

Literature.

A COMPARATIVE STUDY OF THE RELIGIONS.

THE Professor of the History and Philosophy of Religion at Leeds University has published what he calls *Comparative Religion: An Introductory and Historical Study* (Methuen; 9s. net). By it Professor E. O. James hopes to supply 'the need of a text-book, written according to the methods of modern scientific inquiry, covering the whole ground as an introduction to the more detailed and specialized treatises.' The author's wide and accurate learning, especially in relation to 'primitive' religion, would lead us to expect, wide as is the area that the book covers, that it should fulfil its aim. And it does so with remarkable success. As is proper in the case of a text-book, the standpoint adopted is as detached a standpoint as possible and the student is left free to draw his own conclusions.

Such detachment is, as Professor James recognizes, scarcely possible to attain, especially in the case of one who has his own fully considered point of view and his special interests. His method, when he comes to deal with the world religions, is to consider and compare their teaching in the context of certain groups of ideas such as sin and atonement, sacrifice and sacrament, worship and prayer, and immortality. This procedure inevitably involves selection, and cannot do full justice to the likenesses and differences dealt with, but it points the way to further and more detailed comparison by the student himself and in that way fulfils the aim of such a text-book.

In his Introduction, Professor James glances at the rival claims made on behalf of 'natural' and 'revealed' religions and rules out any such clear-cut division into two groups. The recognition of similarities and differences in the religions and the investigation of such similarities and differences involve in themselves conclusions that are of very great significance to every student of 'the age-long quest of the immortal spirit.' There is a common element in all the religions which belongs to human nature in its deepest being, and we can say that in them God holds man by the roots of his nature. Professor James finds that the essence of religion in its most rudimentary form is to be sought 'in the recognition of a transcendent order and the elaboration of a technique to enable man to deal

with the unpredictable and inexplicable elements in human experience, whether individual or collective, in this world and beyond the grave.' How that initial endeavour has proceeded through the ages and whether it has been controlled by the unaided human spirit, or whether the divine Spirit has come to its aid when otherwise it would have been hopelessly defeated—these are questions which such a study as this cannot but bring to our notice, but they are questions to which it cannot supply any decisive answer. The authority of the Christian revelation consists, as Professor James says, in 'the particular qualities and attributes it makes the basis of the cosmic order.' What these qualities and attributes are we see anew and more clearly when they are placed beside those—often closely akin to them—of the other great religions.

The religious speculations of Greece and of India and the East supply, as this book makes evident, two groups of ideas which possess a special importance, and Professor James devotes separate chapters to their study. In the case of Greece he gives particular attention to the mystery religions, and in the case of India to 'Oriental Theism.' In the latter case he selects the *Bhagavadgita*, for fuller examination for the reason that, as he says, 'it has come to be regarded as the New Testament of Hinduism.' His statement of its message is not, however, correct when he represents Krishna as putting an end to Arjuna's scruples by 'showing that it is not sinful to slay those who deserve to be slain.' No question of desert enters into Krishna's argument. That argument is twofold—first, that Arjuna need feel no compassion for those he slays, seeing that he only slays their bodies, and, second, that he is merely fulfilling his caste duty, while the real slayer is God Himself.

It may be mentioned that the errata list which it has been found necessary to prefix to the volume is far from complete. Errors in names and technical terms in Sanskrit and Chinese are difficult to avoid, but it is unfortunate that so many misprints have found their way into a book so valuable.

AS OTHERS SEE US.

Mr. Rom Landau, author of *Love for a Country: Contemplations and Conversations* (Nicholson and Watson; 12s. 6d. net), crossed the Channel from the Continent years ago, intending to stay about

a year. He has remained here ever since, 'and every new homecoming after a journey abroad makes me more deeply aware of my love for England.' That is a fairly good qualification for writing a book about us. And a remarkable book it is. It is able, sincere, and enormously interesting. It might be described as a survey of every department of our national life. But it is not entirely 'off his own bat.' His own views are uncompromisingly stated, but in connexion with each subject he interviewed many of the important men (and women) in Britain. A small selection includes (at random) Anthony Eden, J. B. Priestley, the Archbishops of Canterbury and York, Hore-Belisha, Sir Arthur Eddington, C. R. Attlee, Hugh Walpole, Sir Stafford Cripps, James Maxton, Eleanor Rathbone, George Lansbury, the Dean of St. Paul's. And the utterances of these and other distinguished people are reported verbatim.

If we substitute 'truth' for 'honour' in Lovelace's lines, 'I could not love thee, dear, so much, Loved I not honour more,' we might take that as the motto of this book. Mr. Landau loves us deeply but he sees with sorrow our shortcomings, and he is very faithful. Even in a matter like the administration of justice, which we are accustomed to regard as a model for the world, Mr. Landau finds serious flaws. He does not share our awe and admiration for the judges of the High Court. They are too old, too remote from real people, and too much swayed by class feeling. Our educational system he admires, but it is too secular. Religion has not the essential place it should have if the ideals of democracy are to be firmly established. 'The majority of English teachers seem to have lost all sense of religion. Many of them have replaced it by beliefs in Socialism or psycho-analysis. . . . The aversion of most schoolmasters to religious influence appears to be partly due to their ignorance of religious matters in general and of Christian philosophy in particular.'

There are sections of this book on Affairs of State, on Religion (about sixty pages), on Science, the World of Letters, on Art, Sex and the Occult. But it is when he deals with Woman that Mr. Landau is at his most vigorous. Frankly, the English Housewife does not arouse the author's enthusiasm. Nowhere in the Western world do people keep so many servants; yet in no other civilized country do you meet with more domestic untidiness. Cooking is bad. Abroad, where coffee is very dear, its quality is excellent. In England, where coffee is cheap, it is most undrinkable. And that is only one instance. But

cooking is perhaps only symptomatic. Mr. Landau thinks that English women are throwing away their most precious possession, their femininity, the individual contribution of their womanhood. Many of them despise it, and go on claiming something that is essentially masculine.

It would be wrong to represent the book as entirely critical. It has a definite positive message, the absolute necessity of faith in a living God. If Britain is to discharge her mission to the world she must return to religion. And she has a great mission. In world affairs to-day 'the main responsibility is Britain's.' And she cannot lead the world unless she is armed with a vital faith. The author sees many signs of a better future. He finds a new spirituality in Science, in Politics, in Letters, and in the Church. And it is mainly to rouse our people to win their own souls that he has written this amazingly fascinating book.

HEBREW GRAMMAR.

The last twenty years have witnessed a steady revival of interest in Biblical studies, which has brought with it an increasing demand for the study of the original tongues. Hebrew has the reputation of being difficult to acquire, but, with the help of a competent teacher, it may become the easiest of the ancient languages. It is, then, significant that we have had simultaneously two new Hebrew Grammars written by experienced and successful teachers: *A Practical Grammar for Classical Hebrew*, by Professor J. Weingreen, M.A., Ph.D. (Milford; 10s. net), and *A Hebrew Grammar for Beginners*, by the Rev. Duncan Cameron, D.D., and the Rev. Salis Daiches, M.A., Ph.D. (Oliver & Boyd; 10s. 6d. net). Hitherto the standard textbook in Great Britain has been that of Davidson, revised twenty-five years ago by McFadyen, which has held its position in spite of attempts to produce a simpler or a more accurate account of the language. It is not an easy book for a student who has to rely entirely on his own efforts, but the arrangement of the material and the type of exercise supplied have made it an ideal instrument in the hands of a competent teacher. Some of its features may be criticised as philologically unscientific, but they are most useful in practice, and the general plan of the work enables a student of average ability (always with a teacher!) to master the elements of the grammar in rather less than a normal year's course.

It is not likely that Davidson will be superseded for class use by either of the two new grammars.

Their authors have evolved their own methods (as probably every good teacher does), but experience has shown that the best of instructors in Hebrew can seldom hand on his method successfully in print. Probably Professor Weingreen on the one hand and Drs. Cameron and Daiches on the other are the only people who can make really effective use of their books for class purposes. Others will do better to continue expounding and simplifying Davidson, section by section, and seeing that their pupils do not shirk the drudgery of exercises. But the student who cannot get the help of a skilled teacher may very well benefit from either of these books. Of the two, Weingreen is the more elaborate (and accurate), but is simply written. Some of the exercises are very long, but no student need do the whole. The philology is generally sound, but some points might have been better expressed. It is, for example, an advantage to point out at the beginning that the sound indicated by ה is not the English T, but that which is heard in French and Italian. This will help the student to remember that it tends to vanish at the end of a word, as in the feminine singular termination. There is also one very serious omission in the presentation of Hebrew phonetic principles—(Cameron and Daiches sin equally in this matter). That is the relation of the vowel system to the tone. Start a student with the idea that the pretonic syllable has a full vowel, but that all preceding vowels tend to be reduced to their lowest terms, and he will find that the whole of the accidence falls into place, and that he has caught something of the impressive music of the language. Weingreen does not wholly ignore the principle, but it demands far greater stress than he accords it.

Cameron and Daiches have adopted a different line of approach, in which the influence of traditional Jewish methods of teaching is obvious. In general, they may have made the subject much easier for the student with no philological background, but there are serious drawbacks for the student whose primary aim is to acquire a working knowledge of Biblical Hebrew. The exercises often introduce words which are characteristic of the post-biblical language rather than of the classical literature, and they clearly have in mind the fact that Hebrew is once more a living language. But their work lacks the scientific accuracy of Weingreen's—e.g. the writing of אָ, אַ, and אֲ without the *Maqqeph* would be regarded by some teachers as a major blunder in a student's exercise—and may leave impressions which have to be eradicated later. But anything which helps people to under-

stand the language of Scripture is to be welcomed, and while the value of these two books can be ascertained only in practice, we may hope that they will play a worthy part in making the Old Testament intelligible to a wider public.

A BIOGRAPHY OF JESUS.

This is the description that Mr. Hugh J. Schonfield gives of his new book—*Jesus* (Duckworth; 8s. 6d. net). It is meant to relate the story of a Galilean Jew who claimed to be his people's Messiah. It is neither homiletic nor devotional. It is neither believing nor unbelieving. But the author claims verisimilitude for it. Quite modestly but firmly he states his qualifications for the task. He has for twelve years made special preparation, writing and publishing a series of scholarly treatises connected with problems of Christian origins. He has examined, and used, authorities not hitherto employed, like the Gospel of Thomas. And there is no doubt that by study and reflection he has obtained an equipment unusually complete.

The question (to which this book is an affirmative answer) may be raised whether it is possible to write the story of Jesus as 'a Galilean Jew.' Certainly this description does not apply to our Gospels. They contain the recollections of Jesus by men who believed Him to be the Son of God. But Mr. Schonfield has disentangled from this picture the purely human aspects of the facts, and has added his own imaginative reconstructions as well as traditions derived from authorities questionably historic. The result is undoubtedly impressive. It is a thrilling story to read, and on the whole presents Jesus as an attractive and powerful personality. But one is from time to time asking the author irritably, 'where on earth did you get that?' And one finds the answer either in the author's own imagination or in sources that do not commend themselves to us as reliable. The picture of the Mother of Jesus, for example, as a rather fussy woman with outspoken and strongly critical views on things in general, superstitious and inclined to be domineering, and by family connexions disposed to be sympathetic with the Zealots, is not surely attached to history in any way. Jesus Himself was a difficult pupil at school, but some incidents in His boyhood made Him keen on first-aid, and at an early age He discovered that He possessed the gift of the healing touch. There is some evidence, again, that the Baptist came of a line of hereditary rain-makers, and 'we may bear that in mind in thinking of the rite which

accompanied his message.' Such are a few of the additions to our knowledge.

An unexpected feature of the book is the acceptance by the author as historically trustworthy of the Gospels as they stand, including the Fourth. Nothing is rejected, but an extraordinary plausibility presents the miracles as purely natural events. Sometimes the facts are misinterpreted, as in the case of the trial of Jesus. The author says that Jesus was arraigned before Pilate on the charge of blasphemy. This is a rare instance in the book of a serious historical error. The charge, of course, was treason. Pilate, according to Roman law, could have taken no notice of a purely religious accusation.

It would be wrong, however, to dwell on the defects of what is an extraordinarily interesting and valuable contribution to the interpretation of the Gospels. From beginning to end it is an absorbing book. It tells a great story very simply, and there is behind the telling a wealth of knowledge and not a little insight.

RELIGIOUS EDUCATION.

Dr. Basil A. Yeaxlee, Lecturer and Tutor in the University of Oxford Department of Education, has already shown himself in his published works as interested in religious education and appreciative of its value. In his most recent work, *Religion and the Growing Mind* (Nisbet; 7s. 6d. net), he maintains that, contrary to such a view as Freud's, religion is native to all human beings, and that it begins in the parent-child relationship. As it develops, it becomes an affair of the whole person, a response to that which is most real and of greatest worth to the individual. And it is the author's conviction that the God revealed in Jesus Christ alone meets the need of growing minds.

The work is written in a clear, if plain and unadorned style, and shows a wide acquaintance with the literature of the subject. It endeavours to be practical throughout, and it closes with a discussion of the practical problems in home and school arising from the fact that parents and teachers have a part in the religious education of children which must be played and is played, whatever their attitude to what is commonly called religion.

The Rev. Thomas Hywel Hughes, D.Litt., D.D., has published a book likely to be of great value to ministers on *The Psychology of Preaching and*

Pastoral Work (Allen & Unwin; 8s. 6d. net). He begins with an elucidation of the real contribution which the new Psychology has made towards 'shedding light on the basic facts and experiences of the religious life.' In doing so he argues cogently against the destructive aspects of a psychology which would reduce religion to an illusion. Further, he gives a lucid explanation of terms which more or less vague to many and quite misunderstood by too many have passed into common use.

He then deals in turn with the 'Psychology of Preaching' showing how important is adequate knowledge of the congregation, and what should be constantly in view in sermon-making and sermon-delivery; then with the 'Psychology of Pastoral Work' under the headings of Pastoral Visitation, Special Cases and the Pastor and Young People; finally with 'General Considerations' where he deals with 'other aspects of work,' and 'the minister himself.'

Dr. Hughes writes with the authority which attaches to the utterance of one who is himself a competent Psychologist, and a minister and teacher of long experience. This book might well form part of any present made to a young minister on his settlement in a charge. It is full of the very things he needs to be told, and of answers to the questions he asks. We can very warmly commend it.

Like him or not, there is no manner of doubt that for half a lifetime Gandhi has been one of the outstanding figures in the world. And the impression he has made on masses of his fellows is reflected in a large volume, *Mahatma Gandhi: Essays and Reflections on his Life and Work* (7s. 6d. net), which Messrs. Allen & Unwin have just issued. It consists of (1) an introduction of twenty-seven pages by the editor, Radhakrishnan, marked by that fine writer's usual excellencies of style and enthusiasms of soul, telling the remarkable story of Gandhi's life and aspirations and achievements; (2) about sixty appreciations (some of a few sentences, like the letter from Lord Halifax, some running into numerous pages) from a rather odd assortment of people, some with ten talents, some with five, some with two, and some, may one suggest, with one; yet in the mass an arresting company, drawn from many spheres. Naturally these vary in effectiveness and value. A proportion are rather noisily eulogistic, without much discrimination, like Romain Rolland's. A few are really helpful and discerning—such as, notably, Lord Samuel's, Sir Miraz Ismail's, Smuts', and, on the more personal side, Sir Abdul Qadir's, and,

certainly among the best, the Editor of 'The Statesman.' And (3) some of the central passages of Gandhi's speeches and utterances. Opinion will vary as to the value of these. But of their interest there is no manner of doubt.

A brief little essay by Professor Muirhead on the Hindu Idea of Truth closes the volume.

The Herbert Spencer Lecture for this year was delivered by Dr. J. H. Muirhead, the subject being *The Man versus the State, as a Present Issue* (Allen & Unwin; 1s. net). As might be expected from so accomplished a philosopher as Dr. Muirhead, the subject is presented with admirable clearness. The issue raised is, of course, *the* issue of our present-day world. It is the issue behind all our systems, authoritarian, democratic, socialistic, and a discussion such as is contained in this small booklet will help to clear the reader's mind on what is involved. Towards the close of the lecture the writer comes to the inevitable question of the place of religion, and deals only perfunctorily with it, on the plea that it belongs to 'a neighbouring more consecrated place' than the school's lecture room. But is not that just a fundamental error? Is not that matter of the very essence of the problem and the concern of the school's lecture room as truly as of a church?

There is always room for a new commentary on the Book of Job, and the work of the Rev. Professor Edward J. Kissane, D.D., L.S.S., deserves a warm welcome—*The Book of Job* (Browne & Nolan; 12s. 6d.). The author holds a Chair at Maynooth, and well maintains the reputation of Catholic scholarship. He gives a new translation, fresh and rhythmical, based on a critically emended text, together with a fairly detailed commentary. He has made free use of the work done by his predecessors, Protestant and Catholic alike, and at times makes interesting suggestions of his own. His general tendency is conservative, though he is always ready to adopt a new idea if he is convinced of its soundness. Thus he regards the prose portions of the book as a part of its original structure, while chapter 28 and the Elihu speeches were added later, though they may be the work of the same author as the rest. Textual emendations are reduced to a minimum, and from time to time Dr. Kissane believes that he can surmount a difficulty by a much simpler alteration than any yet proposed. His account of Hebrew metre is in general very sound; he rightly stresses the fundamental importance of parallelism, though he gives more

weight to strophic arrangement than most Protestant scholars would do. Many readers will feel that the one weakness of the book lies in the absence of a clear description of the progress in Job's own thought. No doubt this can be gathered from the notes, but it would have been an improvement if the statement had been more explicit. This, however, is the one fault—if it be a fault—that we can find with the book, and it impresses us as a solid and workmanlike piece of scholarship.

The Christian Church to-day is challenged from many sides to show reason why it should continue to exist. To this the answer may confidently be given that 'the Church is still the world's one hope of peace, of international goodwill, of social justice and righteousness, because it is based on standards and expresses values which are of universal application.' For practical confirmation of the truth of this the mission fields of the Church throughout the world can supply an impressive weight of evidence. In *The Missionary Church* (C.M.S.; 7s. 6d. net) Dr. W. Wilson Cash deals with this subject. It is natural that he should give prominence to the work of the Church Missionary Society in whose service he has spent the greater part of his life. But he has a wide knowledge of the whole field, and he has also the œcumenical mind. In the first part of his book he surveys the 'missions of yesterday and to-day,' while in the second part he treats of the 'œcumenical Church.' His conviction is that 'what happened in the Evangelical Revival and the founding of missionary societies was part of God's purpose for the world,' and he looks forward with confidence to the day when the Church, more perfectly united in spirit, shall bear her witness for Christ to the world more powerfully than she now does.

The Church Missionary Society has begun to issue little books giving a popular account of its various mission fields. The general title of the series is 'The Way of Partnership,' and the most recent book is on *East Africa*, by M. Cicely Hooper (C.M.S.; 1s. net). It is written with uncommon clearness and good sense. Besides giving a short survey of the work of the Church Missionary Society stations the writer deals briefly, but in a most informing way, with such general topics as Present-day Contrasts, Africans and Europeans as Neighbours, Possibilities of Church Unity. There is a distinction of style and thought which lifts this little book out of the ranks of the usual mission handbooks.

A book about Public Worship that is unusual, and unusually useful, has been written by Professor A. W. Blackwood of Princeton Theological Seminary and published by the Cokesbury Press, Nashville—*The Fine Art of Public Worship* (\$2.00). The book is concerned more with practice than with theory, though there is some sound theory also. Some of the chapter headings will show the practical character of the book—The Art of Selecting the Hymns, The Public Reading of the Scriptures, The Fine Art of Leading in Prayer, The Plan of the Entire Service, The Training of the Leader in Worship. Under all these heads counsel is given that comes from a wide experience and is itself characterized by real common sense. The book will be invaluable as a guide to young ministers and to all who have to do with the conduct of divine service.

Few writers of to-day can be so widely read in religious literature as Miss Jane T. Stoddart. From time to time she has shared with the Christian public the fruits of her reading and research, as in her well-known books, 'Private Prayer in Christian Story' and 'The Old Testament in Life and Literature.' She has now richly gifted us with *The Psalms for Every Day* (Hodder & Stoughton; 10s. 6d.). By a somewhat mechanical plan of division the Psalter is split up into sixty sections to make readings for the mornings and evenings of thirty days. The text of each psalm is not given, for the book is prepared as a companion to the Psalter. The method followed is to give a catena of historical allusions and illustrative quotations which throw light upon certain texts. One has the feeling at times that some of these texts are chosen, not because they express the message of the psalm or are the most significant in it, but because they happen to have an illustration bearing upon them. But, putting that aside, we have here a vast treasure-house of a thousand illustrations giving vividness and human interest to the Psalter. It is not a book to be read right through. It is a book for reference, and especially a preacher's and teacher's book. The wide reading in English and foreign religious literature, the immense industry, the rare gift of selection manifest in this book all combine to make it a very notable achievement. Needless to say, the references are carefully verified and fully indexed and the whole format of the book is as fine as it is possible to make it.

The Rev. John H. Ritson, having been for over

thirty years secretary to the British and Foreign Bible Society, in the course of which he made contacts with churches and peoples in many lands and acquired a great store of reminiscences, has set down a record of his life and work in *The World is our Parish* (Hodder & Stoughton; 8s. 6d. net). It is partly autobiographical, but the main theme is the work of the Bible Society at home and abroad. The book makes remarkably interesting reading. It is full of glimpses of many lands, and of quaint touches of humour. Curiosities of translation are given, as for example, 'a sower went forth to sow' being rendered 'a tailor went forth to stitch,' and 'when in temptation pray' being given by a false inflection as 'when in temptation blow your nose.' A chemistry book was refused entrance into Turkey because the formula H₂O was suspected to mean the Sultan 'Hamid II. is a cipher.' Tales of heroic endurance and of sacrifice in support of the work of Bible distribution abound. One may be quoted as apposite in this war time. 'A correspondent who gave no address and signed himself "Old Coffee" said that, though he was a septuagarian, he still went to the city to work. He had been in the habit of having a penny cup of coffee each day after lunch, but during the War he cut out the coffee, and sent us sixpence a week to help to provide copies of the Gospels for the men fighting to protect him.'

Mr. A. C. Price's *Biblical Studies* (Hodder & Stoughton; 7s. 6d. net) is a very remarkable book. He is a schoolmaster, and the combination of sanity, judgment, honesty, and deep spiritual insight shown in his work, fully justifies the eulogy contained in Canon Mozley's Foreword. Here we have a Biblical theology of a unique kind, simply and clearly stated, and supported by an enormous mass of references. For every statement chapter and verse are given, and there can be very few significant texts which are not quoted. The material is arranged under various headings. After an introductory chapter on the Bible and its Authors, which gives an interesting and attractive account of the normal critical position, together with a clear statement as to the character of Biblical inspiration, we have chapters dealing with God, Sin, the Decalogue, The Day of the Lord, Jesus Christ, Salvation—God's Part and Man's, and The Kingdom. The treatment of each is full and thorough; under the Decalogue, for example, the whole of the Biblical Ethic is discussed. Mr. Price does not attempt to form a judgment as to the relative historical value of his sources; where

two contradictory statements appear he is content to record both, for his aim is not to construct a definitive theological system but to see what the Bible itself has to say. His knowledge of the New Testament is competent and thorough, but he is not equally at home in the Hebrew Scriptures, and so sometimes misses light which he might have had on the language of the New Testament. Examples may be seen in his failure to appreciate the full meaning of the term *Covenant* in his discussion of the Eucharist, and of the word rendered *Life* or *Soul* in such a passage as Mk 8^{34ff.}. But this is, perhaps, an inevitable weakness, and should not be allowed to detract from our appreciation of what is a very remarkable and useful piece of work.

We have had thought-provoking books from Dr. Richard Roberts earlier, and these will ensure a welcome for his latest book—*The Contemporary Christ* (Macmillan ; 9s. net). It is largely inspired by two world-wide influences, the emphasis on the sovereignty of God which asserts everywhere the initiative of the Divine Spirit, and the definite urge towards community. But both these trends are brought into subjection to the obedience of Christ. And it is the power of the exalted Christ that is the substance of the book. The three divisions are : Signs of our Times, God in Christ, and Communism and Community in Christ. The book is one of a series on the 'Great Issues of Life,' and the author has his own right among a band of distinguished writers.

The memory of *Bishop Taylor Smith* is still very fresh in the minds of many, for it is little more than a year since he passed away full of vigour and of good works to the last. A short biography has already appeared, but now we have the longer official account written by the Rev. E. L. Langston, M.A. (Marshall, Morgan & Scott ; 7s. 6d. net). It is an admirable record and will make a very wide appeal, for the Bishop had a great variety of contacts with men and with Christian affairs. He was prominent in missionary circles as Bishop of Sierra Leone ; he was a leading figure at the Keswick Convention and a welcome speaker at similar conventions in America and the Dominions ; he did wonderful work as Chaplain-General to the Forces during and after the War. Above all, he was a fisher of men, utterly devoted to the service of Christ and the winning of souls in public and private. There must be very many scattered through the world who would testify that they owe their souls to him.

This biography reveals the manliness and beauty of his character, his courtesy and spiritual tact, his courage and complete consecration. It deserves and will probably win the widest circulation.

We may well expect that the present international situation may produce a large crop of theological literature adapted to the occasion. But Miss Ursula Wells, S.Th., L.T., has given us in *Daniel : A Modern Prophet* (vol. ix. of the Interpreter Series, edited by R. B. Henderson) (Thomas Murby ; 1s. net) something more than a mere 'tract for the times.' She has taken each section by itself, expounded it in the light of modern scholarship, and then, drawing from the situation the essential principle involved, has shown how it may be applied to present conditions. She might, possibly, have made better use of modern work—we miss, for instance, a reference to Dr. Rowley's work on Daniel—but her method is eminently sound, and her little book is strongly to be recommended.

In the 'Needs of To-day' series, the additions to which come thick and fast, the latest is *God in Education*, by Mr. M. L. Jacks, M.A., formerly the well-known Headmaster of Mill Hill School, now Director of the Department of Education, Oxford University (Rich & Cowan ; 3s. 6d. net). Few men are better qualified to speak on the subject than Mr. Jacks, and the fundamental conviction of his book is that the world is dying for want of religion and that this want, to be truly met, must be met in the schools. It is a long-term policy, but it is the only one. The author, having stated his main aim, proceeds to outline a faith for the teacher which will be acceptable to most teachers. And, finally, these principles are applied in a more detailed way and traced in their practical working-out in home and school and university. In the course of his exposition the author deals with many topics that are germane to the main issue : doctrinal teaching, corporate worship, prayer, conversion, the gospel, the Bible, and the integration of the curriculum in a spiritual synthesis. And everywhere he displays a fine spirit and a capacity for direct thinking. This is a good book on a timely subject.

We have received a copy of the Twenty-fifth Annual Hale Memorial Sermon delivered on 26th January 1939, by the Very Rev. Noble C. Powell, D.D., Washington. It is published at the price of 25 cents by Seabury-Western Theological

Seminary, Evanston, Illinois. The subject is *The Post-Ordination Training of the Clergy*. The necessity of such training, especially in view of the times we live in, is strongly emphasized; and special attention is drawn to the facilities provided by the College of Preachers in Washington and by the post-graduate courses offered by recognized institutions of higher learning.

The aim of Mr. Harold P. Cooke, M.A., in his *Charles I. and His Earlier Parliaments* (Sheldon Press; 7s. 6d. net), is clearly shown in the subtitle 'A Vindication and a Challenge.' The book gains in impressiveness from the fact that the author began his study as an adherent of the common 'Whig' view of the character and policy of the unhappy monarch, but was constrained by further study mainly of contemporary documents to change his views. Mr. Cooke would have us understand that Charles 'inherited the seeds of a grave constitutional struggle' in which the monarchy was at stake. The quarrel was sought not by the King but by the Parliament, whose dominant party were false to their pledges and ready to use any means, however dishonourable, to gain their ends. Mr. Cooke, like some other converts, may be over-zealous, but he has certainly put together facts which need consideration.

A Conference was held at Haywards Heath this year on *Worship and Education*, and the addresses given there, along with summaries of the discussions following them, have been published in a booklet (S.P.C.K.; 2s. net). The Conference was convened by the National Society, the Central Council of the Church for Religious Education, and the Chairman was the Archbishop of York, who gave the opening and closing addresses. There are two very good papers to begin with, one on the history of Post-Reformation worship, the other on the history of Post-Reformation education. Canon Cockin deals with the relation between worship and education, and the Bishop of Chester with the partnership of school, college, and parish in worship and education. The whole subject is exhaustively presented in deliverances which are exceptionally able and suggestive.

We have pleasure in recommending *Evolution and Christian Belief* (S.P.C.K.; 4s. net), by the Rev. T. G. Edwards, M.A., Honorary Canon of Southwark, as a vigorous, clear, and popular affirmation

of essential Christian doctrine in the light of modern science, especially biological science, in which the author is well versed. While the book is on popular lines, it reveals a definite background of reflective thought. Besides including, as one would expect, chapters on such subjects as organic evolution, causation and design, immanence, moral evil, heredity and free will, it also includes chapters on the Atonement and Social Ideals.

The Rev. A. M. Chirgwin, Secretary of the London Missionary Society, having recently visited China and Japan, has set down his impressions in *Conflict: China, Japan, and Christ* (S.C.M.; 2s. net). The book is pleasantly written and gives vivid pictures of Shanghai, Peking, Tokyo and other places of interest. The writer's chief concern, of course, is with the Christian Church tossed upon the troubled waters of the Far East. He discusses topics of importance such as emperor-worship in Japan, and the scorched earth policy in China. He is particularly hopeful of the future of the Christian cause in China. 'Whatever questions or hesitations in regard to missionary activity there may previously have been in Chinese minds, there is now only appreciation and gratitude. Chinese in all grades of society are convinced that missionaries have no other desire than to serve China.'

On the destruction of the Temple by the Chaldeans, Jeremiah was permitted by Nebuzaradan to remove the Ark to one of the secret chambers in the rock under the Temple. Later, he carried it thence to Mount Nebo, where he concealed it in a cave. He also secured the stone which had served Jacob as a pillow at Bethel, placed it in a box, and took it via Egypt to Ireland (Tara), whence it ultimately found its way to its present position beneath the Coronation chair at Westminster. This is, in outline, the theory propounded in *The Mystery of the Fate of the Ark of the Covenant*, by the Rev. Cyril C. Dobson, M.A. (Williams & Norgate; 3s. 6d. net). There are other conclusions, incidental to the whole, of which the most striking is the direct descent of His Majesty King George VI. from Jacob. The evidence for the main thesis is contained (a) in 2 Mac 11⁴, (b) in an archæological discovery under the Temple, made in 1911 and ignored by later excavators, (c) the inherent probabilities of the case. The author adopts some curious chronology, and some philology, which is, if possible, more curious still.