

Literature.

TOWARDS CHRISTIANITY.

MR. KENNETH INGRAM has given us another thought-provoking book in *Towards Christianity* (S.C.M.; 5s. net). It follows out the main argument of his earlier 'Christianity, Right or Left?' but is of special interest in that it has in view more recent happenings in Europe, and still more in that it gives us an all too brief account of the author's personal spiritual pilgrimage. That is specially in place because of Mr. Ingram's conviction that only by 'sharing' can the true friends of religion make any advance.

His conviction is firm that we are living through a time of 'revolution,' in which a new civilization is coming painfully to the birth. One similar revolution took place when Christianity emerged from the swaddling-bands of Judaism; another in the Reformation of the sixteenth century. In our time over against the civilization whose keyword is Capitalism is emerging another in which class distinctions are valueless and extremes of material wealth or poverty will disappear—call it Socialism or Communism or what you will, there is no denying the fact. Fascism, as he pointed out before, is the last defence mechanism of Capitalism.

Now Mr. Ingram's purpose is to argue that religion organized in churches with their essential features—creeds, theologies, rituals—has always tended to be on the conservative, even the reactionary, side, and if religion is to be saved the churches must align themselves with the new order, otherwise they are likely to be doomed. Mr. Ingram, indeed, is quite sure that religion will survive, but if the churches are not awake to realities, religion will be found to be outside them, and indeed opposed to them. That this is already happening even in our own country, he sees evidence. Apart from some exceptional individual cases, he holds, the churches are not commanding any attention save amid a small minority of the populace. We must get back to vital Christianity which is essentially an intention, and action appropriate thereto, to make of mankind a community. Christians must be keenly alive to the fact of the situation which confronts them—no overdone other-worldliness, no mere upholding of old banners, will serve. We must learn to distinguish between the Truth and views as to the Truth. Truth no doubt is permanent and unchanging, but how little have we

except views of the Truth which are constantly changing.

We wish for this book a wide circulation. It is simple in style, though now and then Mr. Ingram rises to heights of eloquence, and if it is not always convincing it is always better than that in being suggestive and challenging. What could be better put than this—'We do not meet Christ if we seek Him in a distant Palestine or in the pleasant glades of childhood recollections. If He is alive to us, we shall find Him in the world of the present, in the streets, in the market-place, in the arena of our own struggle, in the friendships and the loves which are the substance of our lives.'

THE PURITANS.

There has appeared in the American Literature series an elaborate work entitled *The Puritans* (Allen & Unwin; 16s. net), edited by Mr. Perry Miller of Harvard University and Mr. Thomas H. Johnson of Lawrenceville School. The aim of the work has been to portray the Puritans who settled New England and those of the next two generations who lived there. That is to say, the editors are mainly concerned with what might be called the 'pure' Puritanism of the seventeenth century.

The selections from Puritan writers have been grouped into chapters dealing respectively with History, the Theory of the State and of Society, this World and the Next, Manners, Customs and Behaviour (spelled Behavior), Biography and Letters, Poetry, Literary Theory, Education, Science. It seemed best to the editors to let the Puritans speak for themselves as much as possible, 'for they were not a reticent people, nor were they wanting in ideas.'

There is a General Introduction in which it is sought to view Puritanism as a whole: 'to mete its boundaries, fix its location, supply guides to its monuments, and establish that unity which so clearly runs in Puritan thought, expression, and manners.' There are Notes to the texts which are cited, and the work is also supplied with satisfying Bibliographies and a useful Index.

When this is said, one is inclined to stop. Because an attempt to give anything like a concrete impression of such a work would take up much more space than could be allowed. One might, however, remark on the value and appositeness of the intro-

ductions to the various chapters and on the commendable compactness of the biographical and other notices preceding the texts. One might also touch on the following point of special interest to readers of this magazine.

The editors of the book remind us that seventeenth-century Puritanism has been subject to much misconception. For example, it has been identified with evangelicalism in many accounts, even with the evangelicalism of the 'camp meeting' and the 'revivalist orgy.' But during the seventeenth century Puritanism was a fairly rigid orthodoxy. By the middle of the eighteenth century, however, there had proceeded from it two distinct and opposed schools of thought. 'Certain elements were carried into the creeds and practices of the evangelical religious revivals, but others were perpetuated by the rationalists and the forerunners of Unitarianism.' And in each case there was a departure from authentic Puritanism. The founding fathers would have repudiated both Methodism and Unitarianism. Truly, it is dangerous to read history backwards, to interpret something that was by what it became, particularly if it became more than one thing.

THE PRICE OF LEADERSHIP.

The Price of Leadership, by Mr. J. Middleton Murry (S.C.M.; 5s. net), is based on lectures delivered at various places, and the author was persuaded by Dr. J. H. Oldham to expand them to their present form—to the great profit of the reader. The book is written with passionate earnestness, and conveys a deeply Christian message. The writer is convinced that Christianity is the only realism which does not lead to despair, that Western civilization is Christian in its basic conditions without knowing it and without caring even to know, and that the recovery of this knowledge and the bringing of it again into clear consciousness is the only alternative to chaos. Much in this book is repeated, in concentrated form, from Mr. Murry's earlier book, 'Heaven—And Earth,' published about nine months ago. Again he urges vigorously that the mediæval unity of Christendom must be rediscovered. The Roman Church missed the opportunity which it had prior to the Reformation. The Reformers, and in succession to them, the Non-conformists in England, made Christianity mainly a matter of individual salvation and missed their opportunity of influencing penetratingly the body politic. Their spirit is reproduced to a certain extent in some phases of continental Protestantism

in which Christianity shows a tendency to become eschatological and mainly transcendent.

In this book the failure of Christianity to influence modern society, national and international, is analysed with special reference to education. The thesis of the writer is that the older education of the Public School type very properly kept in view the training for political life of the members of the ruling classes. Formerly these classes were drawn from amongst the well-to-do, but now they are potentially recruited from all ranks, and the State-controlled secondary education, dominated as it is by a non-Anglican tradition which was suspicious of State interference, considered culture to be a matter of subordinate importance and restricted its interest in education to preparation for commercial success, is not doing its duty towards the new ruling classes. The necessity is that education of the older type should now be made available for the whole community and not merely for privileged classes. Democracy cannot do without leaders, and must educate its leaders for political life. And Christianity must be the inspiration of this education. Democracy is impossible apart from Christianity, for by Christianity alone is respect for human personality secured, and democracy prevented from degenerating into Marxism and Totalitarianism. 'Democracy lives and can live only in so far as it strives to be Christian.' Democracy of to-day is an apostasy from the Christian faith; it depends upon the natural powers of man, and has nothing to oppose effectively to economic determinism. Man must be reborn in Christ if he is to be a true democrat, and the Church must get rid of the spirit of aloofness from political life. The national community must again become a part of a purified and broadened Christian Church. The emphasis of Christian faith must be placed not upon profound definitions of the Divine nature, but upon a continued experience of the nature that is to be defined. The powerfully stated belief of the writer of this book is that 'in Jesus is manifest the nature of the thought that created and sustains the universe,' and that 'it is on the calling of the wise to the simplicity of Christ that the possibility of a Christian civilization depends.'

THE QUR'ÂN.

Dr. Richard Bell is to be congratulated on the publication of Volume II. of *The Qur'ân*, translated with a *Critical Re-arrangement of the Surahs* (T. & T. Clark; 12s. 6d. net). The first volume, which was reviewed in THE EXPOSITORY TIMES of April 1938,

contains the first twenty-four surahs, and the second completes the Qur'ān. Each surah is preceded by brief notes on its contents and the dates of the various passages, and brief headings are inserted throughout the surahs to indicate the subject-matter.

This work will be welcomed both by students of the Qur'ān and by the general reader. To the former, Dr. Bell has opened up a new field of research, and, to the latter, he has made the Qur'ān more intelligible than it has hitherto been. Although the work is based on exact and brilliant scholarship, this is not paraded, and so the general reader can use this translation without being distracted by an elaborate system of notes. The brief notes at the beginning of surahs are a sufficient guide to what follows, and the passage headings are a great help to understanding. Those who have felt the Qur'ān to be a dreary book may be recommended to read this translation, for it will give them a new conception of it.

Dr. Bell has applied to the Qur'ān the principles applied by Old Testament scholars to the prophetic books where, as in the Qur'ān, unrelated passages have been thrown together without any indication of the fact. But he has not followed Rodwell in arranging the surahs chronologically. The usual order has been retained, but the various elements are separated, sometimes by means of parallel columns, so that the confusion caused by the juxtaposition of unconnected passages is removed. This is wise, for a thoroughgoing chronological arrangement would involve not merely a following of Rodwell's system, but a complete re-arrangement of portions of surahs, too complicated a matter to be practicable or useful, and one which would inevitably lay itself open to the charge of being subjective.

The translation is of a high quality throughout and shows a commendable independence. While well aware of the conventional explanations of Muslim commentators, Dr. Bell has not hesitated to differ from them where he feels that the Arabic words cannot bear their interpretations. The value of the work is enhanced by a table of the main events in Muhammad's life, a note on dating which indicates some of the principles which have been followed, a list of Arabic words, etc., explained in the notes, and a subject index.

CUNEIFORM TEXTS.

In *The Cuneiform Texts of Ras Shamra-Ugarit*, by Mr. Claude F. A. Schaeffer (published for the British Academy by the Oxford University Press; 8s. 6d. net), we have about one hundred pages by the Director of the French Archæological Expedi-

tion, giving us a particularly interesting survey of the archæological discoveries, extending over nine successive seasons (1929-1937), made on this historic site by himself and his assistants. The chapters, which deal with the history, library, cults, and religious texts of Ugarit, contain the substance of the Schweich Lectures which he gave in January last to the British Academy, and the Rhind Lectures which he delivered three months later in Edinburgh. He has appended nearly two hundred bibliographical and explanatory notes, which afford additional information on several of the finds, and has been well served by his translators who have succeeded in preserving the simplicity and clearness of his French original.

The Ras Shamra Tablets open up a fascinating subject, but unfortunately they have been differently deciphered and interpreted by different scholars, and even yet after several years' discussion the problems they raise are in a state of flux. If any criticism may be expected of the author's views, it will be to the effect that they are too dependent perhaps on the hazardous mythological and historical speculations of Virolleaud, Dussaud, and others, who regard the texts as concerned largely with the Negeb and Old Testament patriarchal legends. These inferences of the French School may yet prove to be correct, but there are scholars of repute who believe they may have to be modified considerably as a result of further studies and new finds. The distinguished Director, however, knows his subject, and his interpretations merit respect and general acceptance. He has avoided many of the shaly edifices built at first on dubious renderings, and confined his conclusions more or less to certainties. He is undoubtedly right in asserting that the Canaanites were familiar with writing from the middle of the second millennium—we would even put it earlier—and that the Israelite compilers made use of positive information about real events, not handed down solely through oral tradition, but preserved through centuries as written legends, of which a pattern is provided by the Ras Shamra texts. The volume, coming from the pen of such an outstanding scholar and excavator, who alone can furnish us with accurate information on many points at issue, deserves and will certainly have wide publicity among Biblical scholars, ministers, teachers, and all others interested in the Near East.

Your Life and the Church, by Mr. Percy R. Hayward, is a book for boys and girls and all young

people who singly or in a group seek to discover what it means to choose the Christian way of life and join the Church. It is meant to be used either for personal reading or in a 'pastor's class.' In other words it is a book of preparation for Church membership, intended to be used by catechumens. It is an unusual book of the kind. The class is set a good deal of useful work, such as interviewing church members to find out why *they* joined the Church and what they have made of it! The individual members of the class have to make a record of their own discoveries and of their progress. The plan would seem to promise good results, and at any rate the working out of it is worth considering (Abingdon Press ; 35 c.).

This year's Swarthmore Lecture was delivered by Mr. D. Elton Trueblood, Ph.D., who chose as his subject *The Trustworthiness of Religious Experience* (Allen & Unwin ; 2s. 6d. net). It is an old and oft-discussed topic, but we bespeak a cordial welcome for a fresh treatment, valuable for its scholarly treatment and a most lucid style.

Dr. Trueblood examines whether religious knowledge exists and what are its criteria. He proceeds by demonstrating that if religious knowledge has its problems, so has knowledge of external reality ; and that criteria which are deemed valid in the latter sphere are applicable to the former. Thus millions have had religious experiences, and there is sufficient agreement among their witness. They who would lightly relegate it all 'to the limbo of subjectivism have not fully appreciated how enormous their undertaking really is.'

The Cambridgeshire Syllabus of Religious Teaching for Schools, revised edition, 1939 (Cambridge University Press ; 2s. 6d. net), is a really great achievement. It marks a distinct advance on the original edition, published in 1924. Religious education to-day shares with education generally the conviction that the child, not the material to be taught, should be the centre and determining factor in every educational system. And religious education, in addition, has learned that the child's first contacts with Bible truth should be through the Gospels and the life of Jesus, and that these contacts should be maintained through the early years by the same means, and not through the Old Testament. These two principles may be said to be those embodied in this great constructive programme. It has taken two years' hard work by a distinguished committee which included noted educationists, teachers, and ecclesiastics. The Syllabus is comprehensive and

elaborate, and fills us with admiration, not only for its vision but also for the courage of those who laid down such a complete plan. The introductions, notes, and explanations are helpful, and if this intelligently conceived course is followed out in practice, the happiest results may be looked for. We have only one criticism. The Bibliography at the end should be revised. It is almost incredible that the book of all others to which teachers should have access, Sir George Adam Smith's 'Historical Geography,' is not mentioned. There are other omissions that are remarkable. And there are some books recommended that are of very doubtful value. Opinions will be divided about this book or that, but the Bibliography attached to such a Syllabus as this should be one of its main features. And this one needs to be trimmed.

Both in Britain and in America there have been many recent statements, of a compendious nature, of the essence of the Christian Faith. Among the latest is *The Faith We Declare* (Cokesbury Press ; \$2.00), by Professor Edwin Lewis of Drew Theological Seminary, a member of the Methodist Episcopal Church. True to his ecclesiastical antecedents the writer makes here an appeal to the Protestant churches to recover and preserve their evangelical heritage. In setting forth that heritage he fastens only upon central things, avoiding technicalities and using a style at once popular and eloquent, if tending at times to be both diffuse and rhetorical. Here are the things on which he lays the stress : 'the reality of God, the purpose of God, the love of God, the manifestation of God in Christ, the sufferings of Christ as involving God, the Resurrection as the guarantee of the triumph of God, the God of to-day as the God from whom Christ is inseparable.' Obviously a theocentric theology, and at the same time Christocentric. It is not surprising to find that Dr. Lewis criticises 'Re-thinking Missions' (published in 1932 as the Report of the Commission of Laymen) as not striking an unequivocal evangelical note. He is personally clear as to the right of Christianity to replace all other faiths, and welcomes Hendrik Kraemer's recent work, 'The Christian Message in a Non-Christian World,' as a clear pronouncement on the universalism of the Christian Faith.

On Roman Roads with St. Paul, by the Rev. R. Martin Pope, B.D. (Epworth Press ; 6s. net), is the work of one who in the War time made a name for himself among the soldiers as a fascinating lecturer on the ancient East, with parts of which he had

made himself personally familiar. Later, his books on early Christianity in these regions have won acceptance for their picturesque descriptions. In the present book he brings his knowledge of the topography and historic associations of the lands through which St. Paul travelled to illuminate the life and missionary work of the great Apostle. The whole makes very interesting reading and should prove valuable to the Bible student for the sidelights it throws upon the narrative of the Acts. The only criticism one would be disposed to make is that it attempts to cover too much ground, and in consequence compresses the narrative unduly. Over a score of very fine photographs add colour and vividness to the book.

A profoundly earnest book on the duty and the way of prayer has been written by Mr. Eric Abbott, Warden of the Bishop's Hostel, Lincoln—*Escape or Freedom?* (Heffer; 2s. 6d. net). The book consists of six addresses on prayer given at a Triennial Mission to Cambridge University this year. The directions given here make great demands on any one who is prepared to undertake seriously to follow them out. But this is no criticism of the speaker or of his counsel. On the contrary, any one who deals with this counsel in the right spirit will find great treasure in it. Definite instruction is given about sacramental confession, and a form of confession is suggested, in which the following words occur: 'For these and all my other sins which I cannot now remember I am sorry, I humbly ask pardon of God, and of you, His priest, penance, counsel, and absolution.' This will give the writer's standpoint, but are not the words a little unusual?

To mark the fiftieth anniversary of his gaining the Lightfoot Scholarship in Ecclesiastical History at Cambridge, Professor-Emeritus F. J. Foakes Jackson has published a collection of studies of ecclesiastical historians which he entitles *A History of Church History, Studies of Some Historians of the Christian Church* (Heffer; 7s. 6d. net). The main title is a little unfortunate. The 'History of Church History' is a real subject in which a good book is a desideratum, but this, as is carefully explained and indeed indicated in the sub-title, is not the book we desire. For all that, it is a very good book, as one expects of the author. It deals in lucid and illuminating fashion with the origin and developments of ecclesiastical history, the origin and growth of the New Testament Canon, the Apostolic Tradition of Hippolytus, Philo, Eusebius of Cæsarea and his predecessors, Greek historians after Eusebius, St. Augustine's philosophy of history, Gregory of

Tours, Adamnan's Life of Columba, Bede, Anna Comnena, Burnet, Gibbon, and finally the books recommended by Lightfoot.

Not only students of Church History but a wide public will value these essays.

A book of services for the observance of the Lord's Supper has been compiled by Mr. Pitt Bonarjee—*The Office of the Holy Communion, with Eight Orders of Service* (Independent Press; 1s. net). They are simple and beautiful. The prayers are all short, and in one service there is a homily. The sources are not indicated. These orders of service are meant as suggestions as to the method by which the Holy Supper may be celebrated with due reverence, and they will be helpful for this end.

Not long ago we reviewed an expository study of the first eight chapters of the Acts of the Apostles by Professor Halford E. Luccock of Yale University. This has now been followed by a companion volume on the rest of the book—*The Acts of the Apostles in Present-Day Preaching* (M'Callum & Co.; 6s. net). These two books are *sui generis*. They are not commentaries or sermons. The author himself calls them 'Notebooks on the Acts.' They are material for sermons, and they are very 'modern.' Passage by passage the author goes through Acts, seizing on suggestive topics and relating them to life to-day. Here are some of the titles: *New Eyes for Old*, *Learning from Outsiders*, *We are the People*, *Let's Kill a Few People*, *Living by Slogans*. The book suggests religious journalism and a lot of other things. But it really does suggest. Seeds for sermons are sown richly all over it. And the brief homilies are not only up-to-date, but are constantly illustrated by quotations from literature that brighten up the point.

A book of extraordinary interest, that supplies much more than its title promises, is *Pioneers of Religious Education*, by Mr. T. F. Kinloch (Milford; 3s. 6d. net). The author's idea is to let us see the masters at work so that we may learn in turn how to tackle our own task. Christian education begins with Christian Humanism, and the book therefore begins with a chapter on Erasmus and Colet. Then we have the Jesuits, Comenius, Pietism, Pestalozzi, Schleiermacher, and Arnold of Rugby. With mastery of his material the author packs into his small space an amazing amount of information. But, able and suggestive as these chapters are, many will value as much the reflections in his closing chapter, in which we find wisdom enough to make us wish he would give us a full-size con-

structive book on religious education itself. Mr. Kinloch is both learned and broad-minded, but he is perfectly definite on the main point—that for the purpose of religious education Christ must be to us not a teacher only but a Redeemer, and the crucial question is: ‘Can the school as a school set Him forth in this light?’

Canon Peter Green is persuaded that there is nothing from which religion in England to-day has suffered, and is suffering, more than from the neglect of Bible-reading in the home and efficient Bible-teaching in the school. Accordingly, he consented to contribute to the series of Biblical Handbooks edited by Bishop Blunt a volume on *The Devotional Use of the Bible* (S.P.C.K.; paper covers 1s., cloth boards 1s. 9d.). In this volume, which is full of concrete instance, the writer considers why we should read the Bible, what the Bible is, and how to read the Bible historically. He then considers more particularly the devotional use and study of the Bible, ending with the consideration of its literary use. We commend the volume with every confidence to teachers and preachers.

The Rev. Hubert S. Box, B.D., Ph.D., has written *An Introduction to the Ignatian Exercises* (S.P.C.K.; 3s. 6d. net). The ‘Spiritual Exercises’ of St. Ignatius is said in the Foreword (by Bishop Lumsden Barkway) to be the classical guide for conductors of Retreats, whether private or public; and Mr. Box explains in the Preface that his book is intended to be, not a substitute for, but a stepping-stone to, such fuller Commentaries as those of Fathers Langridge, Rickaby, and Ambruzzi. He also explains that he has not attempted to expurgate or Anglicize the ‘Spiritual Exercises’ in any way; his aim has been to present St. Ignatius’ teaching exactly as it stands. But the style of the ‘Spiritual Exercises’ is so stark and severe that interpretation is needed, and Mr. Box appears to be a reliable interpreter.

If it is true that very few Christians know anything about Judaism, the Rev. A. Lukyn Williams’ book, *The Doctrines of Modern Judaism Considered* (S.P.C.K.; 5s. net), ought to arouse considerable interest. Dr. Williams does not deal with classic Judaism. He has already published a book on Talmudic Judaism. In this new volume he confines himself to the Jews of the present day. This makes his task more difficult, because to-day the Jews are sharply divided into Orthodox and Liberal, a distinction that corresponds roughly to that which exists in all churches. Orthodox Judaism, for

example, to take one instance of the wide divergence, clings to the traditional hope of a coming Messiah. Liberal Judaism has given up belief in a personal Messiah, but clings to the hope of a Messianic age. It is a kind of *Messianism* without the Messiah. Dr. Williams refers to this among other points. But his book covers a wide range and gives an intelligent account of the whole range of modern Jewish thought. It is a careful and well-documented study, and will find special acceptance at the present time.

The Jewish question is one which presses acutely on the public mind to-day, and in view of the floods of defamatory matter which are being continually poured out it is very necessary that the case for the Jews should be stated and upheld. The Soncino Jewish Publication Society has done good work in this connexion by various publications. Their latest, and perhaps the best, is *Jewish Rights and Jewish Wrongs*, by Mr. Neville Laski, K.C. (Soncino Press; 7s. 6d. net). It is, of course, frankly pro-Jewish, but it is at the same time historical, calmly reasoned, and constructive. Persecution of the Jews, which was once religious, has now become racial, and has created a state of things more intolerable than ever before. The writer gives most painful accounts of the sufferings of the Jews in Germany and Austria. Dealing with a subject about which less is known, the condition of the Jews in Poland, he describes their abject poverty. ‘I had never seen, and could hardly have imagined, such poverty, squalor, and filth. It made me despair of civilization. . . . I felt that if I had my way, there was little of the Jewish quarter in Warsaw that I would not blow up as unfit for human habitation.’ Coming to questions of policy he shows how intricate and difficult the situation is, and how certain lines of action, such as boycotting, may prove to be double-edged weapons. The chapter on Palestine is of special interest, and holds the balance very fairly between Arab and Jewish aspirations. This is a book which should be read by every one who desires to have a well-informed and balanced judgment on the Jewish problem.

Every Christian will agree that the great need of the present day is a rediscovery of Christ, and this is the burden of a little book, *The Essential Need of the Twentieth Century*, by Mr. C. V. Davies (Stockwell). It is urged with great earnestness, but it is a pity that the plea should be weakened by such a stupid remark as that the Church to-day has lost the Truth, and has smothered it ‘with her organizations, assemblies, and conferences.’