

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

Literature.

PROPHECY AND ESCHATOLOGY.

AN unusually stimulating volume bearing the above title and challenging many current conceptions of prophecy has been written by Professor Nathaniel Micklem, M.A., and published by Messrs. Allen & Unwin at 7s. 6d. net. Its aim is to show that the ecstatic element in prophecy has by some recent scholars been grossly exaggerated, and also to maintain that the proclamation of weal, when (as sometimes in the traditional prophetic texts) it appears as ethically unconditional, is a mark of the false prophet, not of the true. The Epilogue of Amos is, therefore, not to be regarded as genuine, nor probably Is 9²⁻⁷ nor 11¹⁻⁹. Isaiah, it is maintained, did not teach the inviolability of Zion, nor the supernatural destruction of the enemy at the gates of Jerusalem, nor the near approach of the Messiah and the Messianic age. Jeremiah did not predict the return from exile of either Israel or Judah: what he is concerned with is a *spiritual* return of those who are still in the home land—a return to *Jahweh*. The prediction in Ezk 38 f. of the destruction of the hordes of Gog is 'entirely alien to the book of Ezekiel as a whole.' These are specimens of the radical quality of this challenging book.

And there are many more. It will be a surprise to those who do not know Hölischer to learn that it is possible to maintain that the real Ezekiel is a representative of genuine prophetic religion, and that he lays no stress on ceremonial. His book, it is argued, has suffered seriously at the hands of priestly redactors. Ezk 40-48 is composite; 40¹⁻⁴³ and 47¹⁻¹² are original to Ezekiel, but this is a vision, not a programme, and possibly the 'ideal temple here stands for the ideal religious Israel': this final vision 'has nothing directly to do with ritual or ceremonial nor any temple of the future.' The real interests of the great prophets are ethical; Amos denounced the cult root and branch, and Hosea's repudiation of the cult is explicit. Yet the prophets were very much more than staid preachers of doctrine and morality, and Professor Micklem, by his investigation of their experience on its psychological side, endeavours to find out just how much more they were. He concludes that they were certainly not ecstatic

in the sense in which the 'sons of the prophets' were ecstatic, and that Jeremiah, for example, could be far more fittingly described as a religious poet. The prophets were neither modern rationalists nor fantastic visionaries, but men with a passionate appreciation of ethical values, an intense belief in the moral order, and an overwhelming sense of the presence of God: and they would appear 'occasionally, if in most cases not normally, to have experienced visions with hallucinatory symptoms.'

The book, besides being a fresh treatment of important problems, such as the essence of the prophetic message and the psychological conditions of its mediation, makes not a few interesting suggestions by the way, as that the Baal prophets on Carmel were really Jahweh prophets who worshipped Jahweh under the name of Baal, or that the story of Elijah at Horeb (1 K 19) is a misplaced account of the inaugural vision of his ministry. So good a book should not be so hospitable to errata: note p. 48, l. 10, ances (for 'trances'); p. 54, l. 22, Jermiah; p. 71, l. 26, Kraetzmar (for 'Kraetzschmar'); p. 73, l. 17, vers. 1-4 (for v. 1-4); p. 92, l. 4, challened (for 'challenged'); p. 104, l. 6 ἀλλὸ (for ἄλλο); p. 135, last line, 'au pied *du* lettre' (for *de la*); p. 151, last line, Montefiori; p. 155, l. 2, yabosh (for 'yebosh'); p. 172, l. 24, has (for *as*); p. 185, l. 2, Isa. ii (for Second Isaiah); p. 207, l. 5, undoubtedly; p. 236, l. 4, Jehoiachim (for *n*).

A. R. MACEWEN.

The *Life and Times of Alexander Robertson MacEwen, D.D.*, formerly Professor of Church History in the New College, Edinburgh (Hodder & Stoughton; 12s. 6d. net), is associated with a most unusual circumstance. The book has been written by Principal David S. Cairns, D.D., of the United Free Church College, Aberdeen, nephew of Principal John Cairns, whose biography was written by Professor MacEwen. That biography is one of the best in its own class, and this *Life of Professor MacEwen* undoubtedly ranks with it. Our thoughts cannot help turning from the one *Life* to the other. This is especially so in the account of the early years, for both were sons of the Secession. A. R. MacEwen was the grandson of the Anti-Burgher minister of

the Howgate. For those to whom the words Secession, Burgher, Anti-Burgher, and New Light, convey nothing, we would say begin with the Life of Principal Cairns and go on to that of A. R. MacEwen. A. R. MacEwen wrote of his grandfather: 'All the children of the manse carried with them into the wider world in which they found their own occupations, the distinct conviction that there could not well be a worthier life than that of a Seceding minister, or a stauncher, more trustworthy, and more responsible body of men than a Secession congregation. Sometimes, when reading or hearing foolish talk about the ignorance and bigotry of these days, and those men, or about the servile dependence of a Dissenting minister upon his congregation, I sit down to read one of my grandfather's sermons, and always lay it down with a thankful smile, and also with increased humility.'

At the age of fifteen MacEwen went to Glasgow University, and after graduating there he proceeded to Oxford. In both Universities he came under the influence of exceptionally able men. In Glasgow we might name Edward Caird, Professor G. G. Ramsay, and Edward Lushington, the Professor of Greek. Among his tutors at Balliol College, Oxford, were 'T. H. Green, R. L. Nettleship, and H. B. Smith; among the open Exhibitioners were the late Master of Balliol, A. C. Bradley, and Thomas Raleigh; and among the scholars, Herbert H. Asquith, Charles Gore, and Alfred Milner.' But the dominating influence on MacEwen at Oxford was that of Benjamin Jowett, who was then Master of Balliol. This biography is full of good things, but not least among them is a delightful picture of Jowett. Here is one story of him. 'There were hundreds of men whom Jowett convinced of the powers of the human will. He himself throughout his life showed resolute, unflinching, almost autocratic strength. Yet he combined this with the most humble and childlike submissiveness to the Will of God. His tenacity and courage were beyond dispute or argument. They tell how two years before the end, when he was expected to die, and seemed to be buried in his last slumber, his anxious friends asked the consulting physician if he would get well. "No," was the reply, "he might if he would have taken this medicine, but, you see, he cannot take it. It is too late." "No," said the dear old voice from beneath the bed-clothes, "it is not too late; give me the medicine. I did not think it was so important." And he recovered. This

stubborn, rigid self-will showed itself perpetually throughout his life, and yet it was combined with a serene and happy recognition of the limits which God sets to human purposes and achievements. William Rogers, Rector of Bishopsgate, tells how when he was under calamity, Jowett guided and consoled him by saying, "Implicit resignation to the Will of God, Rogers, that is your religion and mine." Jowett took a great interest in MacEwen, as extracts from his home letters show: '24 Nov. 1870.—Whom do you think I am to meet at a wine to-night? Ruskin. And whom else? Liddon, and where? At Jowett's. I am half mad with joy. The dear old Master sent a message to me to-day saying that if I would like to meet the above-mentioned he would be glad if I would come and dine at nine to-night. Is it not good of him? Some other men are going, but all very much my seniors, and "swells."' "

And Jowett it was who recalled MacEwen to his own Church when his affections began to waver. 'About a year after I matriculated, I began, like many Nonconformists, to be impressed by the splendid strength and classical decorum of the Church of England, frequented chapel zealously, and began to inquire if an unconfirmed person could be admitted to Communion. Jowett sent for me one day, and after staring into the fire for an unusually long time, turned his blinking eyes full upon me and said, "A man is most likely to be useful in the Church in which he has been brought up." It was his way, a very gracious way, I think, of fulfilling the trust committed to him.'

But Jowett's influence was not the strongest. That place was held by his father, Dr. Alexander MacEwen, Minister of the United Presbyterian Church of Scotland. 'The two strongest moulding influences in his life,' says Principal Cairns, 'I take to have been his father and Jowett. In the deepest region of his spirit his father led him all his days.' The truth of this appears again and again in A. R. MacEwen's own letters. 'I need not tell you,' he wrote to his father on one occasion, 'that I always feel a new impetus to a noble life after I have heard your sermons, for however short a time. I am not speaking of the father—that I need not do, but of the preacher. Isn't it Richter who says that the difficulty of living is to raise one's conduct to the level of one's highest moments? Well—my highest moments are when your words are ringing in my ears.'

This is a biography that one is tempted to linger over, and it is difficult to pass away from the crowded early years. But no less interesting is Dr. Cairns' account of MacEwen's ministries at Moffat, Anderston, and Claremont, and then his work as Professor of Church History in New College, Edinburgh, or again of the public work which he did for his Church, culminating in the Moderatorship. Before his year of office was over his health failed and this career of unceasing activity ended. A chapter which must on no account be missed is that which deals with MacEwen's efforts towards Presbyterian union. Principal Cairns gives a most masterly and succinct account of this time.

In preparing this Life Dr. Cairns has had excellent material to work upon, most important of which was MacEwen's own letters. But material alone would not make it the notable biography it is. We owe that to Dr. Cairns—to his intimate knowledge of everything he touches on, his sympathetic imagination, his vigorous style, and his power of clothing all the facts with life. We venture to predict that this biography will in due time rank beside the earlier one as a classic.

CHRISTIAN ETHICS.

May a Christian take part in war? Has the State the right to coerce a conscientious objector? Christians do not speak with unanimous voice on these questions, and it is to practical matters like these that Professor David Stow Adam, M.A., D.D., of Melbourne, directs our attention in his comprehensive *Handbook of Christian Ethics* (T. & T. Clark; 8s.), a book which we welcome the more cordially as, till comparatively recent times, there were few manuals on this subject in English. Basing his discussion on a comprehensive consideration of the theological postulates of Christian ethics and of the contents of the moral ideal, Dr. Adam proceeds to the consideration of individual ethics, dealing with the problems of the Christian life and the virtues of the Christian character. He then discusses social ethics, including the problems arising out of the relation of the individual to the family, the State, and the Church, and concludes with a chapter on duties towards God.

The book, while obviously the work of a man of keen theological mind, is eminently practical from beginning to end. Not only questions like those alluded to above, but questions of almost every

kind that can be raised by the individual about the conduct of his own personal life or his relation to society are here discussed with wisdom: for example, what and how we should read; whether trade unions are morally justified in attempting to get the State to enact and enforce preference for themselves in work arranged for by the State, etc. He does not, of course, solve all the problems he raises—how, for example, to reduce the irksomeness of monotonous toil, or how to secure a better distribution of the wealth produced by labour. He helps us to feel that, so long as the human heart is unregenerate, no statesmanship will ever secure completely ideal conditions. In discussing the influence of Treitschke, he refers to 'the leading part played by Germany in engineering and bringing about the recent disastrous World War.' But whether we agree or disagree with occasional judgments of Dr. Adam, we cannot but agree that he has given us a highly useful manual on Christian ethics. He knows his Browning as well as his Bible, and he knows that a tree is known by its fruits. 'The true test of regeneration,' he wisely says, 'is not a definite or decisive crisis of inward experience or conversion, but rather the manifestation of the fruit of the Spirit's working in faith and love.'

SCIENCE AND RELIGION.

Professor J. Y. Simpson, M.A., D.Sc., F.R.S.E., has given us a wise and timely book on the story of the long struggle between Science and Religion. His method is to select typical periods and to examine their respective contributions to the interpretation of the universe, an examination whose interest is enhanced by the frequent collision between the great representatives of Science on the one hand and Religion on the other. Thus we have discussions on the contributions from classical antiquity, from the early Church Fathers, from the Middle Ages and the Reformation, from the modern period beginning with the publication of 'The Origin of Species' in 1859. The book is appropriately called *Landmarks in the Struggle between Science and Religion* (Hodder & Stoughton; 7s. 6d. net); and great and famous names, of whom the world was not worthy, such as Galileo Galilei and Giordano Bruno, pass before us in these eloquent pages.

Unhappily, the Church does not show to great advantage in the long quest for truth. Churchmen

have, of course, made notable contributions, and some observations of the early Christian Fathers have a strangely modern ring; but too often a rigid Bibliolatry restrained the intellectual sympathies of not a few leaders of Christian thought, and even Protestantism, despite the emancipating effect of the Reformation, has in this respect, to some extent even to this day, remained in shackles. Islam was much more friendly to Science than official Christianity. Uncorrected astronomical ideas still in some quarters prejudicially affect religious thinking; and, though the fury of the struggle between Science and Religion has been greatly mitigated since 1859, one can even to-day detect something of 'the wantonness with which again and again throughout the ages the cause of Christ has been misrepresented by self-appointed agents' (p. 96).

Dr. Simpson, who is a specialist in biology and as keenly interested in Religion as in Science, is peculiarly well qualified to describe the conflict between them, as within his own mind a reconciliation honourable to both has been effected: and he has taken great pains to write a sketch as accurate as it is fascinating. To illustrate the process of Creation, for example, he summoned to his aid the help of three distinguished exponents of music, art, and poetry, and their revelations are not the least interesting part of his book. A chapter on progress reveals Dr. Simpson as a believer in progress, despite some eminent contemporary pessimists, though he admits, as we all must, that our moral has not kept pace with our intellectual advance. A fine concluding chapter, on Jesus' View of the Universe, describes Him as a true revealer of the actual world-order. This is a book which helps one to feel afresh the long, sore travail of the human mind in its search for the truth about the universe.

ORDERS AND JURISDICTION.

Father F. W. Puller, M.A., of the Society of St. John the Evangelist, is well known as the writer of a very able book on 'The Primitive Saints and the See of Rome.' At the request of friends he has now issued in permanent form a number of fugitive essays under the title *Essays and Letters on Orders and Jurisdiction* (Longmans; 12s. 6d. net). They are on such subjects as the Grace of Orders and Apostolic Succession, Careless Baptisms

and the Validity of Ordinations, the Bull *Apostolicæ Curæ*, the Spiritual Jurisdiction of Bishops, and one or two more of less general interest. Probably the greater part of the book is written from a standpoint with which the majority of our readers have little sympathy. On that very account it may be all the more recommended to their notice. For whether we agree with the ecclesiastical conceptions of Anglo-Catholicism or not, the movement is one that must be taken account of, especially by those who are interested in the current developments towards Christian unity. For his own sake, too, Father Puller is well worth knowing. He is a sound scholar with the true historical instinct. He is, amid all controversies, first and last a Christian. 'The day is coming,' he says, 'when Churches, and Pontiffs, and controversialists will have to give a strict account of their methods of argument; and woe be to those who have opened afresh the wounds of the Body of Christ, and who have tried to win a controversial victory by unfair means.'

Perhaps the two essays which would interest our readers most are that on the Bull *Apostolicæ Curæ*, and that on the Spiritual Jurisdiction of Bishops. In the former, the author answers with great learning and skill the arguments by which the Roman Curia rejected the claims of the Anglicans to valid Orders. The latter is really a valuable contribution to Church History. It exposes the crooked policy whereby the Papacy took into its own hands to so large an extent the appointments to vacant ecclesiastical positions, and filled its coffers by, to all intents and purposes, selling the right of succession to them. What is even more interesting, this essay shows how the soul of an Anglo-Catholic is vexed by the apparently humiliating position of the Church of England, whose Bishops are nominated by the Crown. Practically, the Crown, or its advisers, consider well the wishes of those most immediately concerned before making an appointment. But legally the position is monstrous, grotesque, and ought not to be. Father Puller feels that keenly. He attributes all the misfortune of the situation to the State Establishment of Religion. He rejoices that only two Provinces of the Anglican Church out of seventeen remain established. Were it not for the confusion and turmoil which he fears the proposal would cause, we gather that he would rejoice to see the whole Church free from the trammels of the State

connexion. He does not think it probable that the State will relax the grip of ecclesiastical appointments which it has held for so many centuries. All this will be very acceptable to the Liberation Society. The essay was written, however, before the recent ecclesiastical legislation for the Church of Scotland was passed. If the Church of England would only ask for a larger freedom, there is no telling how much the modern State might be perfectly willing to concede. We cannot believe that the duty of appointing Bishops is one which the Prime Minister of any party is particularly anxious to retain.

THE APPROACH TO CHRISTIANITY.

Under this title the Rev. Edward Gordon Selwyn, B.D., has written a defence and exposition of Christianity from the Catholic standpoint in the light of modern criticism and psychology (Longmans; 10s. 6d. net). While not prepared to yield everything to Modernism, he is striving after a synthesis between the old and the new in the advancing life and thought of the Church. This competent and courteous exposition of the standpoint of the school to which the author belongs, after an introductory survey, discusses the Grounds of Belief, History and Revelation, the Christ of History, the Atonement, the Risen and Ascended Lord, the Supernatural Basis of Christian Character, and Anglican Theology and English Religion.

Mr. Selwyn shows that the beginnings of doctrine and dogma that we find in Scripture are based on spiritual experience, though Scripture does not exhaust the interpretation of spiritual experience. Not the Bible alone, nor the Creeds, nor the mind of antiquity, nor the teaching office of the living Church, nor the individual conscience, can be the sole fountain-head of authority in religion. Each one of these must make its contribution. Each Gospel separately, and each and all of their sources, are in keeping with the Christ of St. Peter and St. Paul. No criticism can divest the central Figure of the gospel of His authority, or shake the apartness and reserve which always separates the Lord from His disciples.

The Parable of the Prodigal is not inconsistent with the Catholic doctrine of the Atonement. 'What moves the prodigal to repentance is first the fact that he has drunk to the full the consequences of his rebellion, and next the haunting memory of a

secure and stable home where dwelt justice and love.'

Mr. Selwyn thinks the great success of the Oxford Movement is due to the fact that it was seeking to restore to the Church of England what was an essential part of its own soul. The rejuvenated Church of England, he believes, contains within its expression of Christian experience, factors which are essential in the witness of the Free Churches. For example, the Sacrament of Penance is fundamentally an individual's privilege and therefore essentially an evangelical sacrament. The restitution of the Eucharist to its place as the centre of the devotional life need not preclude Catholics from taking to heart the lesson of the sterility produced in the Church of England in the eighteenth century through a lack of sympathy on the part of its leaders with the manifestations of the Spirit accompanying the work of Wesley and the Evangelicals. Emphasis on the sacramental presence need not obscure the equal truth of Christ's presence in the whole of His creation. To grant permission to ministers of the Free Churches to preach occasionally from Anglican pulpits is only to recognize grace where we see it, and 'does not imply any blindness to the hampering conditions under which that grace has to function in a divided Christendom.'

PROGRESS OR DEGENERACY?

Such is the really startling and important question raised by one of the most thought-compelling books we have seen for some time—*Mind, Its Origin and Goal*, by Mr. G. B. Cutten, Ph.D., D.D., LL.D., President of Colgate University (Milford; 11s. 6d. net). The earlier chapters traverse ground that will be fairly familiar to most of our readers. Dr. Cutten believes in Evolution, but an Evolution in which God is immanent. Where did we get our minds? We have gradually got them, as we have got our bodies, by a very long process of development. Dr. Cutten's exposition of Evolution is brief and popular. He passes over some difficulties rather lightly, but in an excellent bibliography appended he directs us to fuller treatment of the various points that arise. In the text, too, he indicates very concisely the different views that are entertained. We cordially wish this part of his book widespread attention among the American public for whom it is primarily intended, especially down Kentucky way.

What we would direct special attention to is the later chapters, which deal with the goal of mind, which means, in effect, the destiny of the higher races of mankind. Chapters 9 and 10 raise the question—Are we in danger of intellectual decline? That a peril exists Dr. Cutten has no difficulty in showing. We would wish our readers to turn to the book itself, and so merely summarize the facts adduced in the briefest possible form. While modern war kills out the fittest mentally, morally, and physically, modern philanthropy tends to preserve the weakest. Then 'our brainy people are not producing sufficient children to take their places, while the mentally inferior are producing far more than enough to fill their places.' Next, and this applies more specially to America, fusion of races of varying mental calibre issues on the whole in a mentally inferior progeny. Last, the complexities and speed of modern life are beyond the average human being to adjust himself to them, hence mental break-down. The figures which Dr. Cutten quotes to support all those points are alarming enough.

Yet he is quite hopeful in his outlook. Society, if it will take the necessary steps, has the remedy in its own hands. War must be prevented. The unfit must be kept from propagating their kind. The more intellectual classes must be urged to have larger families; and so on. Above all, he holds, the moral and religious life must be fostered. 'Nature is pointing in no uncertain way, to the moral and religious path as the road to progress and to security. The path may not always be clear, but the direction is plain.'

DEUTERO-ISAIAH.

Professor Reuben Levy of New York, late Senior Kennicott Scholar in the University of Oxford, has given us a new commentary on *Deutero-Isaiah* (Is 40-55) (Milford; 5s. net), with an excellent Introduction that runs to one hundred and nine pages. Besides treating of matters discussed in other commentaries, such as the Historical Background of the Book, its Composition, the Life and Times of the Author, his Teaching, and the Servant Poems, it breaks relatively new ground in discussing with considerable fullness the influence of Deutero-Isaiah on Biblical Literature, on the Apocrypha, Pseudepigraphic and Hellenistic-Jewish Writings. It is particularly valuable for

the chapters on the Deutero-Isaianic Stream in the Talmud and earlier Midrashim, and Deutero-Isaiah in Medieval and Modern Jewish Literature. Full of interest, too, is the concluding chapter on the Problem of Suffering as conceived in Deutero-Isaiah and the Influence of that Conception upon subsequent Jewish Literature—a chapter in which the writer reaches the conclusion that, though the doctrine of substitution has persisted among the Jews to the present day, it is no longer maintained with any great conviction and would seem to be losing its hold.

Professor Levy believes that Deutero-Isaiah returned to Palestine with the exiles, and that there, immediately afterwards, he delivered the messages now incorporated in chs. 49-55. The Servant Songs he believes to be by Deutero-Isaiah himself, but not original in their present context: in the third Song (50⁴⁻⁹) he argues that the prophet is expressing *his own* experience of ill-treatment at the hands of those who, having been persuaded by him to return, vented their spleen upon him for the disillusion they had undergone. The Servant he regards as the idealized Israel who had suffered and died in the early days of the Exile.

The commentary is interesting and useful, if somewhat conservative in tone. It is curious, for example, to find the author remarking of Sinim in 49¹², which is now usually taken to refer to Syene, *i.e.* Assuan, that there is still a measure of probability that the reference is to China. The vivid passage on idolatry (44⁹⁻²⁰) he regards as Deutero-Isaiah's, but misplaced. His translation and attitude to the text are, on the whole, also conservative. While he leans in 51⁶ to the rendering of בָּנַי by 'gnat' or 'lice' (possibly reading the plural בניים), 'like gnats they shall die,' he puts into his translation the conventional 'thus too,' etc. In the difficult 48¹⁶, 'the Lord God hath sent me and his Spirit,' he makes the valuable suggestion that some such word as מְלֵאֲנֵי has fallen out after וַיִּרְחוּ, 'the Lord God hath sent me, and his Spirit *hath filled me.*' Contrary to recent opinion, he puts the fall of Nineveh at 606 B.C. This able commentary will be read with interest by all real students of Deutero-Isaiah.

MIND AND BODY.

The importance of books is not always to be measured by their size, and the little book by

Professor Laird of Aberdeen on the Mind-body problem, though it has not much more than a hundred pages, is so good as to be worth special attention. The title is *Our Minds and their Bodies* (Milford; 2s. 6d. net). It is one of the series of 'The World's Manuals,' which have no fewer than sixteen editors! The title might seem to suggest that Professor Laird is an honest-to-goodness idealist. But he is not. He is a strong supporter of the attitude of common sense which asserts that body and mind are different. How they differ and how they are related are questions for investigation, and the pages in which we follow this particular investigator are so fascinating as to be almost thrilling. For the mind-body problem is one that intrigues most ordinary minds. It raises all kinds of questions which we urgently wish to answer. And they are answered here so far as any one can answer them. One of the sources of our pleasure in this book is its intellectual modesty. The writer never 'presses,' to use a golfing phrase. You feel he might sometimes go farther than he does on the evidence. But this gives one confidence in his judgment when he does commit himself; and another of the reasons why we read the book with interest is its plan. After stating the common-sense conclusion on the relation of mind and body, the author goes on to give the facts about their interaction. He states freely and frankly the ways in which the mind is dependent on the body, and is affected by it. But he goes on to show as conclusively how the body is dependent on the mind and is affected by it.

After that there remains theory, and we have a luminous review of the explanations that have been given of the facts. There is a good discussion of Materialism, and there are pages on Animism, Monism, Idealistic Theories, Parallelism, and then finally a valuable vindication of Philosophical Dualism. That is to say, the book closes with a really helpful vindication of common sense. We have read the essay with extreme pleasure, and commend it to any one who is puzzled about the fact that when a man is stunned on the head he ceases to be conscious.

Unwin; 5s. net)—are written by medical men who have been stimulated by the tragedy of the world war to the advocacy of schemes by means of which international distrust may be mitigated and social distress removed. Dr. Heerfordt, who writes from Denmark, has produced a volume characterized by careful analysis, outlining a scheme which, while desirable, is as yet far removed from the realm of practical politics. Dr. Wittels has made suggestions which are impracticable, and which most readers will also regard as far from being desirable.

In the United States of America we have a territory almost as great as Europe, consisting of about fifty States, formerly independent, but now united under a Federal Government. Why, says Dr. Heerfordt, should not the several States of Europe unite to form the Anglo-European United States? The Covenant of the League of Nations is subjected to various criticisms, the chief of which is that it cannot guarantee peace; but the author seems to forget that not even the most ardent advocates of the League of Nations maintain that it can guarantee peace. The aim of the League is to make war improbable. Even if the various Governments could be brought to agree to his plan, there would be no guarantee of peace. The American States provided a much more likely subject for Federation than the countries of Europe, but the Federal Government was faced by internal war when the matter of the Abolition of Slavery arose; and there are many European problems still unsolved as likely to lead to war within such a Federation as they are under the existing League. The most fruitful suggestion which emerges from the book is that of a Tariff Union, by means of which the tariff walls presently impeding European trade may be removed.

Joseph Popper died in Vienna in 1921, and Dr. Wittels' book contains an account of his scheme of Universal Civil Service. From the age of eighteen to thirty in the case of a man, and from eighteen to twenty-five in the case of a woman, every citizen will require to work for seven and a half hours daily, and after that he will be provided with food, shelter, clothing, medical attendance, and sick nursing for the rest of his life. He may, if he pleases, pass the remaining years in idleness, or he may desire to augment the minimum provision by the pursuit of some profession or occupation. There are undoubtedly attractions in the idea

Two books—*A New Europe*, by Dr. C. F. Heerfordt (Allen & Unwin; 6s. 6d. net), and *An End to Poverty*, by Dr. Fritz Wittels (Allen &

of making all classes share in some of the less pleasing tasks of modern industry, but the difficulty of action along this line seems clear when one examines such a book as this.

The author far too easily assumes that the period of universal civil service will produce the necessary minimum. The agricultural production of his own country, Austria, is to be increased three or four times by improved methods, and this, in spite of the fact that agriculture is to be conducted largely by an army of amateurs, since every citizen, whether town-bred or country-bred, must work in the fields for two years.

While we must share the author's sympathy with the down-trodden, and appreciate some of the earnest criticisms he gives of the evils which still exist, we are fairly certain that his plan would not put an end to poverty; and even if it could be proved that it would, we feel that his method of securing this worthy end would become so bureaucratic as to make it altogether undesirable.

The Hon. Lord Sands, LL.D., F.R.S.E., has edited an ably compiled new edition of a volume explanatory of the Freewill Offering System. It is entitled *Church Finance* (James Clarke; 3s. net). Its scope has been enlarged. It now represents the views of 'The International Committee on Church Finance,' and shows the working of the Freewill Offering System in this country and also in the United States and in Canada. Though the system was of British origin, yet it was in the United States that it was first brought into general practice. Lord Sands is confident, and indeed enthusiastic, in his commendation. He says that 'no scheme of Church re-organization of our time has been of so rapid and widespread adoption, none has been able to chronicle so many successes, or been disturbed by fewer checks or disappointments.' The book meets every form of objection most ably.

The Garments of God, by the Rev. James Bell, B.D. (James Clarke; 5s. net), is the work of a scholarly mind. The United Free Church has great traditions of learning not only in its professorial chairs, but also in its country manses. Mr. Bell modestly speaks of himself as 'one of the many voices that are being heard week by week in the remoter and quieter districts of our land, setting forth the salutary truths of the Word of God.' The sermons show competent learning, careful

preparation, and sound Christian wisdom. If only there had been a touch of living fire they might have been great.

Mr. Kenneth Maclennan, the well-known Secretary of the United Council for Missionary Education, has written a stirring, and in the best sense provocative, book on the urgent problems of our post-war world—*The Cost of a New World* (Edinburgh House Press; 2s. 6d. net). There is no one who is more competent for this important task, as Mr. Maclennan has both the knowledge gained by prolonged and intelligent study of world conditions and also a breadth of view and spiritual sympathy which make for real understanding. Briefly, his conclusion is, that the two strains in human life, the long development of material ambitions and resources on the one hand, and the growth and influence of spiritual life and especially of Christian civilization on the other, came to a tremendous clash in the world war, and this has left with us the no less tremendous question: Which is to prevail in human life? The author's survey includes the rise of democracy, the growth of the industrial movement, the expansion of Europe, the appearance of nationalism, the race problem, the spread of education, and it embraces factors in the East, in Africa, in Islam. In short, he has taken into his compass every great movement that is influencing the present age, and we are allowed to see how each has come to be what it is. And then the issue is presented as it faces the Christian mind of to-day: Is Christ sufficient? And, more particularly, is the individual Christian sufficient for the task of mastering the world for God and His Kingdom? This is a challenge which none of us can ignore, and it will come with special force to the mind of youth, for which, we imagine, these pages have been specially written. We wish the book a wide circulation.

A very able essay has been written by Mr. Ernest G. Braham, B.A., in the borderland between theology and philosophy: *The Problem of the Self and Immortality* (Epworth Press; 7s. 6d. net). The author remarks that theologians might well acknowledge the debt they owe to philosophy. Perhaps they do not all understand how great that debt is. Mr. Braham's essay will in any case help to bring it home. He gives us a survey of philosophical thought from Descartes to Kant, particu-

larly on the question of the reality and nature of the Self, always keeping in view the bearing of this thought on the problem of immortality. The writer considers (in our view correctly) that a general account of the successive philosophical theories cannot be omitted, since the particular point he is elucidating cannot be properly perceived except on the background of a whole world-view. What he presents, therefore, is generally a review of philosophical speculation from Descartes to Kant, from which we can see the varying conceptions of what the Self is and therefore what prospect it has of an eternal existence. Any educated reader will follow these discussions without undue intellectual strain, and certainly he will be deeply interested. Briefly, we are conducted from Descartes's dualism along the double line of development in rationalism and empiricism to the Kantian view which aimed to reconcile these two streams. The book is an admirable specimen of lucid and educative exposition, and will help to pay something of the debt which Christian faith owes to the great thinkers of the past.

A book of comfort of a rather unusual kind has been written by the Bishop of Edinburgh, the Right Rev. G. H. S. Walpole, D.D. Its title, *Waiting* (Wells Gardner; 3s. 6d. net), gives no indication of its contents. It is designed to help those who fear, for one reason or another, to face death; and those who have lost their dearest, and all who have reason, not only to follow the maxim *Disce vivere*, but also the other *Disce mori*. But the book is not simply a discourse or discussion. It is a story, or rather a series of letters between the doomed person and her adviser, in which a rather poignant story appears. Death is very terrible to the patient at first, and no ray of light appears. But gradually, under the influence of the arguments in these letters, light breaks and courage and confidence come. The book is not only devotionally helpful, it reveals large mental powers and a vivid touch. We can understand where the novelist got his gift. And this romantic form will probably make the spiritual contents more acceptable to many than if it were couched in a conventional form.

Of *Palestine and Pamela*, by Mrs. Edith Buckmaster (Heffers; 5s. net), we must say at once that Palestine we know, but why the intrusion of Pamela?

The fact that she is the author's niece and adopted daughter, while it explains her presence, does not justify the interpolation of an entire chapter 'Pamela goes Shopping' in London between the narrative of a visit to Bethlehem and that of a subsequent visit to Nazareth and Galilee. Mrs. Buckmaster visited Palestine in the spring of last year, just at the right time. 'So glorious were the field flowers that I longed to pull the alarm bell, and stop the train, for it seemed wicked and ungrateful to hurry along regardless of such a spread of beauty.' The volume contains many appropriate illustrative passages from Scripture. It was Mark Twain in his 'New Pilgrim's Progress' who justified his introduction of passages from Holy Writ by the plea that they would be new to many of his readers. In like manner Mrs. Buckmaster calls her narrative, with ample quotations, 'a chat with the Unlearned on the Holy Land.' She had the privilege for a time of the hospitality of Sir Herbert Samuel at Government House on the summit of Mount Olivet. 'I saw Jerusalem for the first time from Mount Olivet in a soft evening light; and I thought I had never seen a fairer city in a fairer setting. . . . So beautiful was the scene that I could echo the song of the Psalmist: "Beautiful for situation, the joy of the whole earth is Mount Zion."'

It is twenty years since Professor David Smith, M.A., D.D., wrote 'The Days of His Flesh,' a book which has enjoyed an enduring popularity. He has now published *Our Lord's Earthly Life* (Hodder & Stoughton; 10s. 6d. net), in which he sets out to tell the immortal story afresh after a simpler fashion and avoiding all discussion of critical questions. 'It is an attempt, by one who for upwards of thirty years has been continually employed in study of the sacred records and the relevant literature, ancient and modern, and who has moreover enjoyed a peculiar opportunity of acquainting himself with the thoughts and needs of his generation, to exhibit our Blessed Lord and Saviour as He dwelt here long ago and follow His progress from Bethlehem to Olivet.' It is needless to review the book at length, for the quality of Dr. Smith's work is well known, and those who have studied his earlier life of Christ will find here little that is new. His interpretations will not, of course, command universal assent, but the general reader will find him a wise and instructive guide.

From his stores of Jewish and Patristic learning he throws light on many incidents, and the reverence of his spirit creates an atmosphere most congenial to Christian faith.

The Master and His Friends, by the Rev. H. A. Wilson, M.A. (Longmans; 5s. net), is a quite delightful book. The writer's main purpose is 'to appeal to the hearts of children, to make the Supreme Figure in human history live before their eyes, and to lead them to feel the winsomeness of His Personality.' The method adopted is to weave the gospel narrative into a simple framework of fiction. This is a very perilous undertaking, which may easily end in disaster. But it must be cordially admitted that in this case it has been done with admirable reticence and good taste. The result is a book which may confidently be put into the hands of children as being well fitted, not only to interest them, but to leave upon their minds and hearts a truly Christian impression.

A new edition has been called for of *The English Church and the Reformation*, by the Rev. C. Sydney Carter, Litt.D. (Longmans; 5s. net). It is not simply a reprint, for the former edition has been carefully revised in the light of recent research, sixteen pages of illustrations have been added, and the book has been considerably enlarged, an important addition being a chapter summarizing the main results of the English Reformation. The book gives an excellent account of the course of ecclesiastical events in England from the birth of Henry VIII. to the death of Queen Elizabeth, and it is especially welcome in view of the present Anglo-Catholic controversy.

The Lord's Anointed, by the Rev. Henri De Vries (Marshall; 7s. 6d. net), contains a great amount of good old-fashioned theology. The writer is a profound admirer of Dr. Kuyper, the Dutch theologian and statesman, whose writings, contained in 'more than 200 works, some of them three or four volumes each,' he hopes may some day be translated into English. He realizes that 'such an undertaking would require the financial backing of some syndicate formed for the purpose.' Meantime he gives the substance of Dr. Kuyper's teaching on the work of Christ. This is treated under the time-honoured categories of Prophet, Priest, and King. The treatment is full, careful, and devout,

but it is all expressed in the thought-forms of a hundred years ago, and this causes a blight of dullness to fall upon the book. The writer has yet to learn that every generation, if it is to keep its faith alive, must express the eternal truths of the gospel in its own language.

The Methodist Year Book, 1926, in its three hundred pages of small print, deals with every detail of the activities, at home and abroad, of the Methodist Episcopal Church in the United States. Its earlier pages have illustrations of the outside and inside of Wesley's Church in City Road, London, whilst overleaf is a full-page photo of the Chicago Temple with its imposing tower and its twenty-one storeys of height. The force of contrast could not be greater. But the real demand upon the churches is felt to be 'a better trained workman' in the ministerial field. The other demand is for more money. 'The one fact that stands out above all others on our foreign mission fields is the spirit of sacrifice and devotion with which the twelve hundred missionaries of the Methodist Episcopal Church are meeting a cut of over a million dollars in appropriations this year.' And yet America, we are told, has had years of the greatest commercial prosperity.

Dr. L. P. Jacks, the Editor of the 'Hibbert Journal,' thinks that one of the most disconcerting facts of our time is the disproportion between the writing and talking on duty and civilization and the actual influence of all this talk on our conduct. And so in discussing the duties of citizenship he addresses himself to considerations that are likely to affect the actions of his hearers and readers. 'Hearers,' because the lectures now published under the title *Responsibility and Culture* were delivered in America under a Yale Foundation (Milford; 7s. net). Dr. Jacks clears out of his way the idea that civilization is sick. He thinks this is an idea which deprives us of incentive and lets in all the quacks who as 'experts' prescribe for our present-day ills. We are tired of all these humbugs. And, in any case, civilization is not sick, it is only half-grown. At this point the lecturer proceeds to explode another fallacy which he thinks stands in the way of any improvement—the idea that the end of life is happiness. It is not. It is action, labour, work. And in order to right action we must have right education. Hence the titles of these four

lectures: 'The Alleged Sickness of Civilization,' 'Labour and Leisure,' 'Education,' and 'International Trusteeship.' Those who know anything of Dr. Jacks' writing will expect much when he dilates on such subjects. And they will not be disappointed.

The Adult School Lesson Handbooks always reach a high level, both religiously and educationally. This year's issue, entitled *Fulfilment* (National Adult School Union; 1s. 3d. net), is no exception. The plan of the programmes is too well known to need description. It may suffice to say that the lessons for 1926 deal with the Person of Christ and the Bible He came to create. The roots of Jesus in the past are examined to show what He gained from the Old Testament and how He built on it. Then we have what Jesus received and handed on. Then two large sections on the Bible. And in conclusion some sections on the application of the gospel to many problems of to-day. The lessons are well planned and worked out in detail, and plenty of modern literary material is provided for illustration and (we presume) to show that what happened in Bible times is always happening. That is what makes the Bible a living book.

About Jesus, by the Rev. David Ross, M.A. (Nisbet; 4s. 6d. net), is a series of brief sketches of incidents in the life of Christ. After dealing with the portraits of Jesus as presented in the Four Gospels and filling in some outlines of the early years in Nazareth, the writer devotes the main part of his book to the places which are associated with leading events in the public ministry of our Lord. The sketches are brief and perhaps somewhat disjointed, but the style is bright and the whole makes very pleasant and instructive reading.

A charming book for the purposes of religious education has been sent over by the Pilgrim Press, Chicago—*Hymn Stories* (\$1.25), by Miss Elizabeth Colson. A year of worship is built up round the stories of twelve hymns. The story of the hymn or of the author is told vividly and simply, and guidance is given for dramatizing the story. The exercises are varied, no two being on similar lines. The music is printed at the beginning of each lesson. There is material for a short period of hymn study every week in the year, and for special seasons in the Christian year the services are more

elaborate. As worship is one of the main interests of the Sunday school and the training in it one of the school's main aims, this book should prove of great interest and usefulness on this side of 'the pond' as well as on the other. It remains to say, that the hymns are nearly all familiar to us, and that Miss Colson's book is very handsomely produced and is a pleasure to hold and read.

Good books are sometimes too readily allowed to pass out of sight, and among those which were eminently worthy of republication are three, written between thirty and forty years ago by Professor Sayce, and now republished by the Religious Tract Society. Perhaps the most generally interesting of the three is that on *The Hittites* (3s. 6d. net), those curious mountaineers with Mongoloid characteristics from the plain of Cappadocia, who founded an empire of which practically every trace had vanished, but which, thanks to the patient skill and genius of explorers and archæologists, is gradually coming back to the light of historical day. The story, adorned here and there with personal touches reminiscent of Professor Sayce's own travels, tells us of the Hittite Empire, Art, Worship, and Language, so far as that has been deciphered, and we are reminded that our own European civilization is in debt to that ancient and almost forgotten people. A concluding chapter on 'The Discoveries at Boghaz Keui' brings the narrative up to date.

In *The Races of the Old Testament* (3s. 6d. net), published thirty-four years ago, Professor Sayce finds little to alter. It was written in the days when ethnology was young, and, though new light is breaking in, the main facts had been acquired once for all. Naturally Gn 10 receives specially ample treatment. There are chapters on The Semitic Race, The Egyptians, The Peoples of Canaan, and The Hittites, and there are many illustrations of ancient physiognomy, which markedly contribute to the elucidation of the argument.

A particularly useful little volume is *A Primer of Assyriology* (2s. 6d. net), which, within the compass of one hundred and seventeen pages, contrives to compress an immense amount of valuable information about the discovery and decipherment of the inscriptions, Babylonian and Assyrian history, religion, literature, and social life. Brief as the narrative necessarily is, it is thoroughly

vivid and compels its readers to feel the variety and greatness of that ancient civilization. We hope these three volumes will help to create and sustain the interest of this generation in the Ancient East.

A strong book on the essential realities of the Christian religion comes from America, *The Inescapable Christ*, by the Rev. Walter R. Bowie (Scribners; \$1.50). The question Mr. Bowie raises is really this: Can Jesus meet the needs of to-day? Is He essential? Religion must be ready to-day to satisfy severe tests. Can it, for example, satisfy the demand for reality? Can it satisfy the modern demand for liberty, liberty to live our life freely and fully? The writer answers that these and other tests and demands are met by Christ, and by Him alone. There are four chapters on The Inclusiveness of Christ, The Simplicities of Christ, The Gladness of Christ, and one very striking and sanative chapter on The Formidableness of Christ. This is a healthy book, full of vigorous thought and rich experience finely expressed.

Convincing the World, by the Rev. H. W. Workman, M.A. (Skeffington; 3s. 6d. net), is designated in the sub-title 'Spiritual Essays.' The writer believes that the heart of many of our problems lies in our difficulty in making effective contact with God and with the inexhaustible resources of Christ's invisible Kingdom, and his aim is to help us to make that contact. The subjects dealt with cover a wide range, from the Trinity and the New Jerusalem to Money and Freemasonry. The author has undoubtedly a gift of writing simply and interestingly about big subjects; his thought is constructive and his spirit catholic.

Religion and Life, by Principal W. Robinson, M.A., B.Sc. (Stock; 3s. 6d. net), is a study of Christian conduct in relation to belief. The writer believes with Principal Jacks that 'behind the battle of the Creeds lies the battle of life—a much more serious affair,' and accordingly he tries to show what the Christian view of God and man means for life as we know it. In a series of thoughtful papers he deals with the teaching and attitude of Jesus in regard to the problems of moral conduct. Specially good is his treatment of the eschatological element in the Gospels and the

influence of Gnosticism on Christian thought and practice. He is singularly successful in showing the bearing of these on modern life. His general aim is to make clear that 'Christianity is life, and not a department of it,' and that 'above all, the world needs to see in the Church and in Christians what it saw in Jesus, a complete absence of self-seeking, which absence the New Testament calls love, and it needs to see this applied to every department of life.'

The Student Christian Movement has issued two popular introductions to the New Testament, either or both of which will be found useful and enlightening by beginners. The larger is *How Readest Thou?* by Mr. Stephen Neill, Fellow of Trinity College, Cambridge (4s. net). The other is in limp covers and costs only half a crown: *A Study of the New Testament*, by the Rev. Donald B. Walker, B.D. Mr. Neill's book deals with the subject in ten sections, expounding such topics as 'The World to which Jesus Came,' 'How our Gospels were Written,' 'The Fourfold Gospel,' 'The Teaching of Jesus,' 'The Acts of the Apostles,' 'The Writings of Paul,' and so on, including all the groups of literature. The treatment is full and competent, the general attitude fairly conservative. The reader will gain a good sound knowledge of how our New Testament came to be what it is, and he will also find here guidance to literature for further study. The book is an exceedingly helpful piece of work, well within the understanding of any intelligent reader but at the same time scholarly and reliable.

Mr. Walker's book is on a slightly different plan. It is more chronological. After discussing facts which are definite and sure by way of introduction (like the Judaism of Christ's time and the earliest outside references to Christianity), he proceeds to the story of the origin and growth of the Christian movement, placing the literature in its proper environment by the way. This method has the advantage of letting us see just how the whole thing gradually emerged. It is perhaps the very best way of dealing with the New Testament literature. The treatment is necessarily brief, but it is wonderful how much is packed into the short chapters. Mr. Walker's, like its companion volume on the Old Testament, is meant primarily for use by classes of students or beginners in the study of these matters, but it will be found useful by any one who wishes to know the facts.

A few years ago the Rev. Archibald Chisholm, D.Litt., won his spurs by a valuable book on 'Labour's Magna Charta,' and he has increased our debt to him by his new volume on *The Healing of the Nations* (S.C.M. ; 2s. 6d. paper, 4s. cloth). It is essentially a plea for Christian brotherhood, and for the recognition of *all* that is involved in the fact that 'ultimately the whole world is one market' ; but the value of the book lies in the fact that it does not indulge in hazy generalities but deals vividly, if briefly, with the actual concrete economic and political problems that beset the world to-day, due to the interrelation, for example, of East and West, to the control of rubber and oil, the attitude of the Great Powers to China, etc. It is a courageous book ; its writer does not hesitate to speak of the damaging effects (in certain directions) of the Peace Treaties, of the unwisdom of permitting France to raise troops for the French army in her African mandates ; and 'the world,' he frankly says, 'cannot long remain in the anomalous position of one-third of its population controlling eight-ninths of its territory.' The method of Jesus, as Dr. Chisholm says, is the one method which we have not discovered impracticable, and this book will help us to apply it intelligently.

A thoroughly useful book on the Psalms has been written by Mr. George W. Thorn (S.C.M. ; 2s. 6d. paper, 4s. cloth). It is called *The Heart of Israel*, and, while not indifferent to the literary values of the Psalter, it deals chiefly, in successive chapters, with its religious values, expounding, for example, The Divine Purpose in History, The Sacrament of Nature, The Nature and Need of Man, Personal and Corporate Religion. The view throughout is modern : Mr. Thorn does not believe, for example, that the Psalter contains predictions of incidents in the earthly career of Jesus, but rather that it expresses the hope

which He fulfilled and the ideals which He realized. The emphasis is always placed upon the things that matter. Mr. Thorn rightly points out the comparative unimportance of the question whether the voice that is heard in the Psalter is that of the individual or the Church, for the individual owes his religious stimulus to the Church, and when he utters his own faith he is also uttering hers. Mr. Thorn is also in line with much modern criticism in urging that the discovery of the historical background (which is often quite undiscoverable !) is not of supreme importance for interpretation : the modern analogies he adduces of hymns whose power over us does not in the least depend on our knowledge of their origin, are very convincing. This is an able and helpful little book, well fitted to promote an intelligent affection for the Psalter.

The Barrows Lectureship was founded in 1894 to present the truths and claims of Christianity 'in a friendly, temperate, and conciliatory way' to the English-speaking students and thinkers of India. Under its auspices some notable courses of lectures have been delivered in the great cities of India. The sixth course, given by the Rev. C. W. Gilkey, D.D., of Chicago, has now been published under the title of *Jesus and our Generation* (University of Chicago Press ; \$2.00). The lectures form an excellent, popular presentation of the central truths of the Christian faith. They give evidence of wide reading and solid thinking, while they are lit up with a variety of apt illustrations. The writer does not take much account of Indian thought, but, on the other hand, he assumes on the part of his readers an intimate knowledge of the thinkers of Europe and America. On this account the lectures are likely to prove of more value to the students of the West than to those in the East, to whom they were originally delivered.

The Parable of the Marriage Feast (Matt. xxii. 1-14).

BY THE REVEREND W. B. SELBIE, D.D., PRINCIPAL OF MANSFIELD COLLEGE, OXFORD.

THE parables of Jesus afford the finest possible illustration of the way in which truth can be 'embodied in a tale.' As a method of teaching they were familiar to His contemporaries, and they have many parallels in Jewish literature. But in

the mouth of Jesus there is something about them that makes them differ from all others of their kind. This is not merely due to their homely wisdom and to their aptness to the needs of His hearers, or to their lack of puerile and adventitious material,