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same central doctrines of salvation by faith and of the need of moral earnestness, and expressing their common creed in an identical ritual. 'Do you get on amicably together?' I asked him. 'We fight like brothers,' was his genial reply. And I thought at once of the insane sectarianism of some of our own Churches, and of the inefficient and sinful waste of energies which might be diverted to humaner purposes.

What, for instance, must the thoughtful Chinese reflect when he sees one of America's 'China-towns,' a few blocks of houses, besieged by all sorts of Christian agencies seeking with very indifferent success to convert it? 'Why,' he may well ask, 'do you not send all this energy and devotion to some needy and neglected inland province of China, where you will find little competition?'

Or visiting Britain, he may well marvel at the immense denominational machinery of missions, and ask, 'Why do you not at any rate unite to train the young people you send to China? What do they learn from your great organizations of our culture or of our beliefs before they are sent to change them?' After a hundred years and more of Protestant missions the training given is grotesquely inadequate. It is time to insist on this. The Societies must budget for an adequate training, even if it means cutting down numbers. And, anyhow, to dilute is not to strengthen their forces.

The time is overdue also for the appointment of able Oriental Christians to our Mission Headquarters and to our Theological Faculties.

The Eastern Church should have its say as to whom and what it wants from us, and in helping to train the recruits for this delicate and all-important service.

How great a work for international friendship and understanding such men could do! And how desperately it is needed!

They would be there to remind us that what matters is an Oriental Christianity, not a perpetuation of our differences; or in secular matters that the future of China or of India is more vital than the safeguarding of our commercial interests. And with such action on our part a new spirit would enter into the young Churches of Asia; the spirit of partnership in a great common enterprise.

In political matters—still more in religious matters—what we need are imagination and magnanimity. In a word, Love will succeed where mere justice fails. And to say to the great peoples of China and India: 'Come and tell us how we can help; come and choose your helpers; come and train them to serve your peoples,' is not much more than mere justice demands; it will be accepted as a proof of our love and respect.

The real problem in Asia is that these are lacking. The white man is always in danger of underrating the yellow or brown man. A Chinese is killed by an American sailor—the compensation awarded to his family is £10; a Bavarian is killed by Chinese—the compensation to his country is a province! Police-officers and soldiers who 'shoot to kill' are merely crude exponents of a theory accepted by their betters. When governments refuse to punish them they are at any rate honest. But they are not wise.

Now Buddhism and Christianity alike call us to Brotherhood. Here they can co-operate in a huge but urgent task. To accomplish it will need all their spiritual power. For we all accept the theory and reject the practice.

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## Recent Foreign Theology.

IN this series of *Studies in the Psalms*, the Norwegian scholar Sigmund Mowinckel reveals one of the freshest and acutest minds at present working on the field of the Old Testament. The fifth volume,<sup>1</sup> which deals with Blessing and Cursing in the Cult and the Psalter, carries us vividly into the primitive

<sup>1</sup> *Psalmstudien: Segen und Fluch in Israels Kult und Psalmdichtung* (Jacob Dybwad, Kristiania).

modes of thought that underlie those religious acts. To blessing and curse alike, and to the rites and words which accompanied them, a certain mysterious power attached—in the case of cursing, a power associated with magic. A prophet's promise of victory or threat of defeat to a king before a battle in a sense actually created the victory or defeat, and the stones which Shimei hurled

at David were themselves charged with the curse.

Mowinckel prepares the way for his discussion of the Psalter by examining very carefully all the other Old Testament references to blessing and cursing in the cult; for example, the priestly blessing in Nu 6<sup>24-26</sup> and the ordeal prescribed in Nu 5<sup>11f.</sup> for the woman accused of adultery. There is a specially valuable discussion of the solemn ceremony described in Dt 27<sup>11f.</sup> (cf. 28) which, it is inferred,—no doubt justly,—does not so much describe the acts performed on that occasion as the regular practice at one of the annual religious festivals. Traces of the cultic blessing and curse are to be found in many psalms—blessing, for example, in Ps 118 and 122, while Ps 109 may well preserve an ancient formula of imprecation. In weakened form these contrasts appear in Ps 1 and 112, also not infrequently in the Wisdom literature, while cultic usage has conditioned even prophetic utterances such as Jer 17<sup>5-8</sup>. Ps 15 and 24<sup>3-6</sup> remind us that in Israel's religion the blessing or the curse is determined by the ethical qualities of the worshipper.

Volume vi.<sup>1</sup> discusses the authorship of the Psalms. It is argued that, while *l'dawid* came to be regarded as indicating Davidic authorship, the real force of the preposition is put beyond doubt by the superscription of Ps 102, 'a prayer *l'ānī*, i.e. *for the use of the afflicted*.' Originally, therefore, the other phrase meant 'a psalm for the use of David,' i.e. such as he used or might have used in a specific situation, and which might therefore be confidently recommended to others similarly situated. This does not of course imply that David composed these psalms; indeed, though some of them might be as early as his time (or even earlier, cf. 19<sup>1-6</sup>), others are evidently much later. Mowinckel argues that David had other things to do than compose poetry, and he regards even the Davidic authorship of the famous elegy over Saul and Jonathan as psychologically improbable. The psalms would be for the most part composed by the Temple singers, who were akin to the Temple prophets, and this accounts for the apparent depreciation of sacrifice characteristic of some of the psalms (e.g. 40, 50, 51, 69). But neither such utterances nor the similar ones of the pre-exilic prophets are to be interpreted as an absolute condemnation of the sacrificial system. The man who could write, 'Let the lifting up of my

<sup>1</sup> *Psalmstudien: Die Psalmdichter*.

hands be as the evening sacrifice,' could dispense with the cult, but he did not despise it. This part of the book is a genuinely helpful discussion of the vexed problem of the relation of the prophets to the sacrificial system.

Theodor Hopfner has contributed to the *Beihefte zum Allen Orient* a little volume<sup>2</sup> on 'Greek Philosophy and the East,' whose aim is to dispel the delusion cherished by ancient classical writers and revived by certain modern scholars, that the impulse to Greek philosophy came from the East. More particularly with Egypt are the early Greek philosophers associated, but it is ominous that the classical writers who so associate them are all late, hardly, indeed, earlier than the first century B.C., and that the statements grow more positive the further they recede from the events. Hopfner argues that such intercourse between Greek philosophers and Egyptian priests, as these traditions imply, would have been practically impossible in the earlier period, that in any case Greek science and philosophy have no real analogy (except in India) in ancient Oriental speculation, and that it is only in the period beginning with the conquests of Alexander the Great and issuing in Neoplatonism that Oriental influence becomes prominent and profound; but by this time philosophy has become merged in theosophy and mysticism. Hopfner has ably defended his thesis that the great period of Greek philosophy, from the Pre-Socratics to Plato and Aristotle, owes nothing to the East.

To most people Egyptian literature is a sealed book: Professor Adolf Erman, by his delightful volume of excerpts from it,<sup>3</sup> has brought its variety and charm within the reach of all. He has written it, he tells us, 'not for the narrow circle of Egyptologists, but for the many who are interested in antiquity, but to whom Egyptian literature has hitherto been inaccessible.' The chapters, which are preceded by a useful chronological table and an introduction which discusses in a highly interesting way the development of the literature, the enormous difficulties that attend the deciphering of it, the forms of its poetry, the minstrels and story-tellers and other literary matters, deal in succession with the pyramid texts, narratives, wisdom, laments,

<sup>2</sup> *Orient und griechische Philosophie* (Hinrichs'sche Buchhandlung, Leipzig; geh. Gm. 2.40).

<sup>3</sup> *Die Literatur der Aegypter* (Hinrichs'sche Buchhandlung, Leipzig; geh. 7.50, geb. 9 Gm.).

secular poetry, love-songs, etc., from every period, and there is a delightful chapter on schools, which reveals the almost Chinese respect of ancient Egypt for scholarship and which contains the following naïve confession of a pupil to his teacher. 'Thou didst smite upon my back, and thine instruction entered into mine ear.' Most of the extracts are of considerable length and many of them are highly entertaining. Here we have the famous tale of the Two Brothers, whose influence is felt in the story of Joseph; here also is the glorious Hymn to Amon. Apart from the high intrinsic interest of the selections, the book is of real value to the Old Testament student, who is reminded at many points of Genesis, Exodus, the Psalms, Jeremiah, Job, and, above all, of Proverbs and Ecclesiastes. In this valuable book exact scholarship is made to serve the edification and the entertainment of the ordinary man.

To all who are interested in ancient civilization,

Dr. Pierre Montet's book<sup>1</sup> will furnish a veritable feast of good things. The decorations of the tombs are drawn upon to illustrate that ancient Egyptian life, which through this book passes before us in all its bewildering variety. Here are illustrations and accounts of hunting, fishing, navigation, agriculture, horticulture, viticulture, music, dance, games, sport, and a score of other activities. Students of Egyptology will welcome the frequent texts and translations scattered throughout the book; while the fine illustrations, the illuminating comment, and the continuous narrative will make an irresistible appeal to all lovers of art and students of human life. The writer wears his learning lightly, and he has written a book which can be read by the uneducated not only with profit but with joy.

<sup>1</sup> *Les Scènes de la Vie privée dans les Tombeaux Égyptiens de l'Ancien Empire.* Milford, 35s. net.

JOHN E. McFADYEN.

Glasgow.

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## Meditations in the Apocrypha.

BY THE REVEREND ARTHUR F. TAYLOR, M.A., CANTERBURY.

### Ecclesiasticus i. 1, 9, 10, 26.

'All wisdom cometh from the Lord, and is with him for ever. . . . He . . . poured her out upon all his works. . . . She is with all flesh according to his gift. . . . If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.'

THESE verses give us the sum and substance of this very interesting book in briefest compass. They state the author's four fundamental propositions concerning Wisdom; the four first principles of his thought and life.

All wisdom has its source in God; it is immanent in all creation; it becomes articulate in the Law; and the wisdom of man consists in regulating his life by this articulate wisdom of God.

It is a majestic and poetic conception when we grasp it as a whole. It lifts us first into the height of heaven and gives us a soul-elevating vision of God (cf. vv.<sup>5-8</sup>); it carries us, as it were in a moment, throughout the whole of creation. God is both transcendent and immanent. It saves us from a vague mysticism and emotionalism by its clear recognition of the value of the spoken and written

word, whereby the wisdom of God assumes for us mortal men definite and helpful form; it safeguards us from a fruitless intellectualism by reminding us that the word of God is not something merely to be known, but to be obeyed. Man's wisdom—man's assimilation of the wisdom of God—is not to be merely philosophic, reflective, theoretic. It is to be ethical and practical also, issuing in a life.

From the eleventh verse onwards this first chapter is a beautiful little essay on 'the fear of the Lord.' Doubtless James, the author of the Epistle, was familiar with it.

### Ecclesiasticus ii. 2.

'Make not haste in time of trouble.'

It is not easy to endure affliction. It is not easy to stand quiet and patient while calamities sweep over one's soul or desolate one's life. It is but natural for us to hope that our troubles will soon have an end. It is natural for us to try to extricate ourselves from them as speedily as possible. It is difficult not to be impatient.

Some people try to escape troubles by running