

analysts. This tendency is regarded as an expression of a movement that is basic to the universe in its physical and moral aspects. The Atonement is thus regarded as the effort of the moral universe, and of God as its ground, to find equilibrium after the disturbance caused by sin; the endeavour to cast out the alien and disruptive power that has invaded God's world.

There are more possibilities along this line, for psychology can undoubtedly point the way to important truth. Inasmuch as the Atonement is only really known as it is experienced, an examination of the experience and of the factors involved must yield valuable data for understanding the fact itself.

We may therefore look for some revealing light in this direction.

A suggestion has also been made from the psychological point of view that God is in some sense implicated in, though not responsible for, the fact of sin. Since He gave man his free will, the abuse of which is sin, He is so far implicated in the total result, and the Atonement is His effort to rectify this. This is a daring line of speculation, but it has probability.

All these movements are tokens of renewed interest in the basal fact of the Christian gospel, and they give ground for rejoicing that men's minds are showing evident concern for the meaning and interpretation of the great reality.

Literature.

RELIGIOUS DEVELOPMENT IN THE BIBLE.

DR. HARRY EMERSON FOSDICK has produced what must be regarded as his *magnum opus* in his new book: *A Guide to Understanding the Bible*, with the sub-title, 'The Development of Ideas within the Old and New Testaments' (S.C.M.; 10s. 6d. net). The book must have taken years to prepare. In sheer bulk it is impressive, a big volume of some three hundred and fifty pages of large size, containing not far short of a hundred and twenty thousand words. But the bulk is the least impressive aspect of the book. Dr. Fosdick has mastered a wide literature, and uses it with ease and without being unduly burdened by its weight. He shows his accustomed clarity in what must have been a very difficult and complicated task.

The title does not really indicate the nature of the contents. These are much more accurately expressed in the sub-title. Dr. Fosdick has set out to put the ordinary man, or at least the ordinary student, in possession of one particular result of Biblical criticism, the evolutionary character of the Bible. He has taken six strands of developing thought in Scripture, and has presented them separately, and as far as possible disentangled from their mutual complications. And he has attempted what no specialist would attempt, to preserve these separate roadways right through the whole Bible. As he modestly says: 'Only some one with no reputation for original scholarship to

maintain, free to avail himself of any scholar's work . . . would have the hardihood to undertake the task.' The 'strands' referred to are: the Idea of God, the Idea of Man, the Idea of Right and Wrong, the Idea of Suffering, the Idea of Fellowship with God, and the Idea of Immortality.

The result of Dr. Fosdick's research and meditation is a fascinating study. You travel along the roadways, to employ the writer's image, not altogether easily; you have to keep your wits at work; there are difficult bits and some jolts; it is not altogether the Great North Road, and sometimes you may not be sure you are on the right road. But the companionship is delightful, and your guide is an honest and experienced traveller. And so far as his own aim and purpose are concerned, you may be confident that he is reliable.

There is one main criticism which the book as a whole suggests. It seems to be an achievement of almost pure humanism. It is true that Dr. Fosdick in his Introduction says that the process of spiritual development in the Bible seems to him to involve not only human discovery but divine self-disclosure. But we hear little or nothing of that interpretation throughout the rest of the book. It is true also that every event in human experience is capable of two interpretations, according to whether you are a theist or a humanist. And those who read Dr. Fosdick's work with God in their minds will not be blind to His hand in the long historical process. But there is little in the record of that

process in the book before us to suggest God at all. Indeed, one constantly feels the superfluity of any such hypothesis. And that is why one is rather shy of the title 'understanding the Bible.' For the Bible is not the record of the development of ideas but frankly the record of a revelation. One can detect the development, as Dr. Fosdick has done, but the main aim of Bible writers is to set forth God's part in the process. Dr. A. B. Davidson used to say that what we see in the Bible are elements and ideas that come from heredity and environment, popular ideas, and, side by side with these, truth of revelation that was superseding the popular notions.

But, if this is freely recognized, Dr. Fosdick's masterly survey will be eagerly welcomed, as the work (in spite of his modesty) of a real scholar, and as a contribution to the understanding of that wonderful historical event which has its human as well as its divine side. It would be difficult to overpraise the lucidity, the sincerity, or the ability which this work reveals. And very many readers of the Bible will be grateful for the light the distinguished author has shed on both Old and New Testaments.

JUDAICA, ETC.

Jewish publications seem to be on the increase in the English-speaking world, and to-day we have very full opportunities for understanding the Jew at his best. The Cambridge University Press, for instance, has recently issued two volumes dealing with Solomon Schechter, best known to the world of Christian theology for his discovery of the Hebrew text of Ecclesiasticus. We have *Solomon Schechter: A Bibliography*, by Mr. Adolph S. Oko (7s. 6d. net), which includes a short sketch of Schechter's life. No less than two hundred and forty items are enumerated, many of them very slight—reports of lectures and similar notices—but it may be assumed that the list is exhaustive. The contents of the more important works are given, together with lists of reviews. There is a good Index. With this work, which must have involved a great deal of careful research, comes a biography by Mr. Norman Bentwich—*Solomon Schechter: A Biography* (12s. 6d. net). This is all that such a book ought to be. The author writes with sympathy and enthusiasm of his subject, and makes us see the man as he really was. Born in Roumania, he spent his life in a slow pilgrimage westwards. For a number of years he held an important post in Cambridge, where he is still remembered. This

was the happiest period of his life, for, though he occupied a bigger position in America and exercised a wider influence there than in England, he was involved in much distasteful controversy, and occupied with many administrative details. As Mr. Bentwich makes us see, he was a really great Talmudic scholar, with a passion for his own people, their culture, and their religion. His friendship with such men as Montefiore and Abrahams (to say nothing of many Christian scholars) never led him into the ranks of Liberal Judaism. He was an inspiring teacher, both to those who attended his classes and to those who were reached only by his pen. He was never tired of insisting on the need for an understanding of Hebrew, and did more than any other modern Jew to make his brethren conscious of their magnificent past and of their responsibility to maintain their tradition. Jew and Christian alike will welcome this portrait of a noble character.

Schechter is quoted in a third Jewish publication, a collection of *Anglo-Jewish Letters (1158-1917)*, edited by Mr. Cecil Roth (Soncino Press; 12s. 6d. net). The book begins with a letter from 'Rabbi Ben Ezra,' written in December 1158, and ends with that in which Balfour communicated to Lord Rothschild the famous 'Declaration' in 1917. Between these two we have an amazing variety of documents—business letters, diplomatic reports, love-letters—indeed, letters of almost every possible kind. Some are written by Jews and some to Jews. We have new light on the intricacies of Queen Elizabeth's policy; one letter is by the Richard Savage so well known to the modern world through the work of Mr. Gwynne Jones. Another shows that even a Chief Rabbi could misquote the Old Testament (p. 302), while not only Zangwill, but also Dickens, George Eliot, Gladstone, Disraeli, and Alfred Austin—to select a few out of many well-known names—are represented. Altogether, this forms an extraordinarily interesting volume, which at times offers valuable material to the general historian.

Of more general interest is the third volume in a series entitled 'Judaism and Christianity,' which has appeared under the name, *Law and Religion*, edited by Dr. E. I. J. Rosenthal (Sheldon Press; 10s. 6d. net). While this is in the main a Jewish work, in that it deals with Jewish subjects, it contains several chapters which appeal primarily to the Christian reader. Five of the nine contributors are connected with the University of Manchester. Thus Professor Murphy deals with the relation of Law to Religion at an early stage

in the development of human thought. Dr. Fish contributes a lecture (the various chapters were originally delivered as a series of lectures) on the Mesopotamian side of the subject. Professor Robertson discusses the Samaritans; Professor Manson, the attitude of Jesus and Paul to the Jewish Law; and Dr. Rosenthal, the general editor, not merely writes the Preface, but also an article on Medieval Judaism and the Law. The other four lectures are by Dr. Wheeler Robinson on Israel (*i.e.* the Israel of the Old Testament), Dr. Travers Herford on the Pharisees, Professor Gibb on Islam, and Father McNabb on the Schoolmen, particularly St. Thomas Aquinas.

The volume as a whole does not seem quite as effective as its predecessors. It is difficult to account for this feeling. The contributors are all men of profound learning, and have spared no pains to give of their best. Some of the chapters (those of Dr. Wheeler Robinson, Professor Manson, and Dr. Rosenthal may be especially mentioned) attain a very high level, while Dr. Herford's sketch is most illuminating. Perhaps the contributors have assumed that their readers know more about the subjects handled than some of them actually do—a form of modesty which can be a serious drawback. But it must have been extremely difficult to select the material and to compress within the limits of an hour's lecture the enormous mass of knowledge which each of these experts possesses; and the book is one of those from which we learn more every time we read them.

RELIGIOUS KNOWLEDGE.

The Nature of Religious Knowledge, by the Rev. Norman MacLeish, M.A., B.Phil. (T. & T. Clark; 5s. net), is a very clear and interesting, if somewhat brief, treatment of a great subject. The writer covers a wide field. By way of a preliminary clearing of the ground he deals with and criticises the theories of religious knowledge advanced by Descartes, Schleiermacher, and Jung. In the second and main part of the book he considers how knowledge of the external is gained, involving the perception of other selves and a transition to an awareness of God. This is followed by an outline of the historical development of the knowledge of God in primitive, Greek, Hebrew, and Christian religion. The thesis maintained throughout is 'that the individual begins with a partial apprehension of the whole universe in both its physical and mental aspects; that on the ground of certain observed facts and processes, he implicitly infers that there are other minds

in the universe akin in nature to his own; and that . . . he gradually comes, or may come, partially to know God as a Being of infinite power, unsearchable wisdom, and perfect goodness.' The writer is aware of the obvious objection that he seems to leave no room for special revelation, but represents religion as man's search for God, and not God's self-disclosure to man. This objection he does not meet but simply disclaims any intention of denying that the knowledge of God is God's own gracious gift. The writing throughout is marked by uncommon freshness and lucidity.

FORM CRITICISM.

Canon E. B. Redlich, B.D., of Leicester, has considerably furthered the task of Gospel Criticism in his valuable work, *Form Criticism: Its Value and Limitations* (Duckworth; 5s. net). With much learning and insight he has discussed the History and Assumptions of Form Criticism, and in successive chapters has made a careful study of Apothegm-stories, Miracle-stories, Sayings and Parables, the Passion Narrative, and Form-less stories. He has devoted special attention to the contributions of Dibelius, Bultmann, and Vincent Taylor, and he shows a wise and discriminating judgment in his pronouncements upon disputed questions. Especially is this true of the work of Bultmann to which he has obviously given the closest consideration. In estimating the value of Form Criticism he calls attention to the service it has rendered in depicting the Church as an active institution, in revealing the early existence of a continuous Passion Narrative, and in stimulating generally the study of Gospel Origins. Among the limitations of the new discipline he notes the tendency to attempt classification where 'forms' do not exist and to pass judgments on 'formless' groups of narratives. He thinks that adequate use of the results of literary criticism have not been made and that sufficient attention has not been given to the influence of Jesus as a Rabbi and a prophet. The evidence of eye-witnesses and second-century writers has been neglected, and the formative period has not been clearly defined. From these and other penetrating criticisms it might seem that Canon Redlich is hostile to Form Criticism, but, in point of fact, the reverse is true, and the student could not have a better introduction to this new field of investigation. We welcome in particular his able discussion of the weaknesses of Wrede's theory of the 'Messianic Secret,' recently commended by R. H. Lightfoot. After urging that the theory does not explain how the Resurrection

gave rise to the belief, he writes : ' We may also add that Wrede does not explain how the Messianic secret became known to Mark, who himself did not originate it, nor whether the traditions and the secrecy existed together before Mark wrote his gospel.' We confidently recommend Canon Redlich's book. In all future discussions of Form Criticism its place and importance are assured.

FOURTH GOSPEL.

Simultaneously with his work on Form Criticism, Canon E. B. Redlich has published a useful brochure entitled, *An Introduction to the Fourth Gospel* (Longmans ; 5s. net). Without assigning the authorship of the Gospel to St. John, he states a strong case for a modified version of the traditional view. He believes that the problems of this Gospel are best approached from a study of the writer's aim and a knowledge of the background of thought which must be known if his work is to be understood. Perhaps the best part of the book is the section on ' the riddle of historicity,' in which Canon Redlich treats such themes as Dislocations, Form Criticism and the Gospel, Symbolism and Allegory, the Miracles, and Sacramentalism. In these questions his conclusions are ' on the side of the angels,' provided we may assume their orthodoxy. ' The miracles,' he writes, ' are symbolic, according to John, but not allegorical, and even the symbol is not elucidated in half of the eight miracles. As signs they manifested Christ's glory, but the greater faith was that of men who saw them not and yet believed in Jesus and accepted Him for His word's sake. Thus whilst the historicity of the miracles is affirmed by Jesus, by the Evangelist and by witnesses, a greater significance is attached to the spiritual and ethical disposition of heart and mind of men who saw in these historical events the works of the Son of God.'

ST. AUGUSTINE'S TEACHING.

The Hulsean Lectures for 1938 by Mr. John Burnaby have now been published under the title of *Amar Dei* (Hodder & Stoughton ; 10s. 6d. net). They are described as ' A Study of St. Augustine's Teaching on the Love of God as the motive of Christian Life.' It would be difficult to give an adequate expression of the intellectual and spiritual distinction of this noble book. For all who love God, and who love to meditate on the love of God it is full of rare treasure, being especially rich in quotations from all St. Augustine's works. But it is far

from being a mere anthology. It is really a comprehensive survey of the Augustinian theology, and a profound analysis of the mind and heart of the great Church Father. His teaching on the *Beata Vita*, the meaning of Love, Sin and Punishment, Grace and Reward is carefully studied and elucidated. By way of introduction to the main subject of the book there are two highly informative chapters on the Embarrassment of the Non-Mystic and the Platonist's Christianity. In conclusion, the Augustinian doctrine is compared with the love of God as it is presented in the greatest religious thinkers from St. Bernard and St. Thomas Aquinas to Luther, Fénelon, and Bishop Butler. This is one of those books that leave the reader with a feeling of satisfaction that a great subject has been worthily treated.

THE NESTORIAN CHURCH.

Professor John Foster, now of Selly Oak Colleges, formerly a missionary in China, has written his new book, *The Church of the T'ang Dynasty* (S.P.C.K. ; 4s. net), in order to help the Christians of China to see themselves, not merely as ' an appanage of the Church of the West,' but as members of a Church that, being universal, has its history since apostolic times in the East as well. This learned little book tells the story of the missionary enterprise whose achievement in China is recorded on the tablet erected in the ancient capital of that land in A.D. 781. Professor Foster not only gives a full translation of the tablet but interprets its obscurities, and from that and other sources sets forth the whole tale of the advance of the missionaries of the Nestorian Church across Asia until the Christian faith was able under the T'ang Dynasty to establish itself in China alongside of Buddhism, Zoroastrianism, and Manichæism. ' The Nestorian Church,' Dr. Mingana declares, ' was by far the greatest missionary Church that the world has ever produced.' All the more tragic is it that so little remains to-day of so much heroic effort. Professor Foster seeks to discover what the causes of this disappearance may have been. He does not agree that it was due to defects in the Nestorian faith, nor that it was due to syncretism in its presentation to China. Persecution, the disorders of a long period of anarchy, and the fact that the Church was cut off from the rest of Christendom, must suffice in explanation ; but the whole story should be known not only to the churches of the West but to the hard-pressed Church that lives and suffers to-day in China.

Professor Foster claims the Syrian Church in India as a relic of Nestorian missionary zeal, but that, of

course, would not be admitted by the Church itself which is proud of its traditional relation to St. Thomas. J. N. Farquhar has suggested that its survival through the centuries may afford some confirmation of that tradition.

PERSONALITY.

'Answering the Need of the Moment: a Text-book of Spiritual Re-armorment. Get it now!' is printed on a bright yellow ribbon attached to the vivid jacket (in white, blue, and yellow) of Mr. Peter Fletcher's new book—*In Search of Personality: An Essay on Spiritual Re-construction* (Rich & Cowan; 5s. net). It is perhaps not quite so urgent as all that, though the writer does feel a strong impulse to press his message on our attention. And it is a valuable message. Mr. Fletcher bends a critical eye on the world situation, and sees in several quarters a lack of integration and mutual fidelity strong enough to resist the disruptive energy of a single mind driven by a lust for power. From this he concludes that any serious effort for spiritual reconstruction must start from a clear vision of facts and proceed to the task of a radical education.

Under this conviction he divides his book into three parts: first, an analysis of the individual, social, and religious situations of our time; second, an examination of what is involved in a vital growth towards complete self-expression; and, finally, measures that are necessary to remedy the present ills and that will ensure that man attains more fully than at present to the full possession of his powers. The analysis is ruthlessly sincere and thorough. The remedies, if sometimes a little vague, are, when one thinks of them, on the whole sound. Every one will not agree with Mr. Fletcher when he says that 'goodness cannot be the end of our lives,' or that 'the pursuit of righteousness makes men spiritually proud, dogmatic, fanatical, and often violently cruel,' or that, apart from the organic whole of which he is a part, the individual has no meaning. But these are perhaps excesses of truth, and in any case, it would be unfair to suggest that they represent the drift of the writer's argument.

It ought to be said that the writer is not only deeply in earnest, but that he has in his book a definite message of hope and renewal. He calls on us to revise our traditional convictions and to enter on a life of freedom and adventure that will put us in possession of our real selves. How he works out this theme the reader will discover in these pages. There is something prophetic in the earnestness and urgency with which the message of the book is presented, and,

as the message itself is sound and constructive, it may be hoped that it will receive a wide welcome.

Professor A. Wolf's necessarily monumental volume deals most fully and adequately with its subject, so much so that, apart from the historical value of the contents to the student, it is also of distinct practical value to modern practitioners of the various branches of technology and science which it describes. The title of it is *A History of Science, Technology, and Philosophy in the Eighteenth Century* (Allen & Unwin; 25s. net).

One is lost in admiration of the results obtained in the past by the use of machines and instruments of the most ingenious design, so complicated, in fact, that one wonders how, with the facilities available, they were ever constructed. Truly, in science and technology, as in other human activities, 'there were giants in those days' and we bear a debt of gratitude to Professor Wolf for reminding us so entertainingly of that fact.

God's Arms and the Man is a faithful exposition of Ephesians vi. verses 10-20. The author is Mr. John Burr, and the publishers Messrs. Allenson & Co. (3s. 6d. net). In the first chapter Mr. Burr stresses, to an age attracted by physical strength, the necessity of spiritual strength. In chapter two he deals with the foe to be fought. Mr. Burr believes in a personal devil. Next he comes to the Christian armour, devoting a chapter respectively to the Girdle of Truth, the Breastplate of Righteousness, the Shoes of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.

Saint John and the Synoptic Gospels (Cambridge University Press; 5s. net), by the Rev. P. Gardner-Smith, B.D., of Jesus College, Cambridge, reopens the question of the sources drawn upon by the Fourth Evangelist. The author is not content with the widely accepted view, which is in line with a well-known statement of Clement of Alexandria, that St. John was acquainted with at least the Gospels of St. Mark and St. Luke. He passes under review the greater part of the Fourth Gospel, noting similarities and differences between St. John and the Synoptists, and seeking to determine on which side the balance of probability inclines. He reaches the conclusion, which we commend to the attention of the experts, that the theory of literary dependence, which has proved fruitful in the field of Synoptic criticism, has been misapplied in the study of St. John. The Fourth Evangelist was familiar with some of the

traditions used by the Synoptists, but it does not necessarily follow that he had read the Synoptic Gospels. Indeed, if once it is admitted that he shows no positive signs of acquaintance with the Synoptic writers, it can no longer be assumed that his is literally the *Fourth Gospel*.

Practical Problems in Christian Living, by the Rev. Hugh McKeag, D.D. (James Clarke; 3s. 6d. net), is a very cheery book for these troubled and anxious times. The chapters in it were originally contributed to the columns of 'The Christian Advocate.' Now since the writer's death they have been collected and issued in book form. Over a score of topics are dealt with, under such headings as the Luxury of Doing Good, Thankfulness, Disappointments, Pernicious Inertia, the Secret of a Happy Mind, etc. There are some wise reflections on Guidance and the Group Movement. The whole is characterized by fine Christian feeling, humour, and sound sense. The Rev. W. H. Smith in a Foreword says: 'The sound advice here given will, if acted upon, tend to save from confusion, depression, and fear, while the inspiration and support of the gospel message are presented in reasonable and winsome terms.' This is no more than the truth, and the book may be commended as a wholesome tonic.

Dr. Leslie F. Church has collected twelve of his broadcast talks and has published them with the happy title—*In the Quietness*. They are printed exactly as they were spoken. They cover a wide range of subjects—The Lure of the Unfinished, What is Happiness?, Surrender, Eternal Life, The Child, The Journey. Each talk ends with suitable prayers. The talks brought much comfort and strength to those who heard them, and now in book form they should be a valuable companion for the quiet hour. The publishers, the Epworth Press, have spared no pains in the printing and binding of the volume. The blue linen board covers are very attractive. The price of the volume is 2s. 6d. net.

A Dutch scholar, Dr. Albert Vis, has published a monograph on *Messianic Psalm Quotations in the New Testament* (Menno Hertzberger, Amsterdam; Fl. 2.40). In view of the fact that he is definitely following up the work of Dr. Rendel Harris on 'Testimonies' he has printed his book in excellent English. He has discovered thirty-six quotations from the Psalter to which a Messianic interpretation is given in the New Testament. These he has examined, mainly in order to discover whether the application of each passage to the Christ is based on Rabbinic tradition. In nearly all he finds no trace

of such an interpretation in early Judaism, and the inevitable conclusion is that the passages in question were singled out by the Early Church quite spontaneously. The work has been carried out with completeness and with thoroughness, and Dr. Vis may be congratulated on having established his point.

The Reformation (Independent Press; 6d. net), is a pamphlet composed of two Addresses delivered to the Assembly of the Congregational Union of England and Wales on 12th October 1938. One Address, 'The Spiritual Principles of the Reformation,' was by Professor C. J. Cadoux, M.A., D.D., of Mansfield College, Oxford. The burden of it is that the fundamental principle of the Reformation is that of 'immediate spiritual contact between man and God as the ultimate religious reality.' The other Address, 'The Reformation and the Free Churches,' was by Mr. Bernard L. Manning, M.A., of Jesus College, Cambridge. Here it is claimed that the Free Churches, alone among the Churches of Christendom, have entered into the heritage of the Reformation in its fullness.

Vocation, by the Rev. Rowland Hogben (Inter-Varsity Fellowship; 1s. net), is the work of one who having spent sixteen years as a missionary in Inland China is now at home working among students in the service of the foreign field. This narrows the scope of his little book, for there is only one vocation in which he is supremely interested, and he is insistent that no available young person should lightly put that call aside. At the same time he writes in a very wise and Christian way about the choices which have to be made in life and the guidance that is needed by all who would live according to the will of God and seek first His Kingdom.

The Rev. R. H. J. Steuart, S.J., has already several books to his credit, mainly of a devotional character. His new work, *In Divers Manners* (Longmans; 5s. net), is rather more in an apologetic vein, in parts indeed an *apologia* for Roman Catholicism. The first essay is an able discussion of the way to God, acute and even broadminded. In the third we have the Roman apologist in full armour. It is all very courteous but very familiar. The same robust defender of Romanism appears in other essays. They are all interesting and worth reading, because the writer is able and suave, and it is good to have the Roman point of view put so clearly and even fairly.

Is it not surprising that no one has thought of

compiling a book of prayers for use at women's meetings? Nowadays women do so much in the way of conducting Guilds, Mothers' Meetings, Committee meetings, and so on, that such a book would be warmly welcomed. And here at last it is: *Prayers for Women's Meetings*, by Mr. C. M. Fox (Lutterworth Press; 2s. 6d. net). Its value can only be estimated by use, but the prayers seem to us to be simple and suitable. We would suggest amendments for future editions. There is only one prayer for 'Beginning of Meeting,' and one prayer for 'End of Meeting.' But many women have to open the same meeting every week! There ought to be a dozen at least to help them. Also, the arrangement of the book is too like that of all other devotional meetings—'Times and Seasons,' 'For Mankind,' and so on. It would be more useful to have many prayers given under such rubrics as: 'For Mothers' Meetings,' 'For Guilds,' 'For Foreign Mission Meetings,' and the like. But this book will be very useful.

An adherent of the 'British Israel' theory, Mr. F. B. Edgell, has issued a short monograph entitled *A Nation's Inheritance* (Marlborough; 1s. net). Its purpose is not to establish the equation commonly associated with that theory—this is more or less assumed—but to develop a new and original eschatology in which room is found for a larger hope. Theologians will question the writer's theology, and the references to Greek and Hebrew suggest the proverbial 'little learning,' but the tone is modest and the spirit excellent, while a real evangelical purpose runs through the whole.

Miss Lajwanti Rama Krishna, Ph.D. (Mrs. I. D. Madan) has given us a notable little work, *Pañjābī Sūfī Poets, A.D. 1460-1900* (Milford; 7s. 6d. net). There is, it seems, no work in any language on the subject—only some articles and pamphlets upon certain details of it. And the book has meant first-hand research in a great mass of MSS. and printed poems in several scripts, not to speak of much other material, such as oral traditions patiently culled. There is an interesting introduction on Sūfīsm outside India, in certain schools of which the influence of Buddhism and of Hinduism is heavily underlined, in bold contradiction of Massignon's views; on the Sūfīs in India, and in particular of the Pañjāb; and so, more immediately, to the poetry which they produced. Eight of these writers are thereafter dealt with in detail, and other lesser lights more cursorily. Some of them were odd-ish saints. 'Husain indulged in wine, and probably it is due to alcohol that he died at the age of 53, a comparatively early age for a saint'! 'Bahu had four married wives and seven-

teen mistresses. This sort of life, though sanctioned by the Muslim law, did not befit a saint and teacher. But it is not for us to judge his private life, and so we proceed'!

But of Bullhe Shāh, we are told with confidence that 'his thought equals that of Jalāl-ud-dīn Rūmī and Shamshī Tabriz.' This is a hard saying, which the copious extracts given in no way justify. Perhaps the most interesting thing about this book is its revelation of how Hinduism, with its power of absorbing rivals, practised, with no small success, that uncanny art even upon Muhammadanism, changing the alien Sūfīsm into a very Indian thing.

There is no lack of children's sermons at the moment. From Messrs. Pickering & Inglis there comes *Living Clocks*—earnest talks to children by Aunt Joan (1s. net).

The Independent Press send out *A Breath of Fresh Air*, nineteen Nature stories, each one pointing a moral. They are told by Professor Bertram Lee Woolf, Ph.D. (2s. 6d. net).

A book meant for older children is *Making Your Mark*. This contains thirty-eight addresses by the Rev. E. Ormrod Rodger, M.A. (Allenson; 2s. 6d. net).

The Carey Press publish *Treasure in the Dust*. This is a volume of the Furnival Library for boys and girls (paper covers; 1s. net). The Rev. Sidney H. Price is the writer of this volume. Some of these talks will be already known for they have appeared in this magazine. Here are two of Mr. Price's stories which are new to us. The first is told in the talk on giving thanks and the second on the Golden Rule.

'I remember a student coming from the Continent to study in England. He was very polite, and rather amused other students by saying, "Thank you very much," for the least kindness. If you told him the time, or helped him with his lessons, he would say: "Thank you VERY much." It was explained to him that it was sufficient to say, "Thank you," but not "Very much." The College Principal sent for him that night to enquire whether he was settling happily in his new surroundings, and on leaving the Principal's study he said: "Thank you, but not very much."'

'Mrs. Roosevelt, the wife of the President of the United States applied the Golden Rule when she said to herself: "If I were just an ordinary citizen, I should like to see over the White House." Many guests have been invited by her, and, of course, to them it is an event of a lifetime. Some of them have considered it such a rare occasion that they have taken away souvenirs of their visit. This souvenir

hunting has been so extensive that there was actually a scarcity of serviettes and hand towels for a time. Some people chose to take away silver goods that were small enough to hide away. It is a pity that these people did not live by the Golden Rule.'

Professor S. M. Zwemer, LL.D., has collected under the title of *Studies in Popular Islam* (Sheldon Press ; 7s. 6d. net) a number of articles, contributed by him to 'The Moslem World' with which he has been so long associated. They deal mainly with the superstitions and beliefs of the common people, and bear witness not only to Dr. Zwemer's intimate knowledge of Moslem religious life but to his wide erudition in the literature of the subject. The chapters of the book deal with a variety of subjects ranging from 'Hair, finger-nails, and the hand' to the question of the prophet's alleged illiteracy. Every subject is presented with skill and the whole book illustrates effectively the background of the religion. Islam, of course, has carried with it through the centuries much that belongs to its animistic ancestry and that links the Moslem—in spite of the lofty monotheism of which he is so proud—with the simplest idolators. The rosary that he wears—like that of the Christian monk—derives from Hindu India and Hindus seek to protect themselves from demons by the same devices to which many of the worshippers of Allah also resort. The Black Stone at Mecca, though, as he says, 'it has become almost a stone of stumbling to the Modernists,' is still 'the Palladium of the common people.' This volume is a storehouse of much that will be valuable to any one who desires to explore some of the by-ways of Islam.

A second edition has been published for the Church Historical Society of Dr. F. J. Badcock's *The History of the Creeds* (S.P.C.K. ; 12s. 6d. net). The author emphasizes the importance of the baptismal Creeds for the student of the history of liturgies. Though they were only an occasional, if an intrinsic part of the Liturgy, they were presumably an index of the type of liturgy in use ; and thanks to many sermons and instructions on the Creed we possess a greater knowledge of the local baptismal Creed than we do of the remainder of the baptismal rite during the first five hundred years of Christian history. In this edition many corrections are made. More Creed forms have also been printed, particularly that of the Council of Antioch in the winter of 324-325. The author seeks thereby to defend himself against the criticism that he had exaggerated the liturgical influence of the patriarchate of Antioch. It is a learned and scholarly book.

The task attempted by Dr. R. G. Finch in *The Synagogue Lectionary and the New Testament* (S.P.C.K. ; 6s. net) is to present, so far as possible, a table showing the manner in which the Scriptures were read in the synagogues of Palestine in the first Christian century. That in itself is of interest for Biblical studies. But the author goes further. His study of the three-year cycle of Readings from the Law and the Prophets is considered in its bearing upon New Testament chronology. He sees a connexion between the synagogue reading and the teaching of Jesus Christ. What had been read in the synagogue, possibly or probably by our Lord Himself, prompted and suggested the teaching. If this were so, then an examination of the Old Testament quotations and the associated sermons or addresses in the light of the three-year cycle might enable us to add to our knowledge not only of the New Testament dates but also of the New Testament books. It is an interesting thesis, and the author supports it with learning and acumen. But it takes a bold man to venture with such a thesis into the disputed field of Gospel criticism.

Those who are interested in Liturgiology will welcome an English translation of the *Western Liturgies*, by Mr. R. C. West, A.K.C. (S.P.C.K. ; 5s. net). The liturgies translated are the Roman, the Ambrosian Rite, the Gallican Liturgy, the Mozarabic Rite, the Stowe Missal, the Book of Deer, an extract from the Book of Dimma, the Book of Mulling, and the *Ordo* of the Use of Sarum. The first part of the book is occupied with introductions to each of the texts, in which information of a most interesting nature is given about the origin and characteristics of each of the liturgies. It is a handy, compact, and attractive little volume.

Under the title of *Words* (S.C.M. ; 3s. net), Professor C. A. Anderson Scott, D.D., has compiled 'A Brief Vocabulary of the New Testament,' the chief purpose of which is 'to remove for ordinary readers of the New Testament misunderstandings of words and phrases which are due either to ambiguity in the language itself or to changes in the meanings of words since our authorized translation was made, or to mistranslation in that version itself.' Some very useful and cautionary remarks are made in a short introduction on 'idioms of thought.' The bulk of the book consists of a vocabulary arranged in alphabetical order of significant New Testament words which may easily be misunderstood. The list comprises over a hundred and twenty words and should prove exceedingly helpful to the ordinary reader of the English New Testament.