

## Literature.

### CHRISTIAN NEWS-LETTER BOOKS.

THE Christian News-Letter is a weekly, edited by Dr. J. H. Oldham. It was started in October 1939, under the auspices of the Council on the Christian Faith and the Common Life as part of a concerted effort to understand the meaning of current events so that the way to right action may be found. It provides a means whereby individuals and groups all over the country may be united in this common enterprise. Among those who are collaborating are the Archbishop of York, Professor Ernest Barker, Canon Barry, Dr. S. M. Berry, Miss Margaret Bondfield, Sir Stafford Cripps, Miss Dorothy Sayers, Professor C. H. Dodd, J. Middleton Murry, Canon Quick, Dr. Charles Raven, and many others.

In connexion with the News-Letter, and with a view to the fuller treatment of the questions with which it deals, a series of shilling books is being published by the Sheldon Press. Those responsible for the series are convinced that revolutionary changes are necessary if a Christian Society is to emerge. They regard the war as a symptom rather than a cause, in that it merely brings to the surface the deep-seated maladies of modern civilization. As Christians they believe that times of crisis and suffering are God's opportunity.

The four books sent to us are the following: *Europe en Travail*, by Mr. J. Middleton Murry; *Education and Social Change*, by Professor Fred. Clarke; *Christianity and Justice*, by Canon O. C. Quick, and *The Message of the World-Wide Church*, by Dr. William Paton.

Probably the most important of the four, and certainly the most interesting, is Mr. Middleton Murry's. It contains his broadcast addresses to which recently many people looked forward eagerly, week by week. The core of his argument is that this is an age made and dominated by the machine. One result of that is an immense body of unemployment. This would not be bad if we realized that it means the liberation of human capacity for the further development and enrichment of the life of society as a whole. There are two possible ways of using the waste which is involved in unemployment—either by employing it in existing industry and so giving the rest of the workers more leisure [by all working fewer hours], or by setting it to work on new enterprises of positive national importance, the embellishment

of the common life of which Mr. Murry makes much.

Mr. Murry discusses three ways of dealing with Industry—Individualism, Totalitarianism, and a 'third way.' The third way is Socialism, or, 'if you can't bear the word,' let us say a new social discipline. What we want kindled in people's minds is the conviction that certain things *must* be done. Collectivism in one form or another is coming to every nation. The question is simply how we will have it—Totalitarian and brutal, or Democratic and human. Mr. Murry sees no hope of the solution but in the Christian way, and his last chapter on 'The Inspiration of the New Democracy' is worth pondering. It carries us back to the central Christian doctrine—regeneration.

Canon Quick in his book, *Christianity and Justice*, points out that men have a twofold loyalty, to the State and to God. It is against the background of the dual revelation of God to man, and the dual relationships of men to one another (of justice and love), that we must view the problems of Christian conduct in this present world. The Church must not confine itself so exclusively to its gospel of love that it has no message to give to the men who are actually fighting. God reveals Himself in Law as well as in Love, and it is the Church's duty to teach the law of righteousness. This duty was never so urgent as it is to-day.

Professor Clarke on *Education and Social Change* has done a thorough piece of work. His subject is one that is engaging very wide attention, as readers of the 'Spectator' will remember, and Professor Clarke writes as one who has a grasp of the whole field. He definitely regards educational problems from the side of social significance, and in his book he reviews first what he calls the 'Historical Determinants,' then discusses the present situation, and finally sets out his constructive ideas in 'lines of readaptation.' He is conservative enough to maintain what is good in the tradition, and believes the educational system is capable of re-shaping on a Christian basis. There is a good deal here for the professional educationist, but Professor Clarke writes mainly for the plain man.

Dr. Paton's book on *The Message of the World-Wide Church* is more general. It contains a very sane account, first of all, of what the gospel really is, and shows what this gospel has done in every part of the world. On this basis Dr. Paton considers what the Christian Church can now do for world order.

## SUNDAY.

A very thorough piece of research on the observance of the Sunday in this country has been done by Mr. W. B. Whitaker, M.A., Ph.D., and published in a book, *The Eighteenth-Century English Sunday: A Study of Sunday Observance from 1677 to 1837* (Epworth Press; 13s. 6d. net). The book has a twofold value. Besides its ostensible purpose, it gives us a clear and interesting picture of social life during the hundred and sixty years that are reviewed. Dr. Whitaker draws upon all sorts of documents (his bibliography occupies eighteen pages!), manuscript sources, magazines and newspapers, Acts of Parliament and Parliamentary records, pamphlets and books. His industry is appalling to contemplate. But the result is not only informative. It is in many ways fascinating. This is due largely to the fact that it is the social as well as the religious significance of Sabbath-keeping that the author keeps before him.

The book not only interests. Inevitably it raises questions that lie beyond a mere historical record. For Protestants the Reformation gave expression to the ideal of Sunday observance, and, so far as this question is concerned, the story of the years since then is about the way Parliament tried to enforce the ideal on the people of England. To what extent was this attempt successful? The year 1677, with which this record begins, was notable for an Act on Sunday Observance which is actually in force to-day. And since then Act after Act has been passed to confirm that of 1677 or to modify it. But the record is not encouraging. It seems to be one of the lessons of history that laws of this kind can only be successfully applied when the faith and conscience of the people are behind them. This does not mean that Governments are to be daunted by the loud-voiced people who are always 'agin' authority, and especially moral and religious authority. But it is one of the lessons of such a story as this that law can only operate when there is a real opinion in its favour. And it is interesting to note how much such a movement as that which began and spread Sunday schools over the land did for the reverent religious and social keeping of the Lord's Day. Dr. Whitaker has given us a valuable book.

## CHRISTOLOGY.

In *Two Ancient Christologies* (S.P.C.K.; 16s. net), the Rev. R. V. Sellers, D.D., Warden of St. Augustine's House, Reading, has produced a work of impressive scholarship. The sub-title is fully

descriptive 'A study in the christological thought of the schools of Alexandria and Antioch in the early history of Christian doctrine.' While its main purpose is historical, the author suggests that the old problem which rent the unity of the ancient Church is of living interest and importance. In the nineteenth-century theology was interested chiefly in 'immanentism,' and the explication of values in this world and its civilization. Now that we are confronted with a threat of the failure of our civilization, the pendulum is swinging away from immanentism towards transcendentalism. That is to say that while the nineteenth century emphasized the point which the ancient Antiocheans were concerned to make, more recent thought tends towards the Alexandrians. Yet Dr. Sellers strongly holds that the element of truth in the Antiochean position must be safeguarded.

We have a very able account and discussion of the fifth century controversy. It was very bitter, and in its consequences proved to be 'one of the major tragedies of the Church.' The root of that lay here—that there was wilful misunderstanding and perversion of the views of the other side. In what each party was really trying to say there was a great deal of common ground had the opponents only searched for that. Instead of that they forced on each other interpretations which each would have indignantly repudiated. The Antiocheans with their insistence on the real Humanity, and the Alexandrians contending earnestly for Unity of Person were both right, and a mere difference of emphasis was all that really separated them. Dr. Sellers pleads for a christology which will conserve the truth emphasized by both. With that all will agree. But it is not easy. The old problem remains—if Christ was God incarnate, could His Humanity be what it is for us? And if not, is it rightly to be termed 'humanity' at all? Probably our thought must just keep swinging between the two poles—on the one hand, the incarnate Son of God; on the other hand, the man Christ Jesus. We are deeply grateful, however, for a book which carefully documented is a safe and illuminating guide through the historical labyrinth and suggestive of reconstruction.

## PSYCHOLOGY AND PASTORAL WORK.

The Professor of the Philosophy of Religion in the University of London, the Rev. Eric S. Waterhouse, D.D., M.A., devotes himself in *Psychology and Pastoral Work* (University of London Press; 7s. 6d. net) mainly to practical rather than

theoretical topics. The book is vividly written and abounds in appropriate illustrations. It is evidence of the truth of the author's contention that in getting teaching across, either in the pulpit or elsewhere, interest is of more importance than value, but, notwithstanding this one-sided statement, the value is there all the same. The construction of the book is its weakest aspect, and the story told of a Scotsman who described a dictionary as 'guid reading but a trifle disconnected' would be not altogether inapplicable to the book which makes use of the illustration. It is good because of its breadth rather than its depth, because of its possible helpfulness in so many different kinds of situations. It would be an excellent manual of practical pastoral training.

But there is depth as well as breadth. The first two chapters especially are a valuable introduction to the question of the general relation of psychology to the work of the ministry, and in the latter part of the book the criticism of Freud is both fresh and acute. It lays bare the Freudian paradox—that all power is assigned to the unconscious in the influencing of life, and yet the remedy prescribed for the removal of all ills is the destruction of the unconscious complex by bringing its confused elements into the clear light of consciousness. Dr. Waterhouse argues that every intending minister should have a general psychological training before turning to the special problems of psycho-therapy, and he holds that psychology is put to the best use if we refuse to adopt unreservedly any system, but acknowledge that each has done service in drawing attention to important factors in human nature. He makes a useful distinction between the physical and the psychological aspect of any disease, and counsels the would-be healer of the sick mind to make sure that a medical man has been consulted upon the physical aspect of the malady. The writer is on the whole optimistic regarding the future of the Church, and thinks that the worst enemy of religion is not antagonism but indifference, which latter would be removable by more energetic and less conventional methods of congregational organization than are often in use. He has an excellent chapter upon the qualities of leadership necessary in a pastor, and his chapter upon 'Understanding One's Flock' is full of valuable advice. The chapters on Worship and Sermon-Preparation are not upon the same level—surely his diatribes on the reading of sermons are a little too severe! The concluding chapter is disappointing, and consists in rather commonplace general observations instead of a summation of the contributions of psychology to the

far-reaching work of the Church which would have formed a more appropriate conclusion to a book full of much valuable criticism and advice upon this subject.

#### WOMEN AND THE MINISTRY.

For some time this question has been in abeyance; but nothing is quite so certain in our very uncertain future as that it will re-emerge and demand settlement. On the subject there is a great literature, as the Rev. P. R. Smythe, M.A., B.D., brings to our notice in his book *The Ordination of Women* (Skeffington; 5s. net). Much of what has been written has been forgotten, and some of it deserved that fate; it was blatantly feminist, or obviously obscurantist. And on this subject the mere feminist or the mere obscurantist has no right to be heard. Mr. Smythe's book deserves wide circulation. It gives a historical review of the position of women in the service of the Church all through the centuries, which is as valuable as it is interesting. Mr. Smythe grieves us here slightly, because in his altogether admirable treatment of the Deaconess, and her modern reintroduction, he omits mention of the Deaconess in the Church of Scotland. He writes mainly of the Anglican Church. He tries, in his suggestions towards a solution of the problem, to be impartial. He began, personally, in a position of hostility to the idea of woman-priests, but came to see how unsatisfying and unsubstantial were the objections commonly urged. That seems to be his own position still—he can find no real insuperable objection to women-ministers. He writes, perhaps, overmuch, in a detached way, and sometimes rather flippantly. He is not burning to show the wrong and harmful implications underlying the exclusion of women from the ministry. If we understand him, it is a question not so much of principle as of expediency. It seems to us improbable that any large branch of the Church will find that the matter is urgent on mere grounds of expediency. For the number of women claimants to ordination is very small, and the number of congregations clamouring for a woman-minister still smaller. Mr. Smythe, we are afraid, as a protagonist in the cause will not get far. Yet for its historical survey, as well as its criticism of objections, he has given us a book which we cordially recommend.

#### DOSTOIEVSKY.

*A Prophet of the Soul: Fyodor Dostoevsky*, by Miss Zenta Maurina (James Clarke; 6s. net), written originally in the Latvian language, thoroughly

deserves the wider circulation made possible by translation into English. The writer is an enthusiastic but discriminating admirer of Dostoevsky. She has read round about her subject and round about again, and she has herself something of that power of getting inside another person's mind which she assigns as one of the chief elements in Dostoevsky's genius. The arrangement of the book might have been improved, and the style is unequal, but every here and there are to be found illuminating phrases of great beauty.

Miss Maurina first of all tries to place Dostoevsky in relation to European literature as a whole, and to French literature in particular. She finds many affinities between him and Balzac, but her general conclusion is that he is Russian to the core, both in his temperament and his achievements. For one thing, he shares in his countrymen's love of metaphysics, and their readiness to discuss intimate questions even under the most unpromising conditions. Her account of Dostoevsky's life, his sufferings, his passionateness, his tendency always to rush to extremes, awakens and sustains the interest of the reader, and her critical analysis of his novels will prove of great help to the understanding of them. Dostoevsky's interpretation of Christianity is discussed from various points of view, and the authoress is more than ready to accept the verdict of Soloviev and Berdyaev that he was a nineteenth-century prophet of Christianity. She sums up his philosophy of life as a heroic idealism, and in several beautiful paragraphs she shows how behind some of his finest characters there is the overshadowing presence of the Christ. His idealism is, however, much too fluid, too closely related to the movement of life, to be capable of embodiment in concise concepts. 'He paints reality as a dream, and a dream as reality'—is one of the penetrating sentences of the book.

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A very 'meaty' volume has been written by the Rev. Wade Crawford Barclay, D.D., on *The Church and a Christian Society* (Abingdon Press; \$3.50). It describes itself as 'a discussion of aims, content, and method of adult Christian education'; and it is claimed for it that it is 'the first book on adult religious education to be written with a social orientation.' It is a typically American book. Along with many glimpses into the obvious, it reveals real scholarship and sound sense. We cannot attempt here to summarize its twelve long chapters, each with its sub-divisions. The writer's

main conviction seems to be that the Church's supreme duty in such a world as this is to give a Christian education to her own members. He therefore gives out of his own wide personal experience, and an apparently prodigious amount of reading, suggestions as to what this Christian education should be in content and in method. The list of books and pamphlets recommended for reading is overwhelming, life being so short; and we must confess that most of the names adduced are quite unfamiliar. That, of course, may well be our fault and our misfortune. Yet we feel that something more compact and less overloaded would 'get across' more effectively.

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Mr. D. S. Mahbub, B.A., a Jewish scholar, has issued a small pamphlet of thirty-nine pages entitled *Bible Document Notes, I.-V.* (M. L. Cailing-old, London; 4s. net), dealing with some of the epigraphic material discovered at *Dunecir* (Lachish) in Palestine, such as the earliest Bowl Inscription, the Steatite Scarab (Seal of Ahimelek), the Clay Sealing (Gedaliah's), and the Seal of Shebna (believed to be an official at the Court of Hezekiah). The Notes were issued about four years ago for private circulation, but are now published for research workers. Though the pamphlet is written in rather imperfect English, and the price of it seems inconsistent with its size, it is of some value as giving a number of critical views from the Jewish standpoint, and will doubtless interest Old Testament epigraphic scholars.

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The attitude of Niemöller and countless brave Christians in Germany, Austria, Poland, and elsewhere under Nazi rule seems identical with that ascribed to Shadrach, Meshach, and Abednego, and raises the whole question of whether one should give unswerving loyalty to ruling authorities in all matters or resist to the death any command to apostatize. This difficult question, on which there is room for a wide cleavage of opinion, finds answer in *Render Unto Caesar*, by Mr. Herbert Loewe (Cambridge University Press; 6s. net), a small volume which consists of Lectures given in Cambridge and London, and now revised and expanded for publication. The touching parable of the coin, which gives the title to the book, is of particular interest, not only because of the political circumstances at the present day, but because the action and teaching of Jesus have been misinterpreted by some Biblical readers. The author holds that the subject of the parable was really the association of coins with idolatry. Some devout Jews

regarded certain emblems on coins as definitely idolatrous and refused even to gaze upon them, while others felt that such coins could be used without sin. Jesus, therefore, was faced with the question, Did the use of such money involve offence to God, or was it harmless? He sided with the latter view, and hence His statement, 'Render unto Cæsar the things that are Cæsar's,' a declaration which was a repudiation of the opposite view probably put forward by *agents provocateurs*, and which is in complete harmony with Rabbinic teaching. The book has a special bearing on the relation of citizens to State and authority to-day. It contains considerable scholarship, and should be of particular interest to all who find themselves faced with this problem.

Under the title, *What is Man?* (James Clarke; 2s. 6d. net), the Dean of St. Paul's has published some of his recent broadcast addresses. He recognizes that many of the old answers to our constant questions about the mystery of man cannot now be given without considerable hesitation, but this does not for him mean in the very least that Christianity can give no help towards an understanding of the problem. He sets himself to state briefly the scientific attitude, and places the teaching of Christianity in relation to this. Man has a twofold character—in relation to Nature and in relation to God. Man is an animal of the animals, and is also in contact with a spiritual reality. He is indeed supreme in the natural world, but has often put his power to base uses. He might indeed be described as a 'splendid failure,' but certainly not a hopeless failure—if only he could be brought to realize that progress in itself is a meaningless and misleading idea unless we take account of the fundamental truths of the reality of God and the reality of sin. Man's true good can consist only in the development of his spiritual nature, and his aim is to be in perfect harmony with God and to share in the Divine life. Man is only in the making, and it does not yet appear what he shall be. He cannot reach maturity until there is brought into existence a community in which the spirit of Christ rules, and in which men can live together in mutual confidence and loving helpfulness.

*The Search Eternal*, by Mr. John T. Payne (James Clarke; 3s. 6d. net), is intended as a series of devotional studies. These studies are not based on passages of Scripture but deal with a great variety of topics connected with Church life and

practice. With little penetration or depth of thought the writer discourses very pleasantly from a somewhat narrow and churchly point of view. His chapter on the Two Cultures is illustrative of his general attitude. In it he contrasts Catholicism and Protestantism, saying in effect that while the Catholic holds the great Christian doctrines of the Incarnation, Resurrection, etc., the Protestant is free to hold them or not as he pleases. Such an attitude is really distressing at this time of day. Christian people, however, of the 'Catholic' type, who are ready to accept the teachings of their Church without question or criticism, will find here much instruction about Church doctrines and practices and aids to the Christian life.

*Remaking Life: A Challenge to the Christian Church*, by the Rev. Albert W. Beaven, D.D., LL.D., L.H.D., President of the Colgate-Rochester Divinity School (Cokesbury Press; \$2.00), is an earnest attempt to arouse Christians to the possibility and duty of life-changing, for themselves and others. Dr. Beaven teaches the subject of Church Organization and Administration in his College and is naturally concerned with what we all realize (more or less), that Christianity is often little more than a name. It does not change people. And the writer asks us to face up to our faith and its claims that it may become a life-changing conviction. There is, he contends, a real chance for the Christian message to-day in a world that is longing for a veritable word from the eternal.

Dr. Clovis G. Chappell is widely known in the United States as a preacher and religious writer. The most recent of his books, *Values that Last* (Cokesbury Press; \$1.50), contains about twenty sermons with attractive titles. They are Biblical, carefully expository, full of sound teaching and with a warm appeal. They represent American preaching at its best and deserve to be widely read.

If Professor D. W. Riddle's work, *Paul: Man of Conflict* (Cokesbury Press; \$2.00), is not supremely original it is a piece of solid and careful workmanship. His scrutiny of the documents has been laboriously done. His sketch of St. Paul centres largely on 'the conflict' as the outstanding feature of the Apostle's spiritual life. Deftly he analyses the phases of Jewish education, the view of the Torah inculcated at home, the general atmosphere of Tarsus likely to develop repressions. He describes

vividly the mental revolution and escape into the freedom of Christ, the wealth and variety of his travels, the immortal issues of his toil. So far the book may be commended. If we join issue with Professor Riddle, it is in his extreme view of the assumed defects of the Luke-Acts narratives which bring them into constant collision with the primary sources in the letters of St. Paul. As a former student of Dibelius the author may be inclined to set a cleavage between these two foundation-data in constructing the life. The book has much to commend it, although it leaves the attentive reader with a livelier sense of the investigator's survey than a grateful indebtedness to the marvels of his hero's struggles, and an intensively vital reaction to such directory as St. Paul affords to fellowship with God. We shall not be accused of stressing minor points, if we remark that our best Old Testament scholars are convinced that St. Paul not only used Greek versions in his quotations, but had at his elbow the Hebrew rendering also, and this Professor Riddle does not sufficiently stress.

A most interesting account of medical mission work has been issued under the title of *In the Service of Suffering*, by Mr. Clement C. Chesterman, O.B.E., M.D., M.R.C.P. (Edinburgh House Press; 2s. net). It is no dry-as-dust chronicle but is full of life and vividness, and packed with telling incidents. After tracing the birth and lineage of Medical Missions the writer goes on to discuss their development and their relation to Church, Community, and State. It is marvellous how, in so small a space, he succeeds in making his survey so comprehensive and so detailed. As Lord Sankey says in the Preface, 'It is a record which will stir in every one of his readers mingled feelings of pride and thankfulness.'

One of the hindrances in the way of a real revival of religious life at the present time is the gap, almost the gulf, between the instructed pulpit and the uninstructed pew. Revival can only come on the basis of certainty or assurance. History shows the truth of this. And to-day the ordinary member of the Church is unsure. He has a vague idea that something has happened to take away the old authority of his Bible. It is that dreaded monster, the Higher Criticism. He does not know *what* has happened, but he has lost the old confidence. And until that is restored nothing will happen in the churches. The Rev. E. R. Micklem has done something substantial towards this desirable state of things in his new book, *A Book on the Bible for*

*Everyman* (Hodder & Stoughton; 3s. 6d. net). Mr. Micklem has been tutor and lecturer in Mansfield College, Oxford, and possesses the necessary scholarship to inspire trust. He has a delightful style of writing which will at once commend itself to 'everyman.' And he has set himself to show us all how really the Bible remains the Word of God after it has gone through the hottest fire of criticism. He is concerned with the devotional study of the Bible, that is, with the way of reading the Bible which brings us into touch with God, so that we may hear Him speaking to us. Any one reading this book will find firm ground for his faith in the Bible and its message, and that is a great service.

But Mr. Micklem does more. He shows us how to read our Bible so as to get not only help but interest. He has an excellent chapter on the value of the Old Testament, another on 'how to begin,' another on 'methods,' another on St. Paul's letters and a final one on 'odds and ends.' The whole book is admirable for its purpose. It will both charm and reward everyman, and will give him what we are seeking in this war in another field—security.

Readers who profited by Walter Lüthi's study of the Book of Daniel (cf. THE EXPOSITORY TIMES, li. 179) will welcome the practical exposition of Amos which he has published under the title *In the Time of Earthquake* (Hodder & Stoughton; 7s. 6d. net). The book is marked by the qualities which distinguished the earlier volume—a keen appreciation of spiritual truth, a fearless adaptation of the Bible message to modern conditions, and a fervid enthusiasm for the gospel and the Kingdom of God. It is even more successful than its predecessor, perhaps because Amos is so essentially a prophet for to-day, and Herr Lüthi has applied his message to our own social and economic conditions with relentless faithfulness. While a closer study of the Hebrew text might have made the book even more impressive, it remains an example of the best type of pulpit exegesis. It is translated by Mr. J. L. M. Haire and Mr. Ian Henderson.

*The Approach to Christ* (Independent Press; 3s. 6d. net), by the Rev. H. Elvet Lewis, M.A., D.D., is a collection of devotional studies of value in themselves and serving as a reminder of the wide variety of the ways by which men have come to Christ. It appears to be intended as the first of a series of devotional books to be published in annual volumes under the sponsorship of the Literature Committee of the Congregational Union.

In these studies, which are in the first instance Biblical, the evangelistic figures, among others, of Peter and John, Nathanael and Nicodemus, and the figure of Saul of Tarsus are portrayed in their relationship to Christ; while aspects of the life and teaching of Christ Himself are also presented to the reader. The devotional character of the volume is emphasized by the inclusion of an appropriate Prayer with each of the Addresses.

In his book, *God's Judgment on Europe* (Longmans; 4s. net), the Rev. Alec R. Vidler, B.D., the Editor of 'Theology,' makes a thorough examination of the meaning of history. He points out the failure of *Liberalism* in religious thought everywhere, fastens on the machine as the dominating feature of the present age, and concludes that the novel aspect of what has eventuated is the appearance of collectivism as the influential factor. The core of his book is his chapter on 'God's Judgment.' In what sense and to what extent the war is a divine judgment he sets forth in an elaborate argument. And as this rules his thinking about it, he is led to a final statement of the three attitudes possible to a Christian now. One is active support of the war. Another is Tolstoyan pacifism. But there is a third, which Mr. Vidler finds a little hard to clarify, and which the reader will find as hard to understand clearly. The book, however, is full of serious thinking, and its central message of the reality of judgment as a fundamental element in the nature and rule of God contains so much truth that for that alone the book should be welcomed.

Under the title of *The Epistle of Christian Courage* (Mowbray; 2s. net), the Very Rev. E. G. Selwyn, D.D., Dean of Winchester, has published four Advent lectures on the First Epistle of Peter, delivered in the Cathedral. In the writer's view the Epistle 'has a close bearing upon many of the problems which perplex our minds at the present time.' The topics treated are the Church and the World, Trouble, Hope and Duty, the Imitation of Christ, and the Hope of Everlasting Life. The exposition is clear and interesting, scholarly yet popular, full of edifying matter. The writer has in view a fuller commentary on the Epistle. If it has the quality of this shorter book, it will be very welcome.

No period of English history has been the subject of more minute study and violent controversy than that period of the seventeenth century which

witnessed the mortal combat between King and Parliament. In that troubled time Pym was the acknowledged leader of Parliament till he died, and the chief statesman of the Puritan Revolution. His life has been written under the title of *John Pym 1583-1643*, by Mr. S. Reed Brett (Murray; 10s. 6d. net). Considering the place he occupied in his own day it is surprising that only two biographies of him have been previously written, the first being over a century ago. Since these former biographies were written much new light has been thrown upon the general history of the period, which the present writer has made good use of, while he has also done a considerable amount of research in regard to Pym's private life of which so little is known. The result is a very readable account of one who has been called 'the first and perhaps the greatest Parliamentary leader whom this country has produced.' Enough of the political background is given to make the book a brief history of the period in so far as Pym was the leading figure in it. It should take its place as an authoritative and worthy record of a great historic figure.

In Volume I. of *Know Your Bible*, by the Rev. W. Graham Scroggie, D.D. (Pickering and Inglis; 7s. 6d. net), we have the first of two volumes which together survey analytically the whole Bible, and which are to be followed by others treating it synthetically and didactically. In the present one, which is confined to the Old Testament, the author provides a brief introduction of two or three pages to each of the books, followed by a detailed analysis of each. The treatment is thoroughly conservative, evangelical, and practical. All critical and chronological questions as well as those of authorship are avoided, and the moral and spiritual values of the Bible are emphasized. For Bible Class leaders, Sunday School teachers, and those who favour Bible Readings, the book will be found helpful and useful.

In *The Old Testament Shortened*, edited by Dr. W. K. Lowther Clarke, the S.P.C.K. has issued a volume which promises to be of great value to teachers and others (5s. net). As its name implies, it is an Old Testament anthology from which all superfluous material has been eliminated. The selection has been very carefully made, though it could be wished that more space could have been found for the prophetic literature. The arrangement is based largely on the historical order of the various sections, narrative portions being followed by

specimens of the literature of each period (but does Is 25 come from pre-exilic Judah?). Passages from the Apocrypha are included. There are most useful paragraphs summarizing the history where it is not covered by passages quoted, and short sections of introduction to each book as it comes. The text printed is that of the Revised Version, with occasional modifications, though, unfortunately, the marginal readings hardly receive the recognition due to them. There is a number of beautiful illustrations, both in black and white and in colour. The utility of the book would have been greatly enhanced by an index of the passages quoted, but even without this it should prove to be of high value to teachers of Scripture.

'From Moses to Moses, none hath arisen like Moses' is a familiar Jewish saying. It is justified by the facts, for while the original Moses was the founder of Israelite religion, Moses Maimonides did more than any other individual to lay the foundations of modern Judaism. Yet to most Gentiles he is little more than a name, and comparatively few have any direct knowledge of his work. Rabbi Charles B. Chavel, Ph.B., M.A., LL.B., therefore, is doing us a great service in publishing an English version of Maimonides' most famous work under the title *The Book of Divine Commandments*: vol. i. *The Positive Commandments* (Soncino Press; 12s 6d. net). Originally composed in Arabic, the work was rendered into Hebrew under Maimonides' own supervision, and it is from this Hebrew text that Dr. Chavel is making his translation. The Law traditionally contains 613 'commandments,' of which 248 are 'positive' and 365 'negative.' The volume now before us contains all the commandments, followed by Maimonides' comments on the first class. The value of the great scholar's work lay in the fact that he summarized and codified all the traditional interpretations of the Law from the Mishnah onwards. Consequently there are frequent references to earlier writings, especially Mishnah, Gemara and Siphra, which are, presumably, familiar to every Jewish reader. Dr. Chavel has added frequent notes to Maimonides' comments, and

these add considerably to the elucidation of the text. We may look forward to the publication of a second volume, dealing with the 'negative' commandments.

*The Saving Presence*, by the Rev. Grover E. Swoyer, D.D. (Zondervan Publishing House; \$1.00), contains a series of discourses having for their central theme the influence of Christ upon the world through His incarnation and His ever living Spirit. The writer is a popular American preacher and his writing has something of a prophetic rush about it which brooks no delay but sweeps objections impetuously aside. It will hardly carry conviction to a coldly critical mind but is fitted to stir and enthuse those who are already convinced. The discourses abound in illustrative incidents and poetical quotations, some of which are of rather inferior quality. A passionate devotion to Christ and the Christian cause breathes through the whole.

Professor S. A. Cartledge, A.M., B.D., Ph.D., does not do himself justice by the title of his New Testament study—*A Conservative Introduction to the New Testament*<sup>2</sup> (Zondervan Publishing House; \$1.50). It suggests that questions are closed and that all modern ideas are banned. Just as we would rather suspect a book called 'A Modernist (or Radical) Introduction to the New Testament,' so we rather sniff at a 'conservative' one, blatantly so-called. But in reality the author is not so hard-boiled as we would imagine. It is true his conclusions are traditional: John wrote all the Johannine literature; Paul wrote the Pastorals; Mark was written in A.D. 50; Matthew and Luke 'about 60'; Acts 'about 61.' But the writer does not accept all this without investigation. His reasons are not always convincing, but they are his own. And sometimes we find him hovering, almost longingly, on the skirts of heresy, or at least of modern ideas. The most unsatisfactory part of the book is the last chapter on 'Inspiration' which is so vague and indeterminate that it can be read as broad-minded or the reverse.