

range building of the whole Church. And the keys to this successful finance are education in Christian stewardship, and education in the fact and fellowship of the World Church. Again a great deal of this burden rests on the ministry.

#### V.

While the work abroad looks to the home churches for leadership and support, it must not be forgotten that the home churches owe an enormous debt to missions. They would be poor to the point of spiritual destitution without them. They would cease to be churches at all. This fact must always be taken into account in any estimate of the outlook for missions. They help to preserve the soul of the home churches, and save it from narrow, selfish concerns. The power of prayer is always active where there is a deep concern for missions and a true catholic spirit is stimulated. The heroic element of missions, too, is a tonic for many home churches. They help to maintain the evangelistic urge at home, and are a reminder of non-Christian Britain. From missions, too, comes the call to unity, and the fresh thinking of the 'younger churches' provides an exercise ground for the intellectual life of the whole Church. For generations missions have offered avenues of selfless service to thousands of men and women, and they have been responsible for calling forth a Christian dedication of possessions which is unequalled in regularity and

devotion. And they are rooted always in the abiding certainties of the Christian faith.

These are some of the debts which we at home owe to the missionary enterprise. We must reckon them amongst our precious assets in war time. For we have a unique opportunity now of confronting ourselves with the fact of the World Church and of our place in it. Many Christian people are unhappy and disillusioned about the Christian witness of the past twenty-five years and its results. There is already a turning to new doctrines and new political 'blue-prints' of world-order.

Let us not be afraid now of trumpeting and announcing the fact of the World Church as an achievement in contemporary history more potent to-day than it was twenty-five years ago, but facing in Europe and the Far East many fearful odds.

The Church has been bullied and hectored for twenty-five years for not speaking more loudly and unitedly, and for not acting more decisively. I venture to suggest that, when the tale of those years is adequately told, it will be discovered that the Christian Church went on steadily with its God-appointed task of building His Church. It was not drawn aside by 'every wind of doctrine and the sleight of men,' but saw to it that His Name was made known to all nations under heaven. It is, I believe, a salutary war-time exercise for the weary, saddened churches of Britain to look at their part in this vast enterprise and take fresh heart.

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## Literature.

### *A COMPANION TO THE BIBLE.*

THIS is the title of a remarkable book published by Messrs. T. & T. Clark at 12s. 6d. net. It is a remarkable book because of the comprehensiveness of its contents and the quality of its authorship. The aim of the editor, Professor T. W. Manson, D.Litt., D.D., is to help students of the Bible to a fuller and deeper understanding of the Biblical revelation in its historical setting. These two objectives have determined the plan of the book in all its parts. You must know the historical setting,

the background, the medium in which and through which the truth came. As a matter of historical fact, the revelation came within the framework of the History of Israel. And therefore you must know about the Biblical languages, about criticism (higher and lower) and its results, about literary movements like apocalyptic, about the way in which the Old Testament grew and the New Testament was made. You must know the geographical and the archæological background. You must have a very thorough treatment of the history of Israel.

And then you come to the religion of the Bible

itself. It is a good thing to see the pit out of which it was dug, and how it was purified and developed and inspired by the Spirit of God until God brought Jesus. And now you come to something momentous, the Life and Teaching of Jesus Christ, and the story of His apostles and their doctrine. These subjects must be in good hands. And if the book is very thorough it must give you something about the Jewish background to the Christian story, the Priesthood, the Scribes, and the Synagogue.

A very large order? Very. Well, it is all here in this great book. But the planning is not very much if the builders are not good enough. And one of the most remarkable things about this book is the team of builders Dr. Manson has gathered about him. Here are some of them: Professor W. F. Howard, Professor Oesterley, Professor W. M. Calder (on Asia Minor), Dr. J. W. Jack (on Biblical Archæology, of course, the subject he has made his own), Professor T. H. Robinson (on the History of Israel, naturally), Professor Wheeler Robinson (on the Religion of Israel, just as naturally), Professor C. H. Dodd (on the Life and Teaching of Jesus Christ, and on the History and Doctrine of the Apostolic Age), Rabbi Rabinowitz (on the Scribes and the Law), and Bishop Hunkin (on the Organization and Worship of the Primitive Church).

We simply had to give these names (and there are others) to show not only the quality of the writers but also that of the editor who chose them. The least we can say of this book is that the reader has in it the conclusions of the foremost experts in every branch of Biblical learning. It is a fascinating book, both on account of its subjects and on account of the way they are handled. No one need be afraid of it. The editor's first words in introducing it are these. The conviction dominating it is that 'the primary and vital interest of the Bible is that it records the authentic word of God—His gracious revelation of Himself in terms of personality and life in the midst of the life of man.' We should say that this is a reassuring book. But it is also what its title implies, one that will send you to the Bible itself, that will make the Bible both interesting (and how much that is) and authoritative.

It would be invidious to single out any one piece of work as superior to others. Every reader will choose what appeals to him most. But perhaps it may be allowable to express special appreciation of the work of the editor himself, both in his vigorous and original introduction and in his section on the New Testament literature. And a word should certainly be said in praise of the enterprise of the publishers in issuing such a book at such a time.

We hope their courage will be rewarded by a large sale. It may be added that the book has an attractive form, both in print and binding.

#### THE TELL EL-AMARNA TABLETS.

We have at last an English translation of these famous clay tablets, which consist of over three hundred diplomatic despatches and letters in the Akkadian language, sent by Palestinian and Babylonian kings and rulers to the Egyptian Pharaohs, c. 1400–1366 B.C. They were unearthed in Egypt in 1887 from the archives in the ruins of Ikhnaton's palace, and were translated into German a few years later by the Norwegian scholar, Dr. J. A. Knudtson. A new publication of them has long been desired by Semitic scholars, not only because other tablets belonging to the same group have come to light since Knudtson completed his task in 1914 (no less than eighteen have been discovered within the last ten years), but a vast amount of new information is now available owing to archæological research in Palestine within recent years. We have only to think of what we know now regarding the Sagaz, Sûtû, Ḥabiru, Hurrians, Ras Shamra, etc., and it is evident that scholars can give a much more reliable commentary on the Letters. The fact may also be added that a new and clearer facsimile of the original cuneiform on most of the tablets (those in the Berlin Museum) is now in existence, leading to innumerable improvements in Knudtson's text, and the further fact that those tablets in the Hurrian (or other) language have now been translated, to some extent at least, by scholars such as F. Bork and J. Friedrich. For such reasons Old Testament students everywhere will welcome this new translation and commentary in English, *The Tell El-Amarna Tablets*, edited by Samuel A. B. Mercer, D.D., LL.D., Professor of Semitic Languages and Egyptology in the University of Toronto, with the assistance of Professor F. H. Hallock in the final revision of the manuscript (Macmillan; 2 vols., £4. 4s. net). No more competent scholar could have undertaken this important labour than Dr. Mercer, the author of nearly two dozen published brochures on Egyptian and Near Eastern questions. It hardly needs to be said that these admirable volumes of transliteration, translation, and commentary form almost as perfect a work as it is possible to produce. Knudtson's conclusions, where universally accepted, have not been repeated, and thus his *magnum opus* is still necessary for technical students; but wherever they are affected by our newer knowledge, the commentary takes note of the fact.

The Letters bristle with difficulties of interpretation and raise numerous historical problems, but the second volume contains most helpful explanatory 'Excursuses' on Babylonia, Assyria, Mitanni, Alalâia, the Hittites, Gubla, the Ḫabiru, the Hurrians, and Egypt. The Letters deal chiefly with the invasion of Canaan by the Ḫabiru-Sagaz people (c. 1400 B.C.), which has been identified by numerous outstanding scholars with the Hebrew Conquest. There is no need to enter into this problem here, except to say that the Excursus—a most comprehensive one—on the question recognizes a close connexion, practically amounting to identification, between Ḫabiru and Hebrews. The view expressed at the close, though with some amount of uncertainty, is that the word Ḫabiru represents the Hebrew race, of whom the Israelites formed only a part. This aspect, now generally accepted, is probably the correct one, otherwise we are faced with insuperable historical difficulties, and no name occurs for the widespread Hebrew race either in Palestinian, or Babylonian, or Hittite or other records—a most remarkable fact, to say the least.

Most scholars will agree with Professor Mercer that Ikhnaton's religion was not Monotheism, that the name Mitanni should rather be Mitannu (the nominative), that Shanḫar is not the Biblical Shinar (which is undoubtedly Babylonia) but some district in North Syria, and as a rule that his views of personal and geographical names are in accord with modern research. But some critics will differ from him on a few points. Labaia, for instance, may not be a Hurrian or Mitannian name, but according to excellent authorities is another form of Levi (cf. Lebbaeus, Mt 10<sup>3</sup> and Nestorian Labbai); Ginti-Kirmil (p. 715) is certainly not Mt. Carmel but the Gath-Carmel of Judah, now the ruined *Kurmul*, about ten miles south-east of Hebron; Zilû (p. 716) cannot be Sellê, just east of Kaṅtarah, which was a frontier fort of Egypt, but must have been some place near Lachish; the ideogram Sagaz (p. 764) was probably not pronounced Ḫabiru but *hab(b)atu*, 'fighting man,' 'plunderer,' and can only be taken as equivalent to Ḫabiru in the sense that these people belonged generally to the Hebrew race; the 'mighty king,' through whom Abdi-Ashirta became powerful, was not the Egyptian one (as stated p. 833), but the Hittite one; Dr. Jack does not represent the Sagaz as 'Hittite mercenaries' (p. 844), but as kinsmen of the Israelites entering Palestine from the north-east, largely under Abdi-Ashirta; and there is surely no reason in Abdi-Ḫiba's Letters for translating this ruler's city sometimes as 'Urusalim' and at other times as 'Jerusalem.'

But this mild criticism is of little consequence compared with the high scholarship manifest on every page of these volumes. Professor Mercer has an excellent command of all the relevant literature, and is to be congratulated on a valuable piece of work, which also brings great credit to the Canadian Church. The volumes will be welcomed with much interest and gratitude by Egyptologists, Old Testament scholars, and Near Eastern students in every land, and will be accepted, we feel sure, as the final word on the subject.

#### GOD AND OUR SOULS.

*The Love of God* (Longmans; 7s. 6d. net) is described by its author, Dom Aelfred Graham, Monk of Ampleforth Abbey, as an 'Essay in Analysis.' It seeks to analyse man's love for God, in its larger and more general aspects, in a way that is acceptable to critical and thinking minds. The author makes no special claim to religious experience, such as the saint or the mystic might well make. He does not profess to be a master of the spiritual life. He recalls the distinction, as old as Aristotle, between the man who knows a science empirically and one who has some theoretical acquaintance with its underlying principles; and it is only the last that he professes to be. Let us say at once, and briefly, that his claim is well founded.

The scope of the work is large and varied, as might be expected of an author who has nourished his mind on St. Thomas Aquinas. If the general background against which the work is set is revealed truth, 'the glass, so to say, through which revelation has been viewed is that provided by the immortal *Summa Theologica*.' This also accounts for the intellectual consistency of the work, a quality which is of high importance to the author's mind, and for which his readers will be grateful to him. And here we remark that his readers might well include others than the theological and the religious; for he has succeeded in his aim of providing a treatment of the spiritual life which is 'profound without being technical, inspiring without labouring the moral.'

It must suffice to indicate the 'analytical contents' of the book. First comes a treatment of the nature of man's love of God, including a consideration of God, man, and the love that unites them. Then are set forth the conditions of the love of God, under the three headings of knowledge, drawing near to God, and unworldliness (under this last heading subjects like temperance, abstinence, and human affections are discussed). Then the

expression of the love of God is considered, in prayer, self-abnegation, and action. Finally, the effects of the love of God are analysed, the three headings in this case being the Presence, Union, and the Mind of Christ. In this section of the book the Eucharist and the mystic claim fall to be treated, and the concluding thought is that without a return to 'the mind of Christ' there is little hope for the world in which we live.

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#### WAR-TIME DEVOTIONS.

As was natural and inevitable a full stream of devotional literature has been brought into being by the war. Most of the books are small in size, but they contain material which may be useful both for private and for public prayer. *A War Primer, containing Prayers Old and New, for Public and Private Use in Time of War*, has been compiled by the Rev. F. B. Macnutt, Canon of Canterbury. The title was a familiar one in Mediæval and Reformation periods, when 'Primers' were the lay-folks' handbook of private prayers. This book, published by the S.P.C.K. at 3s. 6d. net, consists of three parts. Part I. includes the prayers officially issued for use on the day of National Prayer, 1st October, 1939, and others similarly provided during the war of 1914-1918. Part II. includes Intercessions, and Part III. contains prayers of a more general kind for private devotion. All the prayers are of Collect length, though not always of Collect structure. They have been selected from all sorts of sources, ancient and modern, classical and informal; and they will provide just what the compiler offers, personal inspiration and help in the conduct of public worship.

*Martha's Prayer Book* (S.P.C.K.; 1s. net), by E. F. H., is not, as one would gather, a book of prayers but a book to help us to give prayer a true place in our lives. It is 'Martha's' because it is meant for busy people, the mother in the home, the business girl, the domestic worker. Such people often think that much prayer is not possible for them. This little book will help them to realize that their whole life may be a prayer, and the lifting up of the heart to God can fill their lives with new meaning. That is its purpose. It deals with the Practice of the Presence of God, and has much good advice to give on the possibilities of prayer-life.

*Venite: A Book of Worship for Schools* (S.P.C.K.; 1s. net) is issued with the commendation of the Archbishops of Canterbury, York, and Wales, and the Primus of the Episcopal Church of Scotland.

It has been drawn up by a Committee of the National Society, the Central Council of the Church for Religious Education, as a result of their contact and conference with schools of various kinds. Its main purpose is to teach boys and girls how to worship, and to this end a service has been constructed. The principles on which the service has been based are educationally sound, and the book, though small, contains as well as the service, many acts of devotion that are both simple and uplifting.

*Prayers at the Eucharist in the Words of Holy Scripture* (S.P.C.K.; 2s. net) is a beautiful little book, outwardly and inwardly. It was originally published in 1900 and then went out of print. The attention of the Society was called to it by some one who had used it for thirty years and found it incomparably the best in his knowledge. And so it has been re-issued, to the great advantage of many, we hope. The original compilation was made by the Sisters of the Community of St. Peter, and their selection of Scripture words for the preparation of the communicant has been made with profound insight. This is a book that will be found searching and edifying by Christians of all churches.

*The Certainties of Faith, Hope, and Love: Devotional Studies for War Time* (Allenson; 6d. net), by the Rev. J. G. Grant Fleming, D.S.O., M.C., M.A., who has already published a book of 'Prayers for Every Day,' gives us a series of five 'devotional studies,' with readings and prayers. The meditations are appropriate and devout, and the prayers are well chosen and helpful. It is a modest publication, but the reader will find much in it to cheer him and strengthen his faith in these troublous days.

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Albert Schweitzer is a man of many parts, doctor of philosophy, of theology, of medicine, of music. Now he appears in the guise of a raconteur with a keen sense of humour. *From My African Notebook* (Allen & Unwin; 3s. 6d. net) has been translated by Mrs. C. E. B. Russell. It contains a series of stories loosely strung together which the writer has accumulated in the course of his missionary and hospital work. Perhaps the most interesting chapter is that which deals with taboos and magic, but the whole book is a storehouse of anecdotes grave and gay, tragic and humorous, illustrating the practices and mentality of the African.

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*The Real and the Negative* (Allen & Unwin; 21s. net) comes from the pen of an Indian thinker,

Mr. B. K. Mallik, M.A., who has spent a good number of years at Oxford, and has been in intimate contact with distinguished thinkers like Dr. R. R. Marett, Professor C. C. J. Webb, and Professor S. Radhakrishnan. His book, which has occupied him for nearly two decades, is an account of the universe based on pure logic, having no alignment with esoteric, poetic, or scientific assumptions. He makes a large claim for the system of thought here presented. Its logic he regards as unimpeachable, and its conclusions as the only solution of the impasse centuries of human history have reached. It is indeed a startling claim, but we must leave the logicians to deal with it. All we add is that while the book abounds in learning and eloquence, it is hard to understand as a whole and often in its parts. The impression remains with us that here is a philosopher of an Eastern habit of mind who has difficulty in subduing Western forms to his ways of thought.

It is natural that preachers should be curious to know how other men preach, and accordingly they are said to be the best buyers of volumes of sermons. Outlines of sermons, however, are apt to give the impression of valleys of dry bones, impossible to clothe with flesh and blood or breathe the breath of life into. But we must make an exception in favour of the volume before us—*A Living Faith*, by the Rev. Frederic C. Spurr (Allenson; 3s. 6d. net). It has two excellences. The outlines are sufficiently full to be readable and interesting. Better still they are arranged in orderly groups under such general headings as God and Man, Religion and Life, Deliverance from Fear, Family Life and Religion, A Christian Order of Society, The Church's Seasons. In each group there are four or five outlines which suggest the material for a short course of sermons. The element of instruction predominates, and preachers will find in them real help.

*A Complete Index to the Thought and Teachings of Christ*, by Mr. W. S. Harris (James Clarke; 5s. net), is a marvel of industry and patience. The bulk of the book is occupied with what amounts to a complete concordance of the words and works of Jesus. A rough estimate indicates that under a hundred and fifty headings arranged in alphabetical order there must be five to six thousand references. 'References are grouped by subject with necessary sub-headings and explanatory phrases to insure finding a desired passage with minimum effort.' At the end of the book there

are lists of miracles, parables, and prayers of Jesus, with names and titles given to Christ in Scripture. There is also a chronological survey of the events of His earthly life. The book should prove a help to the busy preacher and teacher.

*The Conflict of the Cross*, by the Rev. O. E. Burton, M.A. (James Clarke; 3s. 6d. net), aims at setting forth the cosmic significance of the Cross as the culmination of God's self-revelation to the world. The writer plunges at once into deep waters when he proceeds in the opening chapter to deal with the Being and Nature of God. We do not feel that he has any special qualifications for handling so profound a theme, and some of his statements, though orthodox in intention, are very open to criticism. He is more at home when he comes to speak of the grace of God in Christ Jesus and of the new life in Him. Here his warmth of feeling and devotional fervour have full scope, and he writes most persuasively. The whole character of his thought is closely scriptural and his treatment throughout is very refreshing to read.

The *Hebrew Union College Annual* for 1939 (Hebrew Union College; Cincinnati; \$3.00) well maintains the high standard set by its predecessors, and is marked by the breadth of outlook and depth of scholarship which we have learned to associate with it. To discuss its sixteen articles in detail is impossible, especially as some of them are fairly long. The subjects handled include new MS discoveries, some of them very important, ancient Hebrew music, the history of the Jews, not only in ancient but also in modern times, grammar, exegesis, and philosophy. Much of this will be entirely fresh to the average reader; the account of Gabirol's metaphysics given by Heschel, for instance, and Idelsohn's article on the Mogen-Ovos Mode suggest to some of us realms of knowledge which we have never explored. Sperber has continued his studies in Hebrew grammar with an article entitled 'Hebrew based on Biblical Passages in Parallel Transmission.' This, however, is of less interest than his work, published in the 1938 volume, on Hebrew grammar as illustrated from Greek and other transliterations, and will be of value to the textual critic rather than to the philologist. There are two admirable articles by Julius Lewy, one on the Feast of Purim, and one on the relation of the H̄abiru to the Hebrews. Cronbach continues his studies in the Me'il Zedakah, and Englander his discussion of Rashi's views on grammar. Many readers will find that for them one

article stands out above the rest ; this is Morgenstren's discussion of the mythological background of Ps 82. It deals with more than the Psalm in question, and is an able and convincing treatment of the whole theme of the rebel angels as they appear in Gn 6<sup>1-4</sup>, 1 Enoch 6-16, and elsewhere. The article occupies nearly a hundred pages, and is almost a book in itself. But to single out this particular contribution is not to cast any slur on the work of other writers in the volume ; it is simply to indicate that though all are good we have here a valuable and permanent contribution to our study of the Old Testament. The volume is worth having, if for this article alone.

The Rev. Nathaniel Micklem, D.D., Principal of Mansfield College, Oxford, has written an 'open letter' to his fellow-Christians under the title, *May God Defend the Right* (Hodder & Stoughton ; 3s. 6d. net). It is a topical work, written since the declaration of war against Germany, and written too in a simple, straightforward, unpretentious style. His aim is to explain, both to his fellow-Christians and to others who would understand us, 'how we hold in tension within our hearts the two convictions, seemingly so contradictory, "all war is defiance of the will of God" and "this war is the will of God".' Obviously it is a 'non-pacifist' pronouncement. Dr. Micklem is convinced that we ought to fight against Nazism, to which the phrase 'Antichrist' may be genuinely applied, even though it means fighting against God's will. In view of the dilemma thus set up he recalls the theological distinction between the antecedent and the consequent will of God. It is against God's will that men and nations should fight with each other, but it may sometimes be that to fight is the only way to vindicate the high principles which God looks to us to vindicate. Dr. Micklem is in close touch with Germany, and in particular with Protestant Church circles in Germany, and this adds greatly to the value and interest of his book.

The Rev. Leslie D. Weatherhead has the ear of a large public, and many of his readers will be glad to hear him *Thinking Aloud in War-Time* (Hodder & Stoughton ; 2s. 6d. net). The writer has a useful gift for a preacher. He knows pretty well what the average man is thinking and he is able to think with him. Three of his subjects in this book are just the subjects multitudes are turning over in their minds at present. Can a Christian take part in war? Can we pray about war? Can God vindicate Himself? It is good to face such

questions, and have it out with our own faith. And Mr. Weatherhead has much to say on these and other matters that is worth saying and worth hearing.

*The Catholic Christ* is a beautiful book, without and within. It is written by the late Rev. A. E. Whitham (Hodder & Stoughton ; 3s. 6d. net). The book is described on the jacket as 'a devotional book, specially suited to Lenten reading.' Well, it is that. It is suited to any other season also. But it must not be supposed that the book is stronger on the emotional side than on the intellectual. It is full of strenuous thinking. It is garnished by many quotations from a wide culture. It has a delicate style. But it is above all uplifting. In this sense it is devotional. The chapter, 'Not for High-brows' is sheer poetry, but poetry with strength as well as tenderness. The writer has a gift for phrases. Witness what he says of the work of God. It is the work of God to take the taste of sin out of our mouth. We have been deeply impressed by this devout and illuminating book.

The late Bishop of London issued for sixteen years a notable series of 'Lenten Books.' His successor in office has resolved to continue the practice and has entrusted the task for this year to the Dean of St. Paul's. No choice could have been better, and the result is a very fine little book—*Following Christ*, by the Rev. W. R. Matthews, D.Lit., D.D. (Longmans ; 2s. 6d. net). Its title sufficiently indicates its contents, and the treatment is most fresh and thought-provoking. Christian discipleship is portrayed as something robust and heroic, with vital consequences in individual and social life, and possible only through the grace of God. Finally, if any should be disposed to wonder whether it is any use to follow Christ, 'let us remember the obvious truth that the present crisis is a large-scale demonstration of the folly of not following Christ. . . . As we cower in our dug-outs we may have leisure to reflect on the blessings of a scientific civilization which has forgotten God, and we may reflect too that only in the following of Christ, not in the letter but in the spirit, is there any hope for the rebuilding of the shattered world.'

To that excellent little 'Needs of To-day' Series, Principal Lindsay Dewar has contributed a useful book on *Learning to Think* (Rich & Cowan ; 3s. 6d. net). It is written in a popular style, and gives some very helpful lessons in logic and psychology. Technical terminology is avoided, and the general

reader is instructed in understandable language what fallacies in reasoning he must guard against and how he must learn to concentrate and develop his thinking powers. If the hints here given were taken to heart there would be much less inaccurate thinking and unsound argumentation.

Professor Fleming James, whose 'Thirty Psalmists' called for such warm approval, has followed up his work with another book, *Personalities of the Old Testament* (Scribner's; 12s. 6d. net), in which he has set himself a much more difficult task. His aim is to study the great characters revealed in the Old Testament, and he has tried to cover practically the whole field of the Old Testament, omitting only the Psalter. Some of the people he describes are known to us through historical records; others, many of them anonymous, have left their stamp on the literature of the Bible. Thus Professor James includes 'J,' 'E,' the Deuteronomists, and the author of Job, as well as outstanding figures like Deborah, David, and Isaiah. His method is to give an account of the records referring to, or left by, each individual, and then to form an estimate of the character and influence of the man or woman in question. In some cases a good deal of literary and historical criticism is necessarily involved, and here the author shows himself sane and judicious, with occasional conservative tendencies. A practical monotheism, for example, is ascribed to Moses and Elijah (the two are skillfully compared one with another) and the full doctrine to Amos. In general, the extent to which Professor James has succeeded will be variously appraised by different readers. In some cases the available evidence is scanty or unreliable, and he has been compelled to draw on his stores of sympathetic imagination. For this he cannot be condemned, even by those who differ from him, and he has given us a stimulating work which, to some extent, serves the purposes both of an introduction to and a religious history of Israel, and shows real insight into the great personalities whom he has tried to interpret for us.

*The Rising Waters*, by the Rev. Eric S. Loveday, M.A. (S.P.C.K.; 1s. net), is commended in a Preface by the Bishop of Bristol. It is intended for Lenten meditation and deals in a special sense with the 'deepening' of the spiritual life. The writer bases his meditation on Ezekiel's vision of the stream which flowed from the Temple and deepened as it flowed. He gives to this vision a somewhat unusual significance taking the successive stages of the deepening water as symbolic of the beginnings of

the Christian life, prayer, service, and the fullness of spiritual experience. This may be counted fanciful, but as the Bishop says, 'the book is written in a style that is unconventional, alive, and challenging.' Better still, it is full of sound doctrine which will edify the reader.

*Profitable Bible Study*, by the Rev. Wilbur M. Smith, D.D. (Wilde & Co., Boston; \$1.50), is meant to help the Bible student to read his Bible intelligently and profitably. To this end suggestions are made about methods of study. About ninety pages are given to this, and then about a hundred pages are devoted to an annotated list of 'the first one hundred best books for the Bible student's library.' All the questions a simple Bible reader will ask are answered here, and helpfully. But the most interesting part of the book is the list of literature, and the annotations. Dr. Smith is very 'sound,' and when he mentions any modernist book, or one tinged with modernity, 'the reader is warned.' Most of the books cited are quite unknown here, and there is a lack of discrimination in the valuation of literature. Some of the works recommended are out of date. But many good books are mentioned, and on the whole the hard work Dr. Smith has put into this guide will be found of practical assistance.

*The Bible throughout the World: A Survey of Scriptural Translations*, by the Rev. R. Kilgour, D.D. (World Dominion Press; 5s. net), is a volume of the World Dominion Survey Series. It is a monument of industry and research. It has 'been prepared for the practical purpose of supplying information on the extent of Scripture translation, recording briefly what has been done, and, by inference, suggesting what remains to be accomplished.' The writer, whose competence for this great task cannot be questioned, has chosen to arrange his material geographically. Accordingly we have chapters on the Bible through Europe, Africa, Asia, America, and the Pacific Islands. As far as we have been able to check the work, it seems to be very accurate and complete. For missionaries and intending translators it should be of great service as a book of reference. Inevitably the vast amount of material to be handled has necessitated such compression that there is little room left for the picturesque or romantic. The hidden romance behind it all must be left to the imagination of the reader. It is of general interest to know that 'if they were able to read, at least nine-tenths of mankind are now supplied with some portion of God's Word in a tongue they could understand.'