

decisions are being taken is the political and economic sphere, where decisions are not effectively taken except by groups. Some appalling decisions are being taken, in other countries and in this one. Our corporate life is now hardening into ugly shapes.

The social background of life as it is now developing will make it increasingly difficult for a man either to believe or to practise the Christian way of life. The Social Gospel has to-day a quite special urgency.

Literature.

THE BOOK OF JOB.

THERE is always room for a fresh study of the Book of Job, especially when its author brings to his task not only learning but also literary sense and spiritual insight. We may thus welcome *The Book of the Ways of God*, by the distinguished American scholar, Professor Emil G. Kraeling, Ph.D. (S.P.C.K. ; 10s. 6d. net). Here is a work by a man thoroughly competent to deal with a subject on which he has meditated for many years, and its treatment is fresh and original. The general position is that the book as it now stands represents the final stage in a long process of growth. The normal analysis of the book assigns it to two main strata ; one is the old prose story, of which only the beginning and end have been preserved. The other is a poem in dialogue form set in the framework of the folk-tale, from which it has displaced an original conversation. Certain passages, notably ch. 28 and the Elihu speeches, are usually regarded as due to later hands. But Professor Kraeling's analysis goes far beyond that commonly accepted. He finds, for instance, that the prologue is so far from being a unity that only 2¹¹⁻¹² can be regarded as original. Within the dialogue there is a combination of different elements, some lyrical and some argumentative, which exhibit certain discrepancies of form and outlook. The picture of Job presented in ch. 21, for example, is quite irreconcilable with that which culminates in ch. 19.

Dr. Kraeling's work is not a commentary, though, naturally, there are frequent references to the text. There are chapters on the background and the general purpose of Job. One chapter deals with the views of the three friends, and another with the part played by Job in the dialogue, while the 'independent discourses' of Job, for example chs. 29-31, are treated separately. A special chapter is given to the purpose of the original dialogue, which, of course, involves the critical

reconstruction of the book's nucleus, and another to the meaning of the book in its present form. There is a conspectus of the materials used in the Book of Job, which might have been even more useful if the various strata had been distinguished by different types or by some other device. There is a good bibliography (from which, however, we miss McFadyen's work) but no index.

A detailed account of this stimulating and challenging work is impossible, but certain general remarks may be made. The discrepancies which lead Dr. Kraeling to his analysis are more keenly felt by him than by most readers, who would probably prefer to regard them as natural to a poet writing under high emotional tension. Hence the case for the rather elaborate analysis has too subjective a basis. To treat the speeches of the friends and of Job separately is to miss the delicate articulation of the book. The friends are stationary and Job moves forward, yet more than once it is something said by one of the friends that makes the progress possible. Ch. 3 is a mere cry of pain ; the *problem* is not raised till Eliphaz reminds Job that his sufferings are God's doing. Bildad insists that God is 'righteous,' and the conception, with its double aspect, forensic and ethical, becomes the determining factor in Job's thought. We cannot follow Dr. Kraeling when he denies the distinctive character-drawing of the three friends. It is true that they present exactly the same theological view-point, but the difference between the mystic, the scholar, and the mere dogmatist is clearly drawn at the outset. The apparent conflict between the triumphant faith of ch. 19 and the scepticism of ch. 21 may well be due (as Duhm insisted) to the fact that Job's problem has both a personal and a general aspect. Only when the sufferer is sure that God is his friend can he approach the wider question with any detachment of mind. Further, the personal problem finds a solution in ch. 19 ; why, then, is it necessary for God to appear at all ?

Why the passionate demand for an explanation? It is true that the personal and the general both enter into Job's final appeal, but that is inevitable in the circumstances, and it is to be observed that Job's submission is rendered psychologically possible by the solution of the former question. We may doubt whether he would have repented in dust and ashes if the theophany had immediately followed ch. 7.

But failure to agree with Dr. Kraeling need not detract from our appreciation of his work. He writes with the learning of a scholar and the instinct of a poet; his language is full of metaphor and his style clear. He does not overburden his book with references to his predecessors in detail; the expert will easily identify them and the non-expert will not be interested in them. The volume is enriched with eight plates of the Job pictures by William Blake, and the general standard is in harmony with the work of the artist. Especially to be welcomed is the conclusion of the whole matter: however great may be the pressure of a spiritual problem, it vanishes when a man has really entered the presence of God; there the questions and difficulties of human life are completely eclipsed by the glory of the Almighty.

A CATHOLIC PHILOSOPHER OF RELIGION.

True Humanism (Geoffrey Bles; 10s. 6d. net), by Jacques Maritain, is a topical work in the sense that it is written in full view of the present grave menace of Totalitarianism, whether Soviet, Fascist, or National Socialist, to the Christian order. But the work is so wide in its historical sweep and so penetrating in its philosophic insights that it far transcends mere topicality. It commends itself also to the reader by the clarity, directness, and logical quality of the style, which are evident even in the translation (which is from the practised and competent hand of Margot Adamson).

Maritain has already won for himself an influential place among Christian philosophers of religion, and his contributions are appreciated far beyond Catholic circles. In this work we find him rallying Christians to their proper tasks and, despite the desperateness of the present outlook, sounding a strong note of hope for the future. As he visualizes the situation of to-day, he observes the bankruptcy of the liberalistic humanism (or the humanistic liberalism) which attained so much force and influence in the latter half of the nineteenth

century, but which is now so largely shorn of the support it found in the Christian religion. If liberalistic humanism must be as it were written off, what hope is there of the Christian religion stemming the tide of the new paganisms?

The dialectic of modern humanism leads us, says Maritain, to the two pure alternatives of atheism and Christianity; but a Christianity in which it is not the God of the philosophers who is acknowledged but the living personal God of religion, and in which it is not in himself but in God that man is centred, knowing himself as a sinner who is dependent on God for regenerating grace. In short, Christianity must strike the note of theocentrism (as distinguished from humanistic anthropocentrism).

But here Maritain makes a further distinction. It is the distinction between two kinds of theocentrism, the reactive or archaic and the progressive. Barth, as he contends, stands for the first type. The Barthian position is described as anti-humanist, inasmuch as it demands the annihilation of man before God. It is a return to the 'pure pessimism' of primitive Protestantism. 'Hence what we can call the drama of Barth himself. He wishes to hearken only to God and he wishes only to hearken to God: he rejects and misconstrues the instrumental character of the human in the Church. Yet when he speaks, and most of all when he speaks in order to proclaim that man must only listen to God, it is he himself that speaks, he himself that is heard, and it is his personality which moves and stirs the listeners.'

As against the Barthian position Maritain would set the other pure Christian position, that of Catholicism, 'whose intellectual arms are supplied by St. Thomas.' He would summon Christians not to jettison the 'humanist' truths which have been disfigured by four centuries of anthropocentric humanism but to save them. Christians should be 'integralist.' Indeed this word 'integralist' is the key-word of the book. It is for Christians to reconstruct the forms of life built up in an atmosphere of dualism and anthropocentrism and thus to prepare the way for a new age of civilization.

The standpoint well appears in the following: 'For this new epoch in the history of Christian culture the creature will neither be belittled nor annihilated before God; his rehabilitation will not be in contradistinction to God or without God, but *in* God. There is but one way of progress for the history of the world, that is, for a Christian order, howsoever it may be otherwise: that the creature should be truly respected *in* his connexion with God and *because* he is totally dependent on Him;

humanism indeed, but a theocentric humanism, rooted in what is radical in man; integral humanism the humanism of the Incarnation.'

We have only been able to touch the fringes of this notable work. But we commend to Catholic and Protestant alike this great writer's vision of a new Christian order, and his summons to all Christians not to be content merely 'to please those devils which seem to us a little less evil than the others,' but to look to a resurrection of the forces of the soul.

NEW TESTAMENT UNCIAL MANUSCRIPTS.

The Principal Uncial Manuscripts of the New Testament, by Professor W. H. P. Hatch, Ph.D., D.D., D.Theol. (Cambridge University Press; 50s. net), is a beautifully produced volume and will be a joy to all serious students of the New Testament text. Dr. Hatch, who is already well known for his two previous paleographical books on the Greek Manuscripts of the New Testament at Mount Sinai and in Jerusalem respectively, has now given us facsimiles of seventy-six Uncial Manuscripts of the New Testament, dating from the third to the twelfth century, most of which he has himself seen and examined. All the known papyrus fragments that can be confidently assigned to the third century (and also the recently published early second century fragment of St. John) are included. There are reproductions not only of all the best-known codices — Vaticanus, Sinaiticus, Alexandrinus, Bezae, etc.—but also of many less known manuscripts, many of which are inaccessible and have not been previously reproduced, and even of one ninth century Gospel manuscript at Tiflis hitherto not generally known to scholars.

The facsimiles are beautifully produced from photographs which have been specially taken, except in one or two cases when access to the original document was found impossible (of one papyrus fragment it is stated that 'the librarian has not been able to find it!'). Dr. Hatch has taken great care to reproduce from each manuscript as clear a page as possible, his choice being determined (rightly in a paleographical work) by legibility rather than the interest of the readings presented. Facing each plate is a concise but detailed paleographical description of the manuscript in question with notes on the size of page, number of leaves extant, columns and lines to the page, character of the writing, use of stops, accents, and breathings, contractions for the *nomina sacra*;

the type of text represented is stated, note taken of specially interesting readings, and reference made to standard authorities for fuller information.

Ten concise introductory sections give the essential facts concerning Greek paleography. We have interesting notes, with a handy collection of technical terms, concerning writing materials, the development after the 'roll' of the 'codex' or 'book' form (was it first actually used by Christians?), and the evolution of the various types of Greek writing. Indeed, not the least valuable feature of the book is that the admirable selection and arrangement of material make it easy to trace the development of Greek Uncial writing over a period of a thousand years. It is needless to add that the book is marked throughout by the meticulous scholarship we expect from Dr. Hatch. It is much the most complete collection of facsimiles ever published in this field and one for which New Testament scholars will be grateful, not only to the learned editor, but also to the Foundation which made its publication possible. We hope and expect that Dr. Hatch will soon give us a companion volume on the New Testament Minuscules.

A SYMPATHETIC CRITIC.

A book of considerable power and insight has been written by Professor Louis Arnaud Reid, D.Litt., and entitled felicitously *Preface to Faith* (Allen & Unwin; 6s. net). It has many admirable qualities. It is extremely interesting, it is written in a cultured and attractive style, it is candid and wholly sincere. The writer is not a theologian. He is, it appears, a teacher of philosophy, though one has to explore the book to find this out. He is therefore to some extent a 'detached' inquirer. And detachment is essential to fair criticism. But even more essential is sympathy. And Professor Reid has both these qualifications.

His aim is to discover the essentials in Christianity and to separate these from the non-essentials. And it may be said at once that he does believe in essential Christianity. 'The most critical scrutiny of which I was capable in the time and circumstances,' he says, 'has convinced me more and more of the absolute and unassailable truth in the permanent elements (or in what seem to me to be permanent elements) of Christianity. The method of philosophic doubting has left me with far fewer doubts at the end than at the beginning, and it has actually brought to birth new convictions which I now believe at any rate to be grounded in nothing less than the truth.'

This is satisfactory from the Christian point of view. And it is even more satisfactory when one finds that there is a real sense in which the writer believes in the Incarnation and in the Atonement. 'A merely humanitarian view of Jesus . . . does underrate the transcendent and irruptive element in Christianity and the contrast between the holiness of Jesus and the weakness of the rest of human beings. . . . It is possible to hold that in the person of Christ a unique quality of divinity (not of *being* God) is realized, and that Christ had a relation to God enjoyed by no one else.' The writer's view of Atonement is very much identical with the 'moral' interpretation.

This may be called the 'essential element.' The non-essentials, which the author rejects, are the Virgin Birth, the bodily Resurrection, and, generally, the miraculous, though he would possibly demur to this last word. For to him the world is full of God, and the divine is to be found everywhere and in man especially. With regard to the 'sinlessness' of Jesus, he says, we have not sufficient data to come to a conclusion, though his view on this point is not very far from the Catholic faith.

It will be seen that Professor Reid's book is one of real significance. On the whole, it is positive and constructive. Orthodox readers will no doubt receive some shocks from the candour and the searching challenge of the writer. But they will be in contact with a singularly winning personality which is at the same time definitely Christian, and nothing but good can come from an inquiry so fearless and so really religious in its spirit and aim.

WHITHER ARABIA?

Whither Arabia? A Survey of Missionary Opportunity, by Dr. W. Harold Storm (World Dominion Press; 5s. and 3s. 6d. net), is the latest in the valuable series of surveys of various countries 'from the standpoint of the Kingdom of God' that this Press has been issuing in recent years. Dr. Storm, who carried out the survey, is a medical missionary of the Reformed Church in America, and himself one of the small group belonging to three churches and to three lands—America, Denmark, and Scotland—to whom has been entrusted the evangelization of Arabia. There are only four centres (if we include Sheikh Othman under Aden) from which mission work in this great area is carried on. (Dr. Zwemer in his Introduction omits Koweit from this last, but includes Basra which belongs to Iraq.) The difficulties of the situation make it inevitable that the method

mainly made use of is that of medical work, and so we find that in the four stations there are eight hospitals. It does not take long, accordingly, to survey what is actually being done for the extension of the Kingdom of God in this land that is so central in its importance for the whole Islamic world.

The book, indeed, devotes the greater part of its space to a valuable account of the land and its people and their religion, and to some attempt to answer the question of its title, *Whither Arabia?* How slow the pace of advance may be expected to be, if the future is as the past has been, is indicated by the fact that in the whole area there are only twenty-three baptized converts. At the same time the future need not be what the past has been. 'Possibilities exist,' Dr. Storm tells us, 'for unlimited itineration.' The peace and order that the rule of Ibn Saud, whom Dr. Storm calls 'the greatest Arab figure in the twentieth century,' has established make possible at the present time such medical tours as Dr. Storm has in mind. Thus, for example, in the Yemen, 'which has hitherto been considered one of the most closed of all parts of Arabia to anything savouring of missionary work,' Dr. and Mrs. Petrie of the Church of Scotland Mission have recently been invited by the Iman of that region to carry on medical work there for a period of years. Such facts as these should surely kindle hope. When the founder of the Mission at Sheikh Othman, the Hon. Ion Keith Falconer, died there in 1887 after two years of service and the Church called for volunteers to take his place, 'thirteen students in their final year at New College, Edinburgh, volunteered.' Would that happen in like circumstances to-day?

A REMARKABLE BOOK.

We have used the above words to describe *The New Testament Shortened*, by Mr. W. K. Lowther Clarke (S.P.C.K.; 4s. net). We have had many 'shortened' Bibles in the last ten or twelve years, beginning with the Cambridge University's 'Children's Bible' and going on with 'The Little Bible,' 'The School Bible,' 'The Bible for Youth' (not shortened), 'The Pocket Bible,' and others. But Mr. Lowther Clarke's achievement is by far the best. It is not the whole New Testament, but it gives us nearly all that matters. But it is not the content that is remarkable. It is the arrangement and the elucidations. We have most of the New Testament in the Authorized Version. We have the main results of criticism briefly and clearly given and in the right place, and we have an

intelligent presentation of the literature in a way that makes it full of a new interest and significance.

The plan of the volume is as follows: It is divided into twelve parts. I. tells the Christmas story. In II., III., and IV. the reader is introduced to the elements of modern critical study of the Gospels, II. being taken almost entirely from Mark, III. from Matthew, while IV. uses the special matter of Luke. In II. we have the ministry of Jesus, in III. the teaching of Jesus, and IV. tells how 'He went about doing good.' V. contains the Parables, and VI. and VII. selections from John and the Passion and Easter story. The story of St. Peter (VIII.) is used to bring together Gospels, Acts, and Epistles. Similarly, that of St. Paul (IX. and X.) links together Acts and Epistles. Finally, the life and faith in the Apostolic Church are described in XI. and XII.

Mr. Lowther Clarke expresses a modest diffidence as to the usefulness of his book in schools. He ought to be reassured. We cannot imagine any one, young or old, working through the New Testament under the guidance of this fascinating volume without gaining a new and deeper appreciation of the Christian facts. He will be greatly assisted by the excellent maps and charmed by the many illustrations which really add to the enjoyment of the text. We most earnestly hope that this book will be widely known and used.

BISHOPS AND POPE.

The coincidence of the election of a new Pope lends added interest to *The Church Universal and the See of Rome*, by the Rev. Henry Edward Symonds, C.R., B.D. (S.P.C.K.; 12s. 6d. net). The book is a review of the history of the relations of the Bishops of Rome to other Bishops down to the unhappy schism between East and West in 1054. Unfortunately, from a non-episcopalian point of view, the author begins with an attempted historical proof of his conviction that Episcopacy is the only true development from the days of the Apostles. He repeats in his own impressive way the familiar arguments which a Presbyterian will find to be unconvincing. Thus he quotes from Acts the recorded instances of Apostles laying hands on baptized persons, and is silent about the equally numerous records either of the Holy Spirit coming before baptism, or of no laying on of hands by Apostles at all. He assumes that the delegate-apostleships of Timothy and Titus are merely instances of a normal procedure. He assumes a 'College of Apostles.' He is far from convincing in

belittling the evidence of Jerome as to the election of Bishops in Alexandria. He does not attempt to answer the objection that if Christians were meant for all time to be Episcopalians, it is singular that unambiguous injunctions should not have been given in the New Testament.

When we have said all that, we have cleared the way for an expression of our high appreciation of a scholarly book. The story is told of the steps by which the Bishop of Rome gradually became Pope, and of the long-continued struggle to maintain in face of his increasing autocracy the original equality of Bishops. From the first the Bishop of Rome was freely granted some sort of primacy, but he was only *primus inter pares*. The story is told fully, clearly, and we should say, finally, for it is extremely unlikely that any new facts will ever come to light with which Mr. Symonds is unacquainted.

The author has an aim in view with which we can fully sympathize. On what terms may we hope for the re-union of Christendom? Only by a return to the faith and order of the early centuries. It might be attained if the Vatican Council were reassembled—let us remember it was only prorogued—and if all Bishops, including Anglicans, were invited and true Episcopacy restored, the autocratic, absolute Papacy being surrendered. If Rome would only show some sign that such a scheme is even thinkable for her! Well, we shall see.

We are specially grateful that Mr. Symonds allows the word 'churches' to apply to non-episcopalians. That in itself is a step towards that re-union which we all long for.

SAMUEL TAYLOR COLERIDGE.

It is difficult to say to what extent Samuel Taylor Coleridge is even remembered in our time. 'The Ancient Mariner,' 'Christabel,' and 'Alph the sacred river' are still probably widely known, and some few aphorisms on religion or philosophy are quoted without clear recollection of who first uttered them. But it is likely that only a select few know very much of either the man or his work. He was a versatile genius whose lot was cast in one of the most interesting periods of history when a veritable ferment of ideas was abroad, when new philosophies, new theories of social order, new theories of poetry were being formulated. Coleridge's grandson made a great collection of data as to a very interesting life of the philosopher-poet, but published nothing. Mr. Lawrence Hanson, with access to these materials and all other material

available, has set himself to write a life of Coleridge of which the first volume is now issued—*The Life of S. T. Coleridge, The Early Years* (Allen & Unwin ; 21s. net). It is to be a full-dress biography and a critical account of all Coleridge's thinking and poetic art. This volume is self-contained. It brings the narrative down to Coleridge's removal to the Lake District. It is sumptuously illustrated. It is more than well written. The treatment is lucid, and the citations from letters written by, to, or about Coleridge are most interesting. We hope that the public demand for this first instalment will be such that the author will be encouraged and the publishers find it possible, to carry the 'Life' to completion.

The Rev. Dr. Russell Henry Stafford appears to have been somewhat of a peripatetic, having studied in seven or eight universities in the United States. This may have prevented him from sounding the depths of the great ontological and theological problems over the surface of which he sails with so great speed and assurance. In *A Religion for Democracy* (Abingdon Press ; \$2.00) he defines his task as being 'to discover what type of theology will accord with the democratic norm of social organization.' He is an enthusiast both for democracy and for Christianity, with the emphasis on the former. Democracy is the norm by which Christian truth is tested and approved. Hence we have a democratic conception of God, 'a democratic doctrine of grace,' a rejection of apocalyptic as 'the very negation of the democratic hope of bringing justice to pass by achieving a rational balance of society and individuals through historic processes,' and a Kingdom of God which 'can properly be identified with the social order for which democrats strive.' One unpleasing feature of the book is the brusqueness with which great thinkers are set aside, and doctrines from which the writer dissents are often presented in caricature. But if these blemishes are overlooked there is here a warm commendation of the Christian faith and a burning zeal for social betterment.

With the co-operation of the B.B.C. the broadcast talks on church history are being published under the title *An Outline of Church History: From the Acts of the Apostles to the Reformation* (Allen & Unwin ; 4s. 6d. net). The second volume has just been issued and deals with the Middle Ages. The speakers were Father Martindale, Professor Owst, Professor Boase, the Very Rev. Dr.

Selwyn, Professor Entwistle, Mr. A. B. Emden, and Mr. W. A. Pantin. In this particular section the monastic system (or what was called the 'religious' life) has a prominent place, and Father Martindale starts off with 'Hermits and Monks,' followed by talks on later developments of monasticism. Then come 'The Papacy and Empire,' 'The Eastern Church,' 'Islam and the Eastern Church,' 'Islam and the West,' 'St. Francis and the Franciscans,' 'The Rise of Universities in Northern Europe,' and 'The Dominicans and the Rise of Mediæval Heresy.' These lectures are designed 'to meet the wants of those who wish to fill a blank in their knowledge and to supplement the ordinary school history-book.' At the close of the volume there are directions for further reading, and questions for discussion. It should be added that the volume is edited by Miss Caroline M. Duncan-Jones who has herself done most useful work by her own writings on these subjects.

The Philosophy of Courage, by Mr. Philip Leon (Allen & Unwin ; 6s. net), is described in the subtitle as 'The Oxford Group Way.' It is indeed a 'philosophy of the Oxford Group.' The writer is a moral philosopher of distinction whose previous work, 'The Ethics of Power,' had a very favourable reception. In the Introduction to his present book he tells how he came under the influence of the Group Movement in 1935, and through that experience all things became for him new. In the light of this he has reviewed and revised his philosophy. The book is a piece of serious ethical writing which deserves the study of the moral philosopher as well as the religious teacher. There is much acute and penetrating psychological analysis in it, much wise moral teaching set down with vigour and persuasive candour. The emphasis laid on a change of heart as the essential need of the world and the only hope of social reform is particularly sound and timely. To those especially who incline to regard the Group teaching as superficial this book may be commended, but not to them only.

The nature of the marriage contract in early Israel is discussed by Professor Millar Burrows, Ph.D., in one of the monographs published by the American Oriental Society—*The Basis of Israelite Marriage*. The conclusion is that the basic conception was that of purchase, a payment of some kind being made to the bride's family by the bridegroom or by his representatives. The treatment of the subject is admirable, being clear, unbiased

and thorough. Pros and cons are carefully and fairly stated, due consideration being given to rival theories. Extensive parallels are cited from the practice of other Semitic peoples, and there is as much space given to Mesopotamian custom as to that of Israel. The literature on the subject has been exhaustively studied and is freely quoted; where the views of other scholars are rejected Dr. Burrows gives his reasons in full. The final conclusion is presented with due reserve, and the whole is entirely free from excessive dogmatism. It forms an ideal dissertation of the kind which handles exhaustively a single point of interest and importance.

It is clear that we must understand the background of the Scriptures, including their geography, history, language, and other characteristics, before we can interpret or appreciate them properly. The story of the Prodigal Son, the metaphor of the Good Shepherd, and other matchless utterances of Christ, have a decided Oriental character and complexion, and it is only by understanding the nature of this that it becomes possible to comprehend the true significance of His teaching. In *Biblical Backgrounds*, by J. M'Kee Adams, Ph.D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary, Louisville, Kentucky (Broadman Press, Nashville, Tennessee; \$3.75), we have a geographical survey of Bible lands in the light of the Scriptures and recent research. The author, who spent ten years in first-hand contacts, pictures in clear popular language the Oriental environment of the Biblical record, especially from its geographical standpoint. The countries and special areas that have entered into the Bible story and formed its natural framework are described, beginning with Abraham and Israel in the ancient world, and culminating with Jesus and the Apostles in the Roman Empire. The book, which was first issued in 1933, is a second edition revised and enlarged. It is a valuable aid in Biblical study and deserves a wide success. It needs further correction and alteration, however, if it is to accord with the latest results of excavation and discovery. No mention, for instance, is made of the Hurrians, whose far-reaching influence on Hebrew life and customs, is now recognized. The 'City of Nahor,' which has now been found from the Mari tablets to be distinct from Haran, is identified with the latter. The 'Horites' are still assumed to be a race of troglodytes. Too much dependence is placed on older literature dealing with the Biblical background. Apart, however, from such criticisms, the book forms an excellent guide in Biblical orientation, which is a necessary condition of proper Biblical study. It

contains one hundred photographs from the author's own collection, as well as a Table of References, and a General Index.

To mark the quadricentenary of the English Bible the Cambridge University Press has published, on behalf of the Royal Society of Literature, a very finely printed edition of Tyndale's translation of *The New Testament* (21s. net) from the revised 1534 text. For the purpose of this reprint the British and Foreign Bible Society loaned their copy.

At the bottom of each page are given the variants in phrase found in Tyndale's 1525 Testament. For convenience also the more important variants are grouped in an Appendix. It is interesting to note that Tyndale uses the word 'love' instead of the A.V. 'charity' in the thirteenth chapter of First Corinthians.

It would be difficult to think of a more suitable and handsome way of commemorating the quadricentenary than that chosen by the Cambridge University Press to whom we are again indebted.

The Rev. Ernest A. Payne, B.A., B.D., B.Litt., the editorial secretary of the Baptist Missionary Society, has followed up his interesting little book on the pioneers of the B.M.S. in England and India by a second book, *The Great Succession* (Carey Press; 2s. net), which gives some account of 'leaders of the Baptist Missionary Society in the nineteenth century.' It contains ten biographical sketches, six of missionaries and four of notable supporters at home. Among the former the best known name is that of Timothy Richard of China, but others like Knibb of Jamaica, Saker of the Cameroons, and Comber of the Congo are worthy of commemoration for their heroic services. Secretaries and members of committee are not usually reckoned among the band of heroes, but their work may be equally valuable and devoted. This little book is sure of a warm welcome in Baptist circles, but it deserves the widest circulation, for the names commemorated should be known and honoured in all the churches.

Dr. MacDermott spent thirty years amongst the fishing folk of Newfoundland. He has now retired and has found time to write his autobiography—*MacDermott of Fortune Bay* (Hodder & Stoughton, 8s. 6d. net). It is a modestly written book, but it is obvious to the reader that few men would have had all those qualities which Dr. MacDermott possessed and which enabled him to lead an incredibly hard and spartan life for so many years. At College he took up the study of Spanish for it was his intention

to offer himself for mission work in South America. But when the call came to the College for a volunteer for Newfoundland the Principal selected MacDermott. 'Mac, you will have to go—you are fitted for it.'

MacDermott went to Fortune Bay as a Congregational missionary under the Colonial Missionary Society. He found that the Directors of the Society were in no way anxious to confine him to denominational work. They were concerned in the broadest way with the welfare of the people. MacDermott started home industries and laid the foundation of nursing services, besides directing the building of schools and a church. Much of his own time was spent in the hardest manual work. 'It is no easy thing to preach among a people in any country who live below the poverty line, for ever haunted by the fear of hunger and nakedness; more difficult to encourage energy and instil vision in face of opposition and criticism. To be able to work for a sufficiency that will secure a good standard of living and an old-age security is the due of every man, but it is not yet for the fisherman—not yet.'

'The vision which will put first things first can only be made a reality to others by our being truly practical Christians. Only by our honestly living to establish our social life and the economic life of our country on the basis and example of Christ's life can suffering and poverty be swept away, and only so can the ideals of His Life—His Father's Kingdom come on earth as it is in heaven—be fulfilled. Without this economics fail and the people perish.'

A very useful volume has been added to 'The People's Library' in the shape of *The Books of the Prophets*, by Professor James Moffatt, D.D. (Hodder & Stoughton; 3s. net). The various oracles are arranged in chronological order so far as that can be determined or conjectured with probability. Dr. Moffatt has written a long explanatory introduction which occupies fifty closely printed pages, and which adds greatly to the value of the work. For English readers of the Prophets who wish to study them in their historical setting nothing could be more admirable.

An attractively bound popular edition of Weymouth's *New Testament in Modern Speech* has been published for 2s. net by Messrs. Hodder & Stoughton. It is the translation as revised by Professor J. A. Robertson, D.D., and which has been reset for this edition.

Miss Evelyn Underhill has published, through Messrs. Longmans, Green & Co., a translation of

Eucharistic Prayers from the Ancient Liturgies (2s. 6d. net). The prayers are arranged in five groups corresponding to the successive phases of the Eucharistic action as found in all the great liturgies of the East and West: The Preparation, The Offertory, The Intercession, The Consecration, The Communion. In a concluding section there are prayers for each season of the Christian year. Miss Underhill has been assisted by two experts, one a classic and the other an authority on liturgical lore. The triumvirate has produced a very beautiful book that will enrich the private devotions of many readers and will satisfy all who find help and joy in the ancient classic prayers of the Church.

Christians in Action is a fine and heartsome title. It contains the 'Record of Work in War-time China,' written by Seven Missionaries and published by Messrs. Longmans, Green & Co. (2s. 6d. net). Each writer deals with a special area and the whole book gives a concise but vivid picture of conditions in China. The behaviour of the native Church under severe trial, the sufferings endured, the variety of relief work undertaken are set down in a simple and convincing way. No one can read the record without being at once enlightened and deeply moved, while there are occasional home-thrusts which should go to the heart of the Church in the West.

In *Our Great High Priest* (Longmans; 3s. 6d. net) that able and well-known writer, Canon Peter Green, offers a devotional and practical study of the seventeenth chapter of St. John's Gospel. It is his conviction that a rich reward attends the intensive study of Holy Scripture, and his hope that other writers will follow him in a similar treatment of other passages. We commend the book cordially to our readers. For the preacher in particular there is here much suggestive material. Nor is the book lacking in that scholarly quality we have learned to look for in this writer.

The Rev. Ronald S. Wright, M.A., F.S.A., has issued a second series of *Asking Them Questions* (Milford; 3s. 6d. net). The first series was so favourably received that a second was obviously called for. The questions in this series, like the former, cover a wide field. There are forty in all, beginning with—What do you mean by 'leading a Christian life'? and ending with the very modern question—Isn't 'listening-in' to a service as good as going to Church? The editor's method is to get eminent scholars and churchmen to answer one question each. This gives to the book great variety

in the treatment of problems, with perhaps a certain inequality in value. The questions, which originated in a Boys' Club in Edinburgh, are all sensible and to the point, while the answers on the whole are adequate though brief, and do honour to the intelligence of the questioners. This is a first-rate book to put into the hands of young people who are in perplexity about the Christian Faith.

Since 1914 Mr. William C. Irvine has been Hon. Superintendent of the Belgaum Leper Hospital. It is one of the forty or fifty homes in India in which the Mission to Lepers cares for about ten thousand out of India's hundred thousand lepers. On the medical side Mr. Irvine gives a number of encouraging statistics. In the last year for which figures are available over seven thousand of the cases showed improvement and about seven hundred and fifty patients were discharged. The title of the volume is *Twenty-five Years' Mission Work Among the Lepers of India* (Pickering & Inglis; 2s. 6d. net). Mr. Irvine tells us that he has been given full liberty to carry on the spiritual side of the work in the manner which he believes to be Scriptural. It is, indeed, the spiritual side of the work that is chiefly dealt with in the book. The conversion of many of the inmates is recounted. The first three were untouchables, and for some years this proved a stumbling-block to all the caste Indians. Two were at length baptized. At the Lord's Table the cup was passed to the first three (untouchables) but 'on it coming to the last two, *they both refused to take it.*' One of them said humbly, 'all our lives we have been taught to loathe their touch, and we simply couldn't take it. . . . We have got our feet in, have patience, in two months' time we will get over it, and come right in.'

How the Bible Came to Us is a booklet prepared by the Rev. Dr. C. W. Budden containing notes descriptive of the slides for three lantern lectures on the Story of the Hebrew Bible, the Greek Bible, and the English Bible. There are thirty-eight pictures to each lecture, and the notes are effectively done, brief and to the point, informative and up-to-date. The slides can be had from the Publication Board of the Church Assembly.

Down the Jordan in a Canoe, by the Rev. R. J. E. Boggis, M.A., B.D. (S.P.C.K.; 6s. net), contains the account of an expedition by the author and three friends in 1932. Less than thirty pages of the book, however, are given to the record of the actual journey, which though no doubt at times

exciting and a venturesome undertaking for a man of seventy, was of no special significance. The first seven chapters of the book contain accounts of previous travellers and voyagers on the Jordan. Three chapters are devoted to the geology, natural history, and geography of the valley. A chapter is given to Bible references and the book concludes with some account of recent conditions. The whole is pleasantly written and contains in handy form a mass of useful information about this part of the Holy Land.

A very learned and instructive discussion of all aspects of the question of Apostolic succession will be found in *Presbytery and Apostolic Succession*, by Mr. H. Burn-Murdoch, LL.D. (S.C.M.; 1s. net). Dr. Burn-Murdoch is master of the literature and of the subject, but the weight of his learning has not destroyed the elasticity of his mind. His pamphlet is interesting as well as scholarly, and will appeal to all who appreciate a sane and competent handling of a subject that is apt to excite prejudice and partisanship.

We welcome a new edition of the late Canon Percy Dearmer's *Man and His Maker* (first published in October 1936). The paper and type are all they should be, and at 1s. (paper covers) this is marvellously cheap. The publishers are the Student Christian Movement Press.

From the S.C.M. there comes a popular edition of Kagawa's *Meditations on the Cross* (first published in February 1936). In paper covers it costs 2s. net.

In *Modern Humanism and Christian Theism* (Zondervan Publishing House, Grand Rapids, Michigan; \$1.50) the Rev. Elias Andrews, B.A., B.D., has given us a very good book. He deals concisely but in an illuminating manner with Humanism past and present; types of modern Humanism; an appraisal of modern Humanism; and Humanism within Christian Theism. The book is not unworthy of the high praise which Principal J. S. Thomson gives it in a Foreword. We doubt if Buddhism can rightly be classed as 'humanism' (p. 19 f.) and we are sure that Mr. Andrews is wrong in representing the fall of Constantinople as the occasion of the Western world becoming familiar with the Classics (p. 36). These are small defects in an admirable book. Mr. Andrews is a young man. We shall hear more of him.