mind. It meant 'conduct' or 'course of life' when the Bible was translated in 1611. And there are many other cases. And there are words, like 'covenant,' the full significance of which for both Old and New Testament religion is not familiar to the ordinary reader. There is a whole page on 'covenant,' as there is on 'Jehovah,' another word that needs careful explanation. This is an interesting book to dip into, and a good companion for Bible students.

Revolutionary Religion: Christianity, Fascism and Communism, by the Rev. Roger Lloyd, Canon of Winchester (S.C.M.; 5s. net), is a book which will put new strength and hope into those who are faltering or despairing because of the present confusions of the world. Canon Lloyd does not mince matters as regards the difficulties Christianity has to face both now and in the immediate future. It is essentially a revolutionary religion, but revolutionary through the transformation of the individual, yet implicitly social, human soul, rather than through political reformism. As revolutionary in this special sense, it finds two antagonists powerfully existent—Communism and Fascism—which have resulted in an attitude to life which is opposed to every principle of Christianity. They also may claim to be religions, because they are inspired by a passionate belief in a materialistic future, a faith indeed without God, but one for which men are even willing to die, demanding in the meantime quick returns, and succumbing in disappointment by the fervour of their mass-convictions. They seem to succeed where Christianity seems to have failed, because men in revolt against an established order prefer their novelty to be absolutely new, and because the Church has not sufficiently shed its intellectual and social conservatism, whilst all the while the new faiths are apparently able to produce rapid results.

If we were to say that Canon Lloyd shows more ability in the analysis and criticism of Totalitarian doctrine than in the more positively constructive part of his book, we should be doing him an injustice; for his belief is that the superiority of Christianity consists very specially in its refusal to provide a cut-and-dry scheme for the immediate future. If it is to be deeply effective it must move slowly, it must share in the patience of God, and suffer over and over again the humiliation of apparent defeat. At the same time it may be permissible to

say that one would have to search very far for a better explication of Totalitarianism, both Left and Right, than we find in this book.

Canon Lloyd has greater favour for Communism than for Fascism, but thinks that the former has been false to its own principles, Karl Marx having only the shadowy prestige of a saint who is 'conveniently dead.' It has set up new class distinctions and international rivalries, and, after having 'caused a greater weight of sheer human misery than any other operation which the world has ever known,' has found itself cowering under the same type of dictatorship as Fascism openly advocates. It cannot be gainsaid that both forms of state-craft illustrate the truth of Lord Acton's dictum that 'power corrupts, and absolute power corrupts absolutely.'

Canon Lloyd's book should be read by all who are anxious to clarify their views as to the present world-situation and receive some guidance as to its betterment.

A book issued by the Church of Scotland Youth Committee has been reissued under the auspices of the Student Christian Movement Press—*The Making of a Christian*, by the Rev. George M. Dryburgh, M.A. (2s. 6d. net). This is a real compliment to an excellent book. It contains studies on all aspects of the Christian life, and is meant specially for Bible Classes, Fellowships, and Study Circles. The book has already been reviewed in these columns.

An excellent guide to the application of psychology to life-problems will be found in *The Treatment of Moral and Emotional Difficulties*, by Mr. Cyril H. Valentine, M.A., Ph.D., (S.C.M.; 3s. 6d. net). The author is Lecturer in Psychology in the Chichester Diocese, and his book is full not only of clear thinking but also of common sense. An instance of this is his insistence on the fact that psychology, by its very popularity, may become a social menace. People who have had a 'course' on psychology, or who have picked up 'unconsidered trifles' from easily-written books, may do children a great deal of harm by their prentice efforts. There is nothing of that here. The writer points out wisely that not all clergymen, for example, are fitted to be practising psychologists. Some of them are quite capable of exercising such a ministry when thoroughly trained. And there is an urgent need for them. But even so, it is necessary that they should keep in close touch with the doctor. It is

equally true that not all doctors have an aptitude for psychological work, and it is a distinct weakness on their part to ignore the function of the psychologists.

These points are discussed in the course of the exposition by the author. But his main purpose is to show the methods by which the slightly abnormal personality may be led back to complete normality. The book is rich in actual examples, and the writer is very clear as to the place religion must hold in all such cures. He calls his work 'a practical guide for parsons and others,' and all parsons may gather much from its well-informed pages, for, even if they cannot become specialists, they may learn enough to become 'first-aid stations.' The book is of quite unusual value—one of the best of its kind.

The rise of Totalitarian States confronts Christians with an old problem in intensified form—the relation of Church and State or, put otherwise, the Christian faith and politics. Many good books have recently appeared dealing with the subject; it is a special pleasure to mention the distinguished contributions of Dr. J. H. Oldham. It is obvious that the churches have as yet no coherent statement to make to which all Christians would agree. The churches are well aware of that and have been in conference on the subject, and much invaluable information has been collated. In light of all that work Mr. Nils Ehrenström has written a very valuable book, translated by Miss Olive Wyon and the Rev. Denzil Patrick, under the title *Christian Faith and the Modern State, an Œcumenical Approach* (S.C.M.; 6s. net). It first explains the nature and the urgency of the problem raised for the Church by the political situation. Then, in an interesting series of chapters, it shows what, historically, have been the views of Church and State held by Roman Catholics, the Orthodox Church, Anglicans, Lutherans, and Calvinists respectively; and closes with a thought-provoking and illuminating discussion of the functions and the limits of the State. As already remarked, churches and individual Christians are still gravely perplexed and dissonant on this question. Mr. Ehrenström's book reveals their uncertainty and dissonance. At the same time, it does a great deal by its profound yet lucid explication of the problem to suggest advance towards a common view and a united policy which the churches must attain if they are not only to speak with authority in a confused world, but even to continue to exist in it.