

is that of a large broken jar, which has two letters (HA) of the Sabæan-Minæan alphabet incised on it, dating from the latter part of the eighth century B.C. Dr. Glueck suggests that the jar may have been of Midianite origin, but it is doubtful whether the Midianites used this form of alphabet. The Sabæans occupied south-west Arabia (the modern Yemen), the country of Queen Sheba, while the Minæans dwelt immediately to the north of them, and the jar probably came by one of Solomon's ships from this distant quarter, and may have contained spices or other imports. It is known that the Sabæans were great traders (cf. Ezk 27^{22f.}), dealing in costly wares (cf. Ezk 38¹³). The inscriptions on their rocks and slabs represent them as not only exporting the products of their own country, but acting as intermediaries for goods coming from India and Africa to Palestine.

In ancient Palestine, as throughout most of the East to-day, commercial bodies—drapers, goldsmiths, copper-beaters, butchers, and others—were grouped each in their own street or quarter, and this specialization continued throughout the Middle Ages, and still subsists to some extent in the older parts of Jerusalem. Jeremiah mentions the 'bakers' street' (37²¹), which was probably near the 'tower of the furnaces' (Neh 3¹¹). The north-west part of Beth-Shemesh ('*Ain Shems*), excavated by Grant in 1933, was inhabited from the Middle Bronze Age (c. 2000 B.C.) till the beginning of the Iron Age (c. 1200 B.C.) by smiths or braziers, whose furnaces have been discovered. At *Tell Jemmeh*

(the reputed site of Gerar), in the time of the later monarchy, metallurgists had their workshops close to each other in the north-west of the city. At Lachish (*Tell Duweir*) Starkey discovered that a commercial quarter existed just inside the city gate during the closing period of the kings. Here he found the fiscal bureau with its large jars bearing the royal stamp, a corn chandler's establishment, a weaver's workshop, and similar places of business. The seal of the weaver, who also carried on business as a dyer, was discovered with his name, 'Hilkiah, son of Mâs.' At Beth-zur, six miles north of Hebron, Sellers uncovered a bazaar, with its shops ranged along the south-east of the citadel. Sometimes whole towns were devoted to some particular industry. *Tell Abu Hawam* (adjoining Haifa), for example, was almost solely an emporium for Ægean pottery. Under the monarchy, *Beit Mirsim* (Debir or Kiriath-sepher) was mainly occupied with textile manufacture, for weaving plant has been discovered in almost all the houses. In many cases foreign merchants were granted certain privileged quarters (streets or bazaars) for themselves, involving the right of trading. In accordance with this arrangement, Damascus dealers had a concession in Samaria under Omri and Ahab (1 K 20³⁴), and Sidonians at the beginning of the Hellenistic era were established in the same way at Marissa (*Tell Sandahanna*). Such merchants had special privileges like those of the Frankish dealers in the Middle Ages in the towns of the Levant.

Literature.

MAN IN REVOLT.

THE Epilogue to *Man in Revolt: A Christian Anthropology*, by Professor Emil Brunner (Lutterworth Press; 15s. net), might with advantage be read first of all. Dr. Brunner's aim in it has been to show that the nature of man—if indeed man has a nature in the ordinary sense of the term—can be understood only from the point of view of Christian doctrine. Anthropology is not only a popular science, but supplies the fundamental problem of theology. Humanism tries to understand man from below, either causally in alliance with science, or teleologically in alliance with idealism. Brunner,

on the contrary, holds that man can be understood, not only theoretically but actually, only from above, in relation to the Word of God, as this is given to us in the Incarnation of Jesus Christ. Man is essentially 'man in revolt,' and, as such, he stands between Creation in the Image of God, on the one hand, and sin, on the other. Sin is man's misunderstanding of his own nature, and issues in a false independence of God. The core of sin is man's reliance upon his own reason and his claim to be the 'captain of his soul.' His freedom apart from God is an illusion, but in God he can have a real freedom. In his own strength he cannot overcome the contradiction in which he stands—between his

origin and his present state. The actuality of man has diverged from the Truth of man, and convergence can be restored only through faith in Christ. Repentance is unavailing until repentance comes to mean that man accepts forgiveness through the blotting out of his past by God's atonement in the crucifixion of Jesus Christ. When the miracle of return to God takes place, man goes back to his origin. Faith is the restoration of the Image of God; it is the repeatedly victorious struggle to accept love as of the essence of God's nature and His relation to man.

But man's freedom is not destroyed by the overwhelming grace of God. In all the relationship between the Divine and the human, man is responsible. Indeed he exists only as he responds to God in Christ, and he must decide, with the intensity of a feeling of 'once-for-allness' and yet repeatedly, whether he will accept or reject the offered restoration. Man's existence is nothing in itself, but only an existence-in-decision.

From this point of view Dr. Brunner develops the main thought of his book. Man's nature should never be regarded as a 'quality,' but only as a 'relation,' and a relation to God. Forgetfulness of this, according to the author, explains the errors of naturalism and humanism on the one hand, and the defects of the Catholic and the Barthian theology, on the other.

The chapter on 'Man in History' is one of the most illuminating in the book, but raises many problems. According to Brunner there can be no philosophy of history, but only a Christian interpretation of history. In this connexion he grapples with the problem of the significance of history outside the line of Old Testament development towards Christianity. One cannot help feeling that his treatment of this difficulty is largely an evasion, and consists in saying that there is no history outside the Christian development. History, according to him, is decision, and there can be no decision in the full sense of the term except the decision for or against Christ.

Brunner's difficulty in dealing with history is connected with his fundamental conception that reality consists in action and not in nature. God Himself, in his view, has no nature; He is *actus purus*. Correspondingly there can be nothing static in man, nothing 'funded' in anything that can be called human nature. We cannot help thinking that this sharp distinction between activity and nature creates more difficulties than it solves. It indeed enables Brunner to deal with certain defects in the traditional doctrines of the *Imago Dei* and

Original Sin, but it seems to weaken his otherwise helpful conception of the continuity between Creation and Redemption. If Creation is not a 'deposit,' so to speak, of God's confidence in the nature of man, creation has little meaning. Without some element of the static we are lifted out of time altogether, and it is somewhat inconsistent on Brunner's part to fall back again on temporal categories, and speak of redemption as a restoration of the original nature of man. Brunner's own words are: 'Faith is a return to man's origin and is never a new beginning out of nothing but a *renovatio imaginis*, a re-storation.' Similarly, Brunner opposes the idealistic neglect of the truly historical, but he himself shows the same tendency to transcend time in his explanation of the union of creation and redemption, and he describes eternal life as 'pure simultaneity.' Now, we cannot have it both ways; we must either treat history seriously, or depart from it, as the idealists do. One main cause of the difficulties with which Brunner unsuccessfully grapples is just the dominance of his idea of pure activity, and his insufficient appreciation of the consideration that Creation—and the Incarnation—involve a trust in the historical. Such a trust would seem to show itself in the Creator's bestowal upon men not only of freedom but of a point of origin for their activity—a nature which can be free. This does not involve a doctrine of the independence of men over against God, but simply gives a real meaning to the delegation of freedom and responsibility. There is much truth in Lotze's saying that creation can be understood only as the creation of creators. This book, which will be regarded as one of the most significant contributions in recent times to theological literature, has been admirably translated by Miss Olive Wyon.

THE APOCALYPSE.

It is long now since Professor E. F. Scott, D.D., established his reputation as a first-rate scholar and a singularly lucid writer on subjects connected with New Testament study and early Christian history. He puts us under further obligation by his latest work—*The Book of Revelation* (S.C.M.; 6s. net). We find here the same combination of scholarly insight and clarity of style. He leads us easily and pleasantly through many rough places. He is manifestly master of all the really vital work that has been done on the 'Revelation,' but he avoids—if indeed he so much as feels—the temptation to overburden his own presentation with an indigestible mass of details.

The 'Revelation' all feel to be a fascinating but tantalizing book. In times of crisis like the present, many who gave up the attempt to make anything of it when affairs were normal turn back to it with wistfulness. Strange enough have been the results of some attempts to expound it, yet many feel that it surely cannot be for nothing that it has been preserved to us. Dr. Scott's fresh tackling of its problems is exceedingly timely. It was in days of crisis that the book was written; for our own day of crisis it has a message. So well does the author bring that out that we assure preachers that here is the material for part of their war-time preaching. That Dr. Scott had this aim in view we do not know, but the book is eminently suitable for that, not only in what from time to time it says but what it almost constantly suggests.

The book is in five chapters. The first deals with Origin and Purpose. Here we have a masterly discussion—masterly not least in its conciseness—of such topics as the nature of apocalyptic; date and authorship; the historical situation; the form, structure and prophetic character of the book.

The second is entitled 'The Drama of Revelation,' and in twelve sections takes us through the contents of the book. Light is cast on such puzzles as the two witnesses, the number of the beast, the woman and child, antichrist, and the woes with their three-fold symbolism.

The third deals with Doctrine, the fourth with 'Permanent Message,' and the fifth with 'Revelation as Literature.'

We could wish to take for fuller treatment not one but many of the topics that are indicated. But we must refrain, contenting ourselves with most cordially and even enthusiastically recommending this distinguished work. It clears up many difficulties and itself may be called a 'revelation' of the supreme genius of 'John,' who contrived to make apocalyptic literary.

RELIGION IN THE REICH.

This is the title of a remarkable book by Mr. Michael Power. Its sub-title is: *The Nazi Persecution of Christianity: An Eyewitness Report* (Longmans; 6s. net). It is an objective account, based largely on personal visits to the Reich, but drawn also from files of 'The Times' and from the Bishop of Chichester's book, 'The Struggle for Religious Freedom in Germany.' It is well authenticated in every particular, and throws a flood of light both on the nature and on the extent of the struggle

that has been going on in Germany for the last nine years.

Mr. Power lays stress on a feature of this struggle which is not realized in this country. It is not a conflict between Church and State. It is one between two rival religions. The Führer was not so foolish as to imagine that he could pit himself against the faith and idealism which have always been present in the German people. What he has tried to do is to harness this religious spirit to his own political machine. He disclaims any idea of suppressing Christianity. He only wants to make it German. And all his measures have been taken in the name of a religion which pretended at first to be Christian (German-Christian), but has gradually, and more and more blatantly, cast off this pretence. In other words National-Socialism is a faith as well as a programme.

The Nazi religion has been expounded in the second most important book of modern Germany: *The Myths of the Twentieth Century*, by Alfred Rosenberg, whom Hitler appointed Minister of Culture. This book proclaims a Germanic Christ who is a 'self-confident Master,' not a sorrowing Jew. There must be no 'Lamb of God.' Germany must shake itself free of this Oriental influence, and by demolishing the intellectual degeneracies of Syria and Asia Minor raise the new, the lasting glories of Blood and Soil. What serves German honour is the one and only law. Rosenberg discards the Cross, the Sermon on the Mount, and Love, but denies that he has discarded Christianity. He does not want to sweep Christ away, he wants only to improve Him.

Opposed to this Germanic Christianity were the powerful Roman Church and the disunited Protestant Churches, and the story of this book is the record of the persistent attacks on these churches. Nothing has been too vile to be used as a weapon. The religious papers have been suppressed. Teachers who would not conform to Nazi rules have been dismissed. Pastors, in hundreds, have been imprisoned. Every instrument of oppression that the mind of cruelty and baseness could invent has been employed. The account of prison life in this book is appalling. Places like Oranienberg, Börgermoor, and Dachau have been the scenes of sadistic cruelty 'more degrading by far than the most savage rites of any Eastern tribe.' When new prisoners are brought in it is usual to keep them standing for hours and then leave them three days without food. Then they have 'drill'—which means being hounded round the prison yard, lashed with staves or rubber truncheons. Alter-

natively they are given a Nazi flogging, face, back, legs, arms and hands, that will leave them immobilized and in torment for weeks. These men have been professors, writers, artists, and clergy. They have had no charge made against them and have not been tried. The details of prison torture are almost past belief.

Lying and slanderous propaganda and physical cruelty have not succeeded in breaking the spirit of the faithful. But in one respect the Nazi regime has been victorious. It has got possession of the youth of the nation. Education in the schools and training after school age are in the hands of the National-Socialists. And this is the really serious feature of their oppression. The children are being taught to scorn the gospel and all it stands for, and to glory in force and war. Mr. Power devotes a great deal of space to this subject because he fears that success in this sphere 'may seriously weaken the whole structure of Christianity in Europe.'

The aim of the book is not to breed hatred of Germany. Its language is studiously reserved. But it does expose the real issue of the conflict in which we are at present engaged (the book was written before war broke out). And it leaves one curious personal impression on the mind. Hitler is recorded here as having made promise after promise to the Churches and consistently broken every one; and at the same time as denying that he has ever broken any. The curious impression left with us is that he honestly and truly does not know what truth means. There is a moral gap in his mind. It is this that makes him so great a menace to the world and to his own country.

THE BOOK OF PSALMS.

The ancient Syriac version of the Old Testament is one of the most useful pieces of apparatus for textual study, since, while it is far from being as important as the Greek translation made in Egypt, it often throws valuable light on the condition of the Palestinian texts at the beginning of the Christian era. An attempt to introduce it to the general public has been made by Mr. George M. Lamsa, who has printed the Psalms in a form modified at times by reference to the Syriac—*The Book of Psalms according to the Eastern Version, translated from the original Aramaic sources* (Holman Company, Philadelphia; \$1.50). He has prefixed a short Introduction, in which he explains the kinship between Hebrew and the group of Aramaic dialects to which Syriac belongs. The translator follows the King James version, except where he feels it desirable to exhibit such differences

in the text or interpretation as are supplied by the Syriac. Unfortunately the attempt can hardly be regarded as a great success. The work is intended for readers with no philological background whatever, and the numerous misleading statements in the Introduction are, therefore, the more serious. Mr. Lamsa has used his own judgment in deciding on the Syriac text (for which he has certainly studied the best authorities), and he may have good authority for some of his alterations—and retentions. But his version fails to give a fair idea of the Syriac version as normally printed. Some of his changes are hardly justified; for example, in Ps 90^{4,5} he renders the same Syriac word by 'changeth' in one instance and by 'groweth up' in the other, while in Ps 73⁹ he alters the last phrase to 'drags in the dirt,' though the Syriac means no more than the normal English rendering of the Hebrew. Sometimes he seems too reluctant to change a familiar English phrase; for example, at the end of Ps 3 he fails to add 'for ever,' keeps 'righteousness' for 'truth' (so the Syriac renders the Hebrew word) in Ps 23³, and 'shall follow me' for 'have followed me' in verse 6, and fails to note that in Ps 90², instead of 'thou hast formed the earth and the world,' the Syriac has 'thou hast formed the earth and the world was established.' It should, however, be remembered that Mr. Lamsa may have at his disposal good MS. evidence which is not available for the ordinary reader. The idea is a good one, and it is a pity that it has not been thoroughly and accurately carried out. There are three good photographs of ancient Syriac MSS.

PILATE.

Readers will not be disappointed by *And Pilate Said . . .* (Rich and Cowan; 10s. 6d. net). It is not so exciting as Mr. Frank Morison's former book; but it is interesting from beginning to end. Mr. Morison went to Jerusalem to make certain investigations connected with the administration of Pilate. The Procurator comes out of this examination not so badly. His public works revealed him as a hard-working, competent, and loyal upholder of the Roman tradition. His mistakes in dealing with the Jews were due largely to inexperience and a hasty temper. His historic and far-reaching error in the trial and crucifixion of Jesus of Nazareth was not unconnected with the astute manoeuvres of Caiaphas. The events of these days were really the incidents in a duel between the crafty High Priest and the less subtle Roman official.

The various episodes in the life of Pilate are told vividly and with a certain sympathetic impartiality,

and it is in the course of this narrative that bigger issues than merely biographical ones appear. One especially, to which considerable space is given, is entitled 'Revolution or Sacrifice?' The subject is directly raised by Dr. Robert Eisler's contention that Jesus was really leader of an armed Galilean revolutionary band, and that He perished in military conflict with the Roman power, which was aided by a crafty High Priest. Mr. Morison's gift of historic analysis gets full scope in the discussion of this question. He is essentially fair in his treatment of Eisler's arguments, but he has little difficulty in exposing their weaknesses. Many points of historic interest appear in the course of Mr. Morison's investigations, and the combination of biography with the discussion of really large religious questions gives to this fascinating book a particular value.

The teaching of the Hebrew prophets is of profound importance to the modern world, and a welcome is due to anything which will help us to understand them. In *The Prophets Tell Their Own Story* (Abingdon Press; \$2.00) Professor Elmer A. Leslie has adopted the novel method of putting his material into autobiographical form, and making the prophets describe their own times, life, and message. His work covers the eight recognized pre-exilic prophets, and each gives an account of his own experiences and attitude. Naturally, the extant utterances of the prophets are freely quoted, and Professor Leslie offers in each case an independent translation. There is much more in his book than actual prophecy; the history of the Near East in the eighth and seventh centuries B.C. is also adequately sketched, and we can see the prophets in due perspective against their background. In substance Professor Leslie follows the normal lines of interpretation, and, while there is room for difference of opinion in matters of criticism, historical reconstruction, exegesis, and even grammar, the reader may open the book with a sense of confidence in the sound scholarship of the author, and with the certainty that he will get a fresh and stimulating vision of what these men had to say to their own day—and to ours.

The publication of the broadcast talks on Church history from Acts to the Reformation continues with Part Four on *Life and Letters of the Early Church* (Allen and Unwin; 2s. 6d. net). The Editor is the Rev. Edward Shillito, and the contributors are Professor C. H. Dodd, Mr. Cyril

Bailey (the Public Orator of Oxford University), Canon Raven, Dr. N. Micklem and Dr. E. D. Selwyn. The subjects are: Letters of a First-Century Traveller (St. Paul); *Ex Umbris et Imaginibus in Veritatum* (Epistle to the Hebrews); An Old Story Retold (St. John's Gospel); a Vision of Triumph (Revelation); Rival Religions; The Primitive Church: Its Structure, Its Source, Its Scriptures; Christians Start Thinking; the Romance of the New Testament Manuscripts; Early Christian Customs; Life and Letters in the Fourth and Fifth Centuries; and Arts and Crafts in the First Six Centuries. The conjunction of these distinguished names with those fascinating topics secures a little book of absorbing quality. There is not a dull page in the volume. It is always instructive and it is always entertaining.

The Apocalypse presents so formidable an array of exegetical difficulties that many commentators, including Calvin himself, have fought shy of it. Many others, on the contrary, have rushed in where angels fear to tread, and their interpretations have in many cases been miracles of wrong-headed ingenuity. Here, however, is a book on the subject which may be heartily commended, its title *The Message of the Book of Revelation*, by the Rev. Cady H. Allen, of the Presbyterian Mission in Iran (Cokesbury Press; \$1.50). Without going too minutely into detail, or trying to give a meaning to all the symbols, the writer aims at setting forth the great religious ideas of the book as seen against the background of pagan Rome. The conflict, the victory, the assurance of victory and the ground of that assurance, these are the lofty themes treated, and worthily treated. This is a timely book which would provide fine material for a course of sermons.

An admirable biography of the late Bishop of Salisbury, who was also for sixteen years Archbishop of Brisbane, has been compiled by Dr. C. T. Dimont, Chancellor and Canon of Salisbury, assisted by, among others, the Rev. F. de Witt Batty, Bishop of Newcastle, New South Wales. The title is *St. Clair Donaldson* (Faber & Faber; 12s. 6d. net). Bishop Donaldson was a remarkable man both on his official and on his unofficial side. There are chapters here by those who were brought into intimate relations with him, as chaplains and secretaries and friends. They all tell the same tale, of a wise, saintly, and shrewd Prelate and a very attractive and human man. He was open-minded enough to see and welcome the good in the 'Oxford Group' movement. And this power of apprecia-

tion seems to have been extended to quite different quarters. He did a great service, for example, by his week-end parties given to people who had a very slight connexion with the Church, at which religious and practical difficulties could be frankly discussed in an atmosphere of friendliness. His Lent Lectures, given by experts in various fields, were meant to meet the intellectual difficulties of the more high-brow circles. Similarly he showed a cautious appreciation of the spiritual healing ministry, and encouraged it, with certain reserves.

The story of these activities, and many others, is told here with a devotion and loyalty that are beyond praise. And the handsome volume will be prized by many who knew the Bishop and by many who only admired him from a distance. May we add a plaintive question: Had the good Bishop *no* faults?

Many harmonies of the Gospels have been made since the days of Tatian's 'Diatessaron' with various degrees of success. The most recent is entitled, *The Testament of Jesus: A Single Narrative of the Great Life*, arranged and translated by Arnold and Franceys Longman (Heffer; 4s. 6d. net). It is commended in a Foreword by Professor C. H. Dodd. The writers have made their own translation, but have freely used previous translations where the rendering seemed best. In such a compilation there must always be an element of arbitrary selection. In this case readers will regret in the opening pages the complete omission of St. Luke's beautiful stories of the Annunciation and the Nativity. It is the writers' hope that 'by some element of freshness it may communicate to those who read something of the excitement, something of the wonder, that Jesus provoked in the days of His flesh.'

Brought up in a strict Nonconformist household where the only Sunday game was missionary lotto, Alice Head at a tender age was able to state the exact sum subscribed to the London Missionary Society in 1894. Now, as Editor of 'Good House-keeping' and Randolph William Hearst's 'right-hand man' her knowledge of the world is wide, and in this too short book of reminiscences—*It Could Never Have Happened* (Heinemann; 8s. 6d. net)—she gives us glimpses of her life, a life that has indeed been 'rich and strange.'

She counts among her closest friends Annie S. Swan, 'a tonic and an inspiration'; St. John Ervine; the Rev. Roderick G. Davies, once pastor of the Congregational Church at Acton that she and her family attended, and now of Morningside,

Edinburgh; Mary MacArthur, the Labour leader, 'tall, golden-haired, eager and sympathetic'; and the late Ivor Nicholson, 'a man of principle, a son of the Manse.' There are few people in the literary world she has not met, and she has a happy gift of character-sketching.

Part of her office work has been to receive telegrams from Mr. Hearst such as: 'Buy St. Donats Castle'; 'Go to—Tottenham Court Road and inspect the Giraffes for age, size, sex, quality, and price' (it is here explained that Mr. Hearst had a private Zoo). She fulfils all commands; she travels as the guest of this millionaire chief in France and America; she handles vast sums of money; yet she writes placidly 'from my earliest money-earning days I made it a practice to live well below my income.' She has some very sound advice to give aspiring youth, 'think more of your employer's interests than you do of your own. . . . I never object to doing business at any hour of the day or night.' She lays much stress on early training, and says that the best office boys in her firm have come through Boy Scout organizations. She frankly admits that the discipline of her young life at home did much to fit her for the great position she so ably fills. She speaks of the difficulties the publishing trade now has to meet, and the lack of editorship—'the kind of editorship that made the *Strand* what it was under Greenhough Smith, and the *British Weekly* under Sir William Robertson Nicoll.'

God in Our Street, by the Rev. George Stewart (Hodder & Stoughton; 7s. 6d. net), bears a puzzling, and perhaps misleading title. It would naturally suggest a book after the style of 'God in the Slums,' but it is of quite another character. The subject is God, but there is nothing about 'our street.' The book falls into three parts which deal with God as Creator, God as the Word made flesh, and God as Inspiration. The writer makes 'no claim to originality of thought or treatment.' He has, however, read widely and can use his reading to good effect. His style is simple and straightforward, making his book very readable and well within the compass of the plain man. He attempts nothing profound, divides his matter into brief and easily comprehensible sections, and sustains the reader's interest throughout. It is altogether a very sensible and well-informed book which should prove helpful to many.

To an Unseen Audience, by the Rev. Canon Anthony C. Deane (Hodder and Stoughton; 3s. 6d. net), is a title which tells nothing about the

contents of the book. It is intended to indicate that the book was originally given as broadcast talks. These talks were twelve in number, given at intervals. After an introductory talk on the Canon of the Bible there are three talks on the Fourth Gospel, two on our Lord's Parables, two on His Miracles, and four studies in Paul's Epistles. Canon Deane expresses himself with great clearness and simplicity, but he does not talk down to his audience. He assumes their deep interest and earnest attention, and he gives them much food for thought. These popular expositions of Biblical themes are admirably done, and it is well worth putting them into print for they make pleasant reading and are most instructive.

The Bible and the Christian Religion is an ambitious title for a small book. But it is not really too ambitious for the work done by Professor Gilmour of the Chair of Church History in McMaster University, Ontario. The book is one of a series written to help leaders in religious education, and it would not be easy to find, within the same compass, a better guide. The contents include a survey of the Old and New Testaments, of the Primitive Church and the Progress of Religious Truth, and there is a chapter on the value and authority of the Bible. We heartily commend this excellent handbook. An immense amount of work has gone to its making, and its standpoint is a cautious and balanced Modernism. Its price is 35 cents, and it can be had from the Leadership Training Committee of the Religious Education Council of Canada, Toronto.

There must be a good deal of interest in the subject of Public Worship in America. Last month we reviewed (and praised) a Cokesbury book on the subject, and now there is another, equally elaborate and, in its way, equally good—*The Art of Conducting Public Worship*, by President Albert W. Palmer, of Chicago Theological Seminary (Macmillan; 11s. net). The writer has in view the Free Churches, or the non-Episcopalian. And he has been urged to his present task by the fact that so much worship in non-liturgical churches is slovenly and unimpressive. Under this urge he has surveyed the whole field, dealing with every aspect of Divine service, including the building, the minister, the material, the choir (he even devotes some space to the dress of the choristers), forms of worship, the sacraments, big occasions. He lays stress on the beauty and seemliness of the service, approves of processions and responses, appreciates the place and value of symbols in

worship, and, while he cautions against mere formalism, he also protests vigorously against over informality. It is hard to believe that, even in the land of unconventionality, a minister could perpetrate the following: 'Now, folks, let's see if we can't put a little more life into this grand old hymn. You weren't half singing last time. Step on the gas now and open her up wide and let's sing till we make the rafters rattle.' It should be added that there are some excellent forms of service given as models, and that any minister may measure his own success as a leader of worship by answering faithfully the questions in an Appendix (of seventeen pages!).

"*These Things I Have Seen*," by Mary Warburton Booth (Pickering and Inglis; 5s. net), gives a moving record of religious experiences in a Mission in North India. No detailed account of the Mission Station is given, even its name is withheld and its location is vaguely indicated as being on the border of Nepal. The writer's interest is centred upon her own spiritual experiences and those of the native girls and women under her charge. Their type of religion would be judged by many to be somewhat too emotional, but the record is instructive and gives some dramatic chapters in the history of souls. The narrative is adorned by a dozen full page illustrations in colour, and the book is a marvel at the price.

Messrs. Pickering & Inglis have sent us a few calendars from their 'Golden Grain' series. The *Daily Meditation Calendar*—the most popular—has a reproduction of a painting, 'The Shepherd's Cottage by the Loch,' and a tear-off block with text and daily meditation (1s. 6d.). Two pictures by J. Halford Ross have been selected for *Grace and Truth* and *Daily Manna*. Each has a daily tear-off block with a selected text for each day (1s. each). The picture chosen for the *Young Folks* calendar is that of a chubby boy with his dog (1s. net).

A very handsome as well as a very useful volume has been compiled by Mr. Eric Parker and published by Messrs. Seeley, Service & Co.—*Anthology of the Bible* (7s. 6d. net). The book owes its origin to a chance question. The author on one occasion had to read the lessons at a Harvest Festival. The minister officiating was struck by the choice of passages and asked why these were chosen. Mr. Parker explained, but the question suggested to him that it might be useful to compile a list of passages on various subjects. What are

the chief passages in the Bible on friendship, money, temptation, sorrow, peace, children, angels, dreams, prayers, music, and many other subjects? This book is the result. The passages on all sorts of topics are printed in full, and a list of headings, a list of contents, a very elaborate list of detailed contents (covering eleven large pages), and an index are supplied. Obviously the book will be immensely helpful to ministers and others who wish to find suitable lessons for a particular subject to be discussed. Looking at it casually, one would say that, with such an elaborate apparatus, success in such a quest is assured. And, generally speaking, that would be true. But even Jove nods occasionally, and we suggest that in a second edition the caption 'Prayer' should be supplied. There is a section on 'Prayers' which contains notable prayers of the Bible, but nothing in the list on prayer as a subject. This is just a spot in the sun, however, and it may be claimed justly that few such deficiencies will be found in this helpful and beautifully produced volume.

Can a Jew become a Christian and remain a Jew? The negative answer commonly given to this question is often felt to be the greatest obstacle which prevents a Jew from accepting Jesus as the Messiah. Dr. Paul Levertoff has spent his working life seeking and expounding a positive answer; the Jew who accepts Christ may still remain a Jew, and there is room in the Church for a characteristically Jewish section. A fitting tribute has been paid to his work in a volume of short essays, edited by Father L. Gillet, under the title *Judaism and Christianity—Essays presented to the Rev. Paul P. Levertoff, D.D.* (J. B. Shears & Sons; 3s. 6d. net). The quality of the book may be judged from the names of the contributors—Dr. Oesterley, Dr. Greenup, the Rev. C. T. H. Walker, Bishop Frere, Professor Goudge, Paul Schorlemer, the Rev. W. A. Walker, and Miss Olga Levertoff appear in addition to the editor himself. Some of the subjects handled are of general interest, but the last four bear directly on Dr. Levertoff's special interests. They give us a Latin version of the Liturgy (including the Eucharist) composed in Hebrew by Dr. Levertoff, a critical exposition of it by Paul Schorlemer, and Mr. W. A. Walker's discussion of the whole question of a Jewish Christian church. The last essay is that of Miss Levertoff, who has written the most attractive piece in the collection. She has already given us, in 'The Wailing Wall,' an extraordinarily beautiful study of her father's work and aims, and her sketch of his life is a welcome addition to what she has already told us. The book is to be

welcomed, not only for its intrinsic merits, but still more as a tribute to the great—indeed unique—contribution which Dr. Levertoff has made and is making to the life of the Church as a whole.

An American tourist wrote to an English friend: 'What a wonderful people your ancestors were; they not only built ancient churches for you to worship in, but ruined abbeys to admire.' Amongst the most famous of these are the abbeys of Yorkshire, and Mr. Arthur E. Henderson, F.S.A., R.B.A., F.R.I.B.A., has selected six of them (Whitby, Rievaulx, Byland, Kirkstall, Howden, and Gisborough) which he has portrayed in their present state by means of photographs and in their pristine state by means of his own excellent drawings. With each is given a few historical and architectural notes. The book which is very well printed is for the amateur and is intended to be studied *in situ*—*Some Yorkshire Abbeys Then and Now* ((S.P.C.K.; 6s, net). It is also issued in 6d. parts, presumably one to each of the abbeys described.

It is not often that there appears a book so satisfactory as *The Book of Amos*, explained by the Rev. T. H. Sutcliffe, M.A. (S.P.C.K.; paper covers 1s., cloth 1s. 9d.). It looks as though we had here the ideal commentary for school purposes. Mr. Sutcliffe divides his work into three parts, the first dealing with Amos 1-2, the second with Amos 3-6, and the third with Amos 7-9, each having an appropriate title. First he gives an explanation of the passages involved, boldly drawing parallels with modern conditions, and including notes on phrases and expressions which a modern reader might find obscure. Then he discusses points which arise from the text, but are of general application. Some of these are literary, others theological and philosophical, but it is seldom that he omits any matter of importance. One question, it is true, that of the problem of evil, he refuses to discuss at length—quite rightly, since it had not arisen in Amos' day. His handling of the book is thoroughly up to date; while he writes in a very simple style he obviously has considerable resources of scholarship at his disposal. One notable feature of his work is his habit of presenting alternative views adopted by different scholars, and the modesty which restrains him from pronouncing a judgment as between them. Amos is a book which lends itself to popular exposition, but we may doubt if this kind of thing has ever been done so well before, and we may hope that others of the Old Testament prophets will receive similar treatment.