

concerns us here as it was the offering made by the Eastern Sages. There does not seem to have been the same glamour connected with myrrh as was manifestly the case with frankincense. Nevertheless it was precious and popular too. Among the items of merchandise mentioned by ancient writers as associated with the trade route to the East are

actually these three—gold, frankincense, and myrrh ! Consequently the Magi could have procured all three gifts from the land from which they set out. The Bible narrative is unambiguous in its assertion that these men came from the East. We leave the matter there, 'East is East,' whether the term be indefinite or not.

Literature.

DR. A. C. WELCH ON CHRONICLES.

THE Schweich Lectures for 1938 were delivered by the veteran scholar Dr. A. C. Welch, under the title of *The Work of the Chronicler* (Millford ; 7s. 6d. net). They form an important addition to the series of books in which the author has developed his view of the history of Israel, and should be read in conjunction with 'The Code of Deuteronomy' (1924), 'Deuteronomy: The Framework to the Code' (1932), and 'Prophet and Priest in Old Israel' (1936). While not fundamental to the thesis maintained in the three earlier books, this latest work is to be welcomed as giving a further illustration of the general position. It may, however, be remarked that, while most readers have probably made up their minds as to the validity of the arguments stated in the three books mentioned, Dr. Welch's main conclusions on *Chronicles* are not wholly incompatible with the 'regnant hypothesis' as to the date and origin of Deuteronomy. He believes that there are two main strands in the book as we have it now. One is based on the record in Samuel and Kings, which it modifies and amplifies when dealing with the Temple and its services, and is a product of the Palestinian community of the Exilic period: The other is the work of a reviser or annotator, and consists of passages which 'do not form a continuous narrative of the kingdom, since they are entirely absent from some of the reigns.' The reviser's purpose was to bring the book 'into agreement with a different view of the Temple' from that held by the original author. This strand is to be observed especially in the accounts of reforming kings like Hezekiah and Josiah. Neither writer aimed at producing history in the strict sense of the term ; each was primarily concerned with his view of the Temple and of its services.

But, while the one ascribed the whole ecclesiastical and liturgical system to David, the other held that it went back to Moses, and was simply transferred by David from the tabernacle to the Temple. The two differ, also, in their treatment of the ark and the tabernacle. The evidence which has led Dr. Welch to this conclusion is carefully sifted and discussed. The text of the relevant sections in *Chronicles* is subjected to minute and searching inquiry, sometimes resulting in important original contributions to exegesis and textual criticism. Several aspects of the subject are especially handled ; the chapters on the chronicler's attitude to prophecy, to the Levites and to Deuteronomy are particularly illuminating. Fully to appreciate the force of Dr. Welch's reasoning, it is necessary to follow him verse by verse, Bible in hand, through the sections which he discusses in detail, and a final judgment cannot be reached without close discussion of every point raised. But it is certain that in these lectures Dr. Welch has made a contribution which must influence deeply all future discussion of *Chronicles*.

THEORIES OF THOUGHT.

The theologian or theological student who would like to be provided with solid distraction and to receive a strong mental stimulus might well turn to a notable psychological and philosophical study by Dr. Brand Blanshard, Professor of Philosophy, Swarthmore College. It is entitled, *The Nature of Thought* (Allen & Unwin ; 2 vols. 32s. net). Professor Blanshard is not only a philosopher of critical insight and constructive power ; he also possesses a clear and pointed style and a happy knack of illustration.

The first section, 'Thought in Perception,' deals with the nature, structure, and functions of percep-

tual meaning. The second section, 'Theory of the Idea,' reaches the notion of idea as unrealized purpose after a critical survey of behaviourist, pragmatic, realistic, and other theories. The third section, 'The Movement of Reflection,' treats of such subjects as observation and invention and the tests of truth, coherence being represented as both the test and the nature of truth. It is explained that 'Perfect coherence would mean the necessitation of each part by each and all of the others.' The fourth and final section, 'The Goal of Thought,' expounds and appraises the views of empiricism, formalism, and logical positivism as to the meaning of necessity, concluding with an exposition of the author's own standpoint of 'concrete necessity and internal relations.'

This is the climactic section of the work, and it reveals the author's real interest in his subject to be philosophical rather than merely psychological. He cannot accept the empirical view of necessity as habit, as mere strength of old association. Nor can he accept the formalist view of it as a form sharply distinct from matter, a necessity that may be complete in an abstract system. Nor, again, can he accept the view of it as an arbitrary linguistic convention of our own, which is the view of logical positivism.

In his opinion the world which thought is called upon to construe should be represented as a world of the concrete universal and concrete necessity and of internal relations, that is, as a system of parts such that none can be or be known without the others. Only when thus conceived can it be spoken of as an intelligible world.

Professor Blanshard points out that his theory only restates with variations an ancient doctrine of 'the great tradition,' of *philosophia perennis*, that of the autonomy and objectivity of reason; 'through different minds one intelligible world is in course of construction or reconstruction.' He would like to think that his insistent and reiterated emphasis on the membership of minds in one intelligible order may serve, however minutely, to confirm the belief in a common reason, and the hope and faith that in the end despite present threatenings common reason will prevail.

One cannot but remark on the useful detailed analysis, in the table of contents, of the argument of the book. Indeed, the author has spared no pains in the effort to aid the reader. It is a pity that a work so carefully written and arranged should be marred by some mis-spellings, such as 'coherance' and 'beleif.'

THE LEGACY OF A VANISHED HAND.

Many will turn with interest to a posthumous volume from the pen of that distinguished Scottish churchman and theologian, W. P. Paterson, D.D., LL.D., Professor of Divinity in the University of Edinburgh—*Conversion* (Hodder & Stoughton; ros. 6d. net).

In a felicitous Preface by Principal W. A. Curtis, an admiring pupil and intimate friend of the late Professor Paterson, it is explained that when leisure, all too brief, came to Professor Paterson he turned upon the theme of this book 'the energies of heart and intellect which age had touched so lightly.' And it is well said in the Preface that in the study now published 'there are evidenced the same fascination before the pageant of history, the same respect for the natural variety of religious thought and experience, and the same unshaken loyalty to evangelical faith, which characterized his "Rule of Faith" and "Nature of Religion".' To this we should like to add, the same balanced scholarship, the same care in documentation, the same skill in generalization, and the same power of penetrative analysis.

In this study of 'the remaking of souls' Professor Paterson travels over a wide field, at the same time seeking to set his expositions in historical perspective. Indeed, over so wide a field that the expositions tend at times to become summary in form. None the less he finds room for many personal judgments, on subjects so varied as, for example, baptism, the invocation of saints, the monastic life, and the ethics of Nietzsche.

Beginning with an account and estimate of the anticipations of Christian versions in Brahmanism and Buddhism, in the Greek Mystery religions and Stoicism, and in the Old Testament, the book proceeds to a review of Christian conversion as recorded in the ministry of Jesus, in the Primitive Church, and in Catholicism and Evangelical Protestantism. Then follows an inquiry as to what Philosophy and Psychology have made of conversion, the whole discussion terminating with a pronouncement on the recent situation, in which the call to conversion is represented as once more an urgent duty of the Church.

Professor Paterson draws a suggestive parallel between the contemporary world and certain features of the Græco-Roman world at the beginning of the Christian era. The two ages are ages of religious unsettlement and moral disintegration, and in our age there has been a corresponding reproduction of the materialism and hedonism and,

in particular, the Cæsarism that were so prevalent in the days of the Roman Empire. If the Christian Church is to cope with the new situation it must still hold the substance of its early message, which proved so effectual in quickening souls to newness of life, and must again be known to the world as a school of Christlike character.

The book ends with a prophetic message of hope, the tones of which echo the evangelical loyalty which is sustained throughout: 'The paganizing movement of the Renaissance was overwhelmed by the spiritual fervour of the Reformation, the worldliness and the unbelief of the eighteenth century were shamed and checked by a far-reaching evangelical revival, and there is reason to hope for another baptism with the Holy Ghost and with fire which will revive the sense of God, and the felt need of God, enthrone the Saviour in penitent and believing hearts, and also awaken a zeal for some palpable form of self-denying service of God. . . . It may be that the distinctive feature of the next revival will be the baptism of Christian masses with the spirit of brotherly love, so that it will become for many a second nature to follow the example of Him who cared not for Himself but was in the world as one that served.'

THE BOOK OF JOB.

The Challenge of Calamity is the title which the Rev. S. Nowell-Rostron, M.A., B.D., has adopted for his study of the Book of Job (Lutterworth Press; 7s. 6d. net). His treatment justifies his choice, and as he traces the story and the dialogue our attention is constantly attracted to the main theme. In form the book is a running commentary, which, especially in the latter part, is sometimes little more than a paraphrase. At other times, however, Mr. Nowell-Rostron breaks away from the actual text, and offers us some of the rich treasure of his own thought. Without in any way attempting to detract from the high merits of the book as a whole, a few criticisms may be offered. The author is to some extent hampered by his inability to accept the critical history of Job as presented, shall we say, by such a scholar as Duhm. The Elihu speeches, for example, seem more than ever intrusive in this exposition, and we are left wondering why Job, who had silenced three of the friends, had no answer for the fourth. The ascription of the framework and of the poem to the same author is less serious, because even the 'critical' hypothesis assumes that the poet had before him the story in the form in which he used its beginning

and its end, and deliberately wrote in such a way as to fit his poem into it. Mr. Nowell-Rostron does not emphasize, as he might have done, the influence of the friends on the progress of Job's thought. Chapter 3 is simply a cry of pain; the *problem* does not arise till Eliphaz insists that Job's sufferings are imposed by God as retribution or as discipline. Bildad appeals to divine 'justice,' and thenceforward the forensic metaphor is one of the leading *motifs* of the book. The progress of Job's thought is not clearly traced—'Is God my enemy? No; despite all appearances, He is, in the last analysis, my friend. How can He prove this, since I am doomed to a brief life of hopeless suffering and a miserable death? Death is not the end of His dealings with me. Even so, how can I state my case before Him, seeing that I cannot find Him? Let me at least prepare it, and make a last appeal.' And so God comes. Again, not a few readers will greatly appreciate the sympathetic treatment of Eliphaz, but will feel that Job's own position does not always receive full justice. Is there, in all literature, a more terrible irony or a more ruthless exposure of the futility inherent in a merely conventional theology than that which is presented by the first speech of Eliphaz? But, even if the reader feels that in these respects (and possibly others) Mr. Nowell-Rostron's treatment might have been different, he will admit the author's right to his opinion, and will freely recognize the high value of the work for homiletic purposes. Mr. Nowell-Rostron is a Professor of Pastoral Theology, and it may fairly be claimed that he has been more successful than any of his predecessors in helping the working parson to expound one of the greatest monuments of religious literature.

THE FUTURE LIFE.

A fascinating book on the question of immortality and the questions this raises in the inquiring mind has been written by the Rev. C. J. Shebbeare, D.D., *The Problem of the Future Life* (Shakespeare Head Press, Oxford; 2s. 6d. net). Dr. Shebbeare has been lecturer on Comparative Religion in Oxford University and president of the Oxford Society of Historical Theology. He was also a member of the Archbishops' Commission on Doctrine. The present book is introduced in a very eulogistic Preface by Dr. W. R. Matthews. So we are disposed to listen to the writer with some expectation. And such an attitude will be well rewarded in the event. Just here and there the writer becomes a little *difficult*, when he mounts his metaphysical steed. But for

the most part he is quite easy to follow. And his argument, generally and in detail, is both helpful and refreshing.

He starts from firm ground by facing the apologetic question, our grounds for believing in a future life. And happily he connects such a belief closely with our belief in God. But he adds (perhaps it is not really an addition) considerations such as the rationality and also the incompleteness of the universe. All this is very interesting. But the author takes us much further. He faces the problem of the nature of the future life. Shall we have a body? Shall we know one another? Will everybody be saved?

THE SPIRIT OF LIFE.

There are manifest evidences of a recovery of faith and apostolic energy within the Church. After the stunning blow of the World War and the bewildering years which followed it—years when not merely Christian doctrines but the very foundations of morality seemed to be submerged, the Church is showing signs of regaining her foothold, and is beginning to say again with Hopeful, 'I feel the bottom and it is good.'

Take as one example of this *The Spirit of Life*, by the Rev. D. H. C. Read, B.D. (Hodder & Stoughton; 3s. 6d. net). The writer is a young minister of promise who has a mind and a style of his own. He is perhaps a little too fond of being epigrammatic and his metaphors occasionally get mixed, but he has something to say and he can say it in a fresh and arresting way.

His theme in general is the relevance of the gospel to the crisis of to-day. In his exposition the influence of Karl Barth is manifest. Naturalistic optimism is gone and we are compelled to take a more tragic view of human nature than the Modernist does. Indeed, the sin of man is such as to require the view that its origin is in some sense supernatural. In a bold and striking chapter, entitled 'The Devil comes back,' Mr. Read deals with this. The sovereignty of God stands in need of reassertion, and in the mystery of the Cross the Living God is revealed in the Dying Lord.

In the light of all this the division of the Church and of Christian groups, the varieties of theological thought, and the centrality of the Word of God are surveyed in a sympathetic, if critical, spirit. The whole book is brief but compact with good matter, and fuller treatment of the topics here discussed will be welcomed from the writer's pen.

Of *Three Ways of Thought in Ancient China* (Allen & Unwin; 7s. 6d. net) it is enough to say that its contents have been selected and translated by Mr. Arthur Waley. That fact gives assurance that in this book we shall find expert guidance to the ideas, profound and shrewd and full of a quaint and characteristic humour, of some of China's sages. To enjoy it—and especially the extracts from *Chuang Tzu*—needs no philosophic learning but an interest in human nature. It is hardly surprising that such a story as that of Confucius and the Brigand Chief has always shocked Confucianists, for it might be held to teach the futility of moral exhortation. The final story in this section is said to have been 'quoted at the treasury by the representatives of the Chinese Government who came to England to raise a loan in 1938.' The representatives of the Treasury did not see how it was relevant—or did they just not want to see?

The third part of the book deals with Chinese realists and the ideas of some of them are so parallel to 'Totalitarianism' that, Mr. Waley says, 'the reader will wonder whether they are not cuttings from a current newspaper.' Here we have 'power politics' described in its most extreme form. But we find elsewhere as well a quietism that is at the farthest extreme from aggression and requires that we become 'like an inanimate object.' 'A clod of earth cannot lose its way.' There are few 'ways of thought' that men have ever explored in any age that have not come under the scrutiny of the shrewd old eyes of China.

The Rev. S. K. George, M.A., B.D., is a great Gandhi-ite. Whether Mr. George is a great Christian is more open to question. Of his sincerity there is no doubt. For he, an Indian Christian, has suffered for the faith, so we are told. And he believes that he has something vital to say, and says it with passion and conviction in *Gandhi's Challenge to Christianity* (Allen & Unwin; 3s. 6d. net).

It is a plea for translating Christianity into Indian thinking, so that India may be able to hear the Christian faith in its own mental speech. For obviously, just as the one Eternal Gospel must, if it is to win its way, be preached in English in Britain, in French in France, in German in Germany; and must be translated into the accent of each new age; so India can only hear Christ if that Christ be preached to it in Indian ways—an admirable idea, grown familiar, even platitudinous by now, in theory, though still immensely difficult to put in practice. For we remember how grievously Chris-

tianity has been burdened and handicapped in Europe because semi-converted nations brought in too much of their old faiths along with them ; and that it has always been the policy of Hinduism never to challenge and confront its rivals, but to accept as much of this new faith as would satisfy those Hindus who were looking towards it, absorb that, and then cast the rest away. So it conquered Buddhism ; so it has tried to vanquish Muhammadanism ; and so it now seeks to outwit Christianity. And Mr. George seems willing to play dangerously far into its hands.

There is a shrill little Preface by Radhakrishnan.

The publishers seem to anticipate that this small book might make a stir in missionary circles, and in the home churches. We fear they may be disappointed.

Since Professor A. B. Bruce wrote 'The Training of the Twelve,' which was first published as long ago as 1871, there have been few books dealing explicitly with that subject, and none to equal his. Of course the subject is touched upon more or less fully in all books about Jesus, and they are legion. A fresh attempt to cover the ground is made in *With the Twelve*, by the Rev. Dr. Carl A. Glover (Cokesbury Press ; \$2.00). The writer divides his book into two parts. In the first he deals with the training of the Twelve as a whole, following in general the order of events as related by St. Mark. In the second part he takes the disciples one by one and endeavours to paint a portrait of each. The execution of the work gives evidence of close and reverent study of the Gospel narratives, sound exegesis and a high degree of skill in character painting.

A very thoughtful and closely reasoned account of religious experience is given by Mr. A. Victor Murray, M.A., B.Litt., Professor of Education in the University College, Hull, in *Personal Experience and the Historic Faith* (Epworth Press ; 6s. net). It is difficult to give any brief account of an argument which is so carefully knit together. But, very generally, Professor Murray takes the spirit of man as looking out on the universe through limitations which in some degree hinder his spiritual vision and also in some degree aid it. He is dependent on history, but he does break through time and space to an immediate experience of God. He sees God in beauty and order. He sees Him in events and persons, above all in Jesus Christ. But he can, and does, penetrate for himself through

all this, and by meditation and love reaches a personal life in God through and with Christ.

The three parts of the book are entitled 'The Natural Man and the Spiritual World,' 'Experience and History,' and 'The Christian Man.' In the third there is a full analysis of Christian experience as a witness to divine reality. Christian experience is expounded in successive chapters as coming through feeling, knowing, choosing, doing, and belonging. What will perhaps attract readers to this book is the way in which the writer brings together the experience of history and the immediacy of faith. It is an interesting book and, to all who are concerned about the 'problem' it presents, a rewarding one.

In *The Old Testament and its Message* (Epworth Press ; 2s. 6d. net) the Rev. A. Lewis Humphries offers lay preachers and teachers an introduction to the Old Testament. He covers nearly all the ground, omitting only a few books, and suggests the place which different parts of the Old Testament took in the progress of divine revelation. He writes simply and clearly, handling his material in a devotional spirit, and bringing out plainly what the inspiration of Scripture means to him. The book may well be useful to those for whom it is intended, but (as Mr. Humphries realizes) they will need further study. In this connexion it may be remarked that the list of books recommended is the one blemish in the volume. Five out of the ten books named are out of print, and probably unobtainable by many students, and Mr. Humphries owes Dr. Wheeler Robinson a very humble apology for ascribing to him a book whose authorship he would certainly repudiate !

Bishop Francis J. McConnell, of the American Methodist Church, has written a moving and discerning book on the founder of Methodism in his *John Wesley* (Epworth Press ; 10s. 6d. net). It was published some months ago by the Abingdon Press and a notice of it appeared in this magazine at that time. It is rather a series of ten studies on the most notable aspects of Wesley's life and work than a biography in the strict sense, although it follows the main outlines of his career, and presents a virile picture of his personality. The successive chapters treat such themes as 'The Brand plucked from the Burning,' 'The Heart strangely Warmed,' 'The Peculiar Talent,' 'The Defender of the Faith,' 'Towards Methodism's Independence,' 'Spreading Social Righteousness.' The book reveals a close study of the literature of the subject and is a

distinct contribution to our knowledge and understanding of Wesley and the social and religious conditions of his time. It is refreshing to see greater justice done to Samuel Wesley and to read a saner and more discriminating judgment on John's 'love-affairs.' Perhaps there is less sympathy with Wesley's attitude to the Church of England than recent discussions have led us to expect, but, on the other hand, the long chapter on 'Spreading Social Righteousness' brings out the greatness of this aspect of his work. 'Wesley's thinking,' says Bishop McConnell, 'was personal but also institutional, realistic as well as spiritual, administrative as well as absorbed in the inner life, more deeply and highly ethical than most of the romanticists.' No student of the Methodist Movement should miss this important work.

The Book of Daniel is naturally popular to-day, and numbers of people will be glad of any light that can be thrown on it. A modern application of its eternal message may be found in the work of a Swiss Pastor, Walthar Lüthi, whose exegetical sermons on the book have now been published in English under the title *The Church to Come* (Hodder and Stoughton; 7s. 6d. net). At the head of each sermon is printed the passage to be expounded (it would have been better to use distinctive type for this purpose), and the running comment follows. The author is aware of the fact that much work has been done on the book in modern times, but makes little use of it; he retains, for example, the familiar but wholly misleading translation in 2⁵, 'The thing is gone from me.' For his purpose, however, his failure to employ recent studies is of comparatively little moment, for he is concerned to extract and to apply to modern conditions the permanent truths enshrined in the book. Here he has succeeded admirably, and it is impossible not to be impressed by his humility, his boldness, and his evangelical zeal. His example might profitably be followed by Christian preachers in any church.

The Rev. S. Pearce Carey, M.A., is widely known as the author of an interesting biography of his great-grandfather, the famous missionary. In that book he showed that he had the gift of writing with skill and imagination. He has now written an account of our Lord's earthly life, under the simple title of *Jesus* (Hodder & Stoughton; 7s. 6d. net). The story is unfolded under five main divisions—the Beginnings, the Doings, and Teachings, the Approaching Sufferings, the Sufferings, and the

New Beginnings. Each division contains a large number of brief sections, every section giving an account of some incident or significant word. These sections are all headed with captions, more or less felicitous. Full use is made of the Fourth Gospel, the historicity of which the writer cordially accepts, and which he skilfully weaves into his narrative. In view of this and of the writer's full acceptance of the miraculous element in the Gospels it is surprising that he omits without explanation the stories of the Annunciation, the Shepherds and the Angels' Song. The writer at times gives somewhat too free rein to his imagination, as when he represents John as pursuing Judas out of the Upper Room but losing sight of him in the dark. The whole narrative, however, makes very fresh and interesting reading, and breathes a spirit at once sane and devout.

A new study of the Lord's Prayer has been made by the Rev. D. W. Langridge, M.A.—*The Politics of the Kingdom* (Independent Press; 3s. 6d. net). The author holds that our conventional and pietistic interpretations of Christ's teaching miss a good deal of His real meaning. As a matter of fact, he contends, if we take the Lord's Prayer just as it stands, and put aside familiar ways of reading it, we shall find that it has serious and definite social implications. It implies a fellowship, a new morality, a democracy. It challenges colour, race, privilege, and other pillars of our present system. It could only be acceptably offered by a community established as a real brotherhood. Only as this political aspect of the prayer is allowed can we hope to penetrate to its depths. The Lord's Prayer is a political manifesto. It is this that justifies us in speaking of the 'Politics' of the Kingdom. From this point of view the exposition proceeds. It must not be supposed that the author is a fire brand. He writes sensibly and with restraint, and by no means ignores the spiritual side of his subject. His book will be a suggestive aid both to the understanding and exposition of the Prayer.

That admirable little book, *Some Sayings of the Buddha: According to the Pāli Canon*, translated by Mr. F. L. Woodward (Milford; 2s. net), has now been given a place in 'The World's Classics.' And it entirely deserves it. There is no finer or handier collection of the main and central things in Buddhism, none so convenient in size, so prettily brought out, and so inviting to slip into one's pocket. It has not the fullness of, say, Warren's 'Buddhism in Translation.' But that invaluable

book is bulky. This other is the very thing lovers of Buddha can squeeze into a corner of a suitcase, or have lying beside their bed. And beginners, reading it, will make straight towards the heart of Buddhism by one of the shortest tracks to that there is.

Teacher Training in the Sunday School is a promising title for a book that is most urgently needed. It has been written by two experienced teachers, Mary D. Burnie and Fanny Hindle (National Sunday School Union; 2s. 6d. net). The authors' aim is to make practical use of their own experience of many years for the guidance of those who have not had much opportunity for equipping themselves adequately for their task. The book deals in turn with the Primary Department, the Junior Department, and the Intermediate and Senior Conferences, as well as with Teacher Training Outside the Training Class. These two ladies have a very high ideal, and do not flinch from carrying it out the full length. It would be a wonderful thing to find all their demands fully met anywhere. Perhaps they are. At any rate, they know what they want and what should be found everywhere. And the ideal they sketch will be found a stimulus to endeavour, and a good working standard.

There have been many 'Bible Handbooks,' and in every generation there is room for at least one new one. Such a book should deal with the general background of the Bible, including archæology and geography, the history, political and religious, which it reveals and illustrates, the structure of its various parts, and an outline of the positive teaching it has to convey. It should be adapted for use both as a text-book and as a minor work of reference, combining a high degree of accuracy with wide knowledge of the subject. Many of these qualities are to be observed in *Essentials of Bible History*, by Professor Elmer W. K. Mould, of Elmira College (Nelson; 15s. net). The arrangement is admirable, and as the reader passes steadily on from primitive times down to the early centuries of the Christian Church, his attention is directed to the history, religion, and literature of each period in turn. Apparently Professor Mould does not claim to be a first-hand authority; he refers constantly to standard works—chiefly American. Sometimes his statements need to be checked by reference to his authorities; for example, his dates for the ninth century B.C. need revision, and a writer familiar with Hebrew would hardly speak of the absolute and construct 'cases' (cf. p. 306). He might with

advantage have made more extended use of European work, both British and Continental. He gives no sign of acquaintance with the important works of Eissfeldt and Hempel on Old Testament literature; in dealing with the religious background of the New Testament he should have used Glover's book as well as that of Professor Case, and any modern discussion of the Synoptic problem must take into account Streeter's work, to say nothing of 'form-criticism.' It is to be hoped that the book may be revised, corrected, and brought up-to-date, for it is duly proportioned and well-balanced, and might prove a really valuable contribution to our literature on the Bible. It remains only to add that Professor Mould writes (very properly) in the American rather than in the English language.

In *Wonders of Prophecy* (Pickering & Inglis; 2s. 6d. net), by Mr. John Urquhart, now issued in a new edition, we have what the sub-title calls 'The Testimony of Fulfilled Prediction to the Inspiration of the Bible.' It deals with the statements of the prophets regarding Tyre and Sidon, Egypt, Edom, Philistia, Judah and Israel, Babylonia, the Advent of Christ, and the Jewish race, and endeavours to show on Fundamentalist lines that, as the Old Testament predictions regarding these have been fulfilled, the Bible must be the Word of God. It is a pity that the evidential value of prophecy should be treated on such a narrow basis. Undoubtedly, the conception of a living God in moral and spiritual contact with His prophets involves an element of prediction, and it would be a serious mistake to underestimate this fact. But the author lays an excessive and almost exclusive stress on this element, as if the term 'prophecy' in the Old Testament were synonymous with 'prediction.' He overlooks the fact that the main function of the prophets had to do with their own age. They were chiefly great moral and religious teachers, especially in relation to the duties of national life. They were forth-tellers rather than fore-tellers. In analysing their intuitions of the future and laying them before the people, they nearly always presented them in the form of a moral syllogism (cf. Mic 3^{9ff.}, Is 5^{11ff.}). Everywhere the menacing future is connected with the evil past by *therefore* (cf. Am 1, 2). The whole question of the prophetic office is a very complicated one, necessitating deep scholarship for its proper understanding. Whether this book, which endeavours to prove the Divine origin of Scripture by simply comparing detailed prediction with detailed fulfilment, and thus exhibiting a miracle of foreknowledge, will

help Christian Apologetics is, to say the least, doubtful. At the same time, as it is clearly written and well illustrated, it should commend itself to those who accept the author's standpoint and his theory of inspiration.

Professor Douglas Clyde Macintosh of Yale, having set out to write a book on 'Religion for To-day and To-morrow,' has found his material so expanded that he now contemplates three volumes. The first of these has been issued under the title of *Social Religion* (Scribner's; 10s. 6d. net), and the writer hopes to follow it up with two other volumes, on 'Personal Religion' and 'Theology.' Whether this expansion is altogether wise may be doubted. The order of the main topics is somewhat unusual, and no doubt is significant as indicating where the writer's chief interest lies. The volume before us falls into two very distinct parts. The former, dealing with the Principles of Social Religion, consists of an elaborate and careful study of New Testament teaching about the Kingdom of God and the Social Content of the Gospel. The second deals with such problems as War, Poverty, Liberty of Conscience, and Civil Government. Here the reader is treated to a great deal of contemporary American politics in the thick of which it is not always easy to see the wood for the trees. The writer, a Canadian who has resided in the U.S.A. for thirty-three years without being able to become a naturalized citizen owing to certain scruples of conscience, offers the excuse that 'this overgrown volume is the abnormal expression of my repressed (or suppressed) desire to vote!' However interesting this may be from the personal point of view it does overload the book. All the same we have here the mature thoughts of a careful student of the Gospels who endeavours to bring the teaching of Jesus to bear upon the social problems of to-day. As such it is to be warmly commended as worthy of study.

A series of lessons for Youth Groups and Bible Classes has been edited by the Rev. J. R. Lumb, M.A., and published by the S.P.C.K., *The Living Gospel* (S.P.C.K.; 3s. 6d. net). There are eight divisions with forty-six lessons in all. 'God's Purpose in History' leads on to five lessons on Amos and six on the Sermon on the Mount. 'The Holy Eucharist' is a transition to some lessons on the devotional life. 'Christian Unity' follows, with a section on Science and Religion, and the book

closes with six lessons on the Apostles' Creed. There are eight writers, who all appear competent for their work. The lessons are well done in every case, and we would specially commend the Rev. T. H. H. Kilborn for the insight and breadth of mind with which he has treated the difficult subject of Christian Unity. Altogether a useful book.

The Eternal Voice is the title which the Rev. Leslie D. Weatherhead has given to his latest volume of sermons (S.C.M.; 5s. net). For this expresses his aim in preaching—that the hearer, and now the reader, may catch some message of the eternal voice and respond to it. The sermons are published just as they were preached in the City Temple, or with only the most minor alterations. Each is prefaced by a reading and a prayer, and at the end of the volume—a new idea this surely—is a questionnaire. Mr. Weatherhead hopes that this will make the book of more use and of more interest to discussion groups. We have given the first sermon, in an abridged form, in 'The Christian Year' this month. Among the questions for discussion on this sermon are: 'What is our answer to those who say that there is no meaning or significance in life, and who regard what we label purpose as purely accidental?' and 'Is the message of man's moral capability only possible because of the measure of his power to do evil? And does this throw light on the problem of why God allows such terrible evils in His world?'

In one of the broadcast talks which have been collected to form the volume *Love in Action* (S.C.M.; 3s. 6d. net) Dr. E. S. Woods tells the story of the young Communist in China who, as he was led out to his death, challenged his captors with the searching question, 'I am dying for Communism; what are you living for?' It would not be amiss to think of this book as Dr. Woods' answer, for it tells of God's love in action in Christ, and of the life of love for His fellows as the Christian is called to live it. It will be found that the addresses—there are twenty-two in all—simple and easy as they seemed to be when they came to us over the air, will stand reading and re-reading. The Bishop of Lichfield faces the problems of modern life and thought, and he lights up all the points he discusses by the variety of his reading. His sincerity is impressive. This is one of the smaller books which should not be overlooked this Christmas.