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Gore to an end. In particular, practically no account has been given of the substance of his moral and social teaching, of which the latest expression appears in his Halley Stewart Lectures, *Christ and Society*. What has been said may, perhaps, contribute something to the understanding of the profound influence which Dr. Gore has exercised and still exercises as theologian, teacher, and—man, within the Church of England and beyond its borders. He is not one of the very

greatest of scholars or of theologians. But theology has been alive in his teaching, and more than any other man of his generation he has made it live for others. On the history of thought within the Church of England during the last forty years no one has set so strong a mark. And of what he has meant in the life of his time there can be no more adequate symbol than that statue of him—the only statue, I imagine, of a living Bishop—which stands before the pro-cathedral in the great city of Birmingham.

Literature.

THE QUESTION OF AUTHORITY.

WE hear laments that few great books are being written in our time. Professor C. J. Cadoux has already produced some valuable studies, and now he has given us a really big work. It is entitled *Catholicism and Christianity* (Allen & Unwin; 2rs. net). The sub-title reveals its aim; it is 'A Vindication of Progressive Protestantism.' This is a learned work, but it is always readable. It is a long argument which, with copious footnotes that attest an extraordinary amount of reading, occupies seven hundred pages; but the reader does not grow weary. It reveals Dr. Cadoux as a sound historian, a most erudite scholar, and a great constructive thinker. He sees both sides but never becomes uncertain. He acknowledges all that is admirable in Catholicism, and all that has been weak in traditional Protestantism; yet he is confident, and makes us confident with him, that the last word is with Protestantism, delivered from its old fetters of scholasticism.

His sober, penetrating criticism of the Catholic view of the seat of authority is, point by point and in its cumulative effect, so devastating that we shall await with the keenest possible interest answers from the Catholic side. Roman views have not been subjected to so annihilating a barrage from the three sides of philosophy, history, and morals since Hase's day. Hase wrote in 1862; Dr. Cadoux, living in a largely new world of thought, gives the old controversy a setting which was not possible for Hase.

The problem of authority in religion is highly complicated. Biblical criticism has cast serious doubt on the old-fashioned simple appeal to Scripture, which indeed was never quite so simple as it

sounded. The Quakers, vastly more influential than their numbers might suggest, compelled men to think of the ultimate authority of 'the inner light.' No one possessed of knowledge can deny in some sense the authority of the Church. How are the three related? We merely say that Dr. Cadoux is the wisest and most knowledgeable guide towards a solution that we have met. We are not indeed certain that we would express everything precisely as he puts it; what we are perfectly sure of is this, we have here a book, a much-needed book, which no one who would have a clear mind on the subject of authority, or on the real nature of Catholic and Protestant claims, can afford to neglect.

The foreword by Dr. J. Vernon Bartlet should be carefully read. It is not only a most helpful exposition of the views of Dr. Cadoux; it is a valuable independent contribution to the subject.

SOULS IN THE MAKING.

Here is a book that should set many ministers thinking and wondering and studying, and perhaps something more. Professor Mackenzie of Nottingham is a devout and earnest soul, very eager to help his fellow-men and women, and very sure that there is in Jesus Christ all that any one of them can need. But for a time he found himself baffled in many instances in all his efforts to get the power of Jesus Christ across to them. He took to a close study of psychology, psycho-analysis, psychotherapy, and the like, and has, as he believes, found the solution of his problem there. Many others think so too. For it seems that a steady stream of all kinds of difficult cases keeps pouring to him; and he is absolutely certain that in case

after case, many of which he cites with details, he has disentangled the knot in life and character, and has enabled the power of Christ really to operate. So much so, that he calls his book *Souls in the Making: An Introduction to Pastoral Psychology* (Allen & Unwin; 7s. 6d. net), which he thinks ought to be a recognized department in the training of the ministry, giving the needed skill to walk with a sure step through the darker corners of those curious human minds with which ministers are supposed to deal. It is an interesting study. No doubt all these books are written in a maddening jargon which gives an illusion of profundity that is largely deceptive. 'The extrovert is always orientated by the object; the introvert by his thoughts or feelings' sounds as if one were saying something. But, translate it into English, and you are left facing a platitude so trite that no human being would bother to utter it. Moreover, Professor Mackenzie is so very sure, that at times he raises a perhaps unreasoning opposition in the mind. Such is the wickedness of human nature in those of us who have not learned to sublimate our naughtinesses. Perhaps our nurses were too dogmatic! Anyway, there it is. And quite certainly, if bungling creatures take to applying the Professor's methods without long and careful study, there is going to be widespread trouble, and a great many very puzzled young ministers gazing in horrified bewilderment at a blaze of scorching indignation which they have lit where they meant only to help. Yet Professor Mackenzie has a vital subject, and he possesses the needed knowledge and experience to speak of it with authority; in the right hands, and rightly used, his book should be of potent value.

THE PENTATEUCH.

Speaking of his book on *The Pentateuch: A Historical Record* (Marshall Brothers; 3rs. 6d. net), the Rev. William Turnbull Pilter, M.R.A.S., remarks that 'it is essentially a student's book.' This is very true. It is packed from end to end of its six hundred and forty-seven pages with such an abundance of material, largely philological and archæological and connected more particularly with Assyria and Egypt, that only a critic of vast erudition could meet the writer on equal terms. The spirit of the book, however, while constructive, is also in part polemical, for it is indirectly an attack on the Higher Criticism, on its view of the early history and on its documentary analysis. It is written to defend the historical accuracy of the

Biblical records, and as Gn 14 has been the subject of special attack, so Mr. Pilter makes it the object of special defence. Moses, of course, is the writer of the Pentateuch. One cannot but feel that, with every desire to be fair, the writer is occasionally less than fair to the views he is opposing. He speaks, for example, of the 'hastiness with which the sources hypotheses of modern Biblical criticism have been promulgated.' One might modestly believe that a hypothesis which has stood the test of one hundred and seventy-five years cannot be justly accused of having been promulgated in haste. Of Driver's treatment of Gn 14 he remarks that 'he makes attempts to be fair, but is under the domination of the Higher Criticism'—for which, however, Driver in his Introduction has given adequate and excellent reasons. He speaks rather scoffingly in one place of 'arm-chair critics'; among these would he include Sellin, who, though he accepts the documentary analysis, is a highly experienced and very distinguished archæologist? Elsewhere he speaks of a 'Scotch Professor who some years ago treated the prophecies of Isaiah, in his Commentary on that Book, in the same hypothetical but decidedly egotistical manner.' If this 'absurd and hypothetical rearrangement' should be an allusion to Sir George Adam Smith's great expository commentary, his grateful readers will wonder whether the man who derides this 'rearrangement' is as competent in the field of literary criticism as in that of archæology. Nor are the opponents of criticism agreed among themselves. Mr. Pilter, for example, places Sodom about the north end of the Dead Sea; Mr. M. G. Kyle, on the other hand, to whom the modern critics are also anathema, places it at the south end.

From Mr. Pilter's book, behind which obviously lie many years of patient toil, we may learn a vast deal about the ancient world—about Babylonia and Western Asia, about Egypt, about Manna—but nothing that need seriously shake our faith in the broad lines of the documentary analysis.

RELIGIOUS EDUCATION.

Canon Charles E. Raven, D.D., has conferred a signal benefit on the religious public by his new book, *Christ and Modern Education* (Hodder & Stoughton; 3s. 6d. net). The book owes its existence to the meeting of the International Missionary Council at Jerusalem. Dr. Raven's ideas in outline were submitted to a group of experienced educationists, and he was encouraged to fill in the outline and submit the result to a

wider audience. The larger part of the book before us is devoted to a study of the contents and method of the teaching given by Jesus. Its main aim is said to be to prove that these fulfil the requirements laid down by the wisest educationists and psychologists of to-day, and supply clear and practical guidance as to the scope and purpose, the method and the technique, of religious education.

The contents of the book are, however, wider than this declared purpose. They may be divided into three parts, which are not kept separate. Dr. Raven examines the method and results of religious education as it is practised to-day among us. He lays down certain principles and methods for its improvement. And he seeks to show that the guidance we need is to be found in the Gospels. In the first two of these tasks he is eminently successful, and this is the real value of his book. He has no difficulty in showing that the religious education given in our schools is deplorably bad. It substitutes instruction for education, thereby stressing not the development of personality but the communicating of 'facts.' And this instruction itself is often badly given, in ignorance of critical results and of the golden truth of the progressiveness of revelation. All this is largely true, and its careful statement here would do a great deal of good if the transgressors could be got to read Dr. Raven's book.

We are in entire agreement also with the author in his insistence on the meaning and purpose of education itself, on the fundamental place of religion in it, and on the general exposition of the principles Jesus taught. There are admirable chapters also on the necessity of educating parents, and even ministers! And the emphasis on worship and service as essential parts of religious training is as much needed. We are, however, a trifle doubtful whether Dr. Raven has not 'pressed' somewhat in his use of the teaching of our Lord as a model for educationists. The general principles Jesus lays down are, of course, our guide in viewing life and duty. He knew what was in man, and therefore His 'psychology' points the way. But beyond that we may not, perhaps, go. The eternal element in the Lord's teaching has to be applied by each age according to its needs and experience.

But that is of less importance than the great matters on which Dr. Raven speaks both with authority and with helpfulness. We wish his book could be read by multitudes of parents and teachers. Let us hope its message will go far and wide, for it is much needed.

RELIGION WITHOUT GOD.

Religion without God, by Mr. Fulton J. Sheen, Ph.D., S.T.D. (Longmans; 15s. net), is a learned and powerful criticism of much of the philosophic and religious thought of our time from the standpoint of Roman Catholicism. The writer is perhaps too sweeping in his condemnation of modern thought. One would scarcely gather from his pages that there were among Protestants any scholars who upheld the Christian doctrine of God. Still it cannot be denied that the currents of thought which he sets himself to oppose are running to-day with almost overwhelming force, and anything that will help to stem the torrent will be welcomed by all Christian minds.

In the first part of his treatise Dr. Sheen presents modern views, with ample quotations from leading authorities. He finds two conclusions emerging: '(1) There is a growing tendency in contemporary philosophy to present a religion without God. This is done either by denying God altogether, which is rare, or else by emptying the God-idea of all traditional content, and identifying it with anything as vague as a "nihilus" and as vaporous as "society divinized." (2) As a substitute for religion in terms of God and man, the majority of philosophers of religion offer a religion in terms of value or friendliness of the universe.' In Part II. he traces out the historic origin of the contemporary idea of religion. It has arisen from a threefold denial of the transcendent in connexion with the three great spiritual realities of Grace, Intellect, and Will, resulting in subjectivism, rationalism, and pragmatism. In Part III. these philosophies are examined critically in the light of the philosophy of St. Thomas Aquinas, of which Dr. Sheen is an acknowledged master.

No summary can give an adequate idea of the weight of learning and the vigour of argumentation displayed in this work. The writer is fully abreast of the latest theories in physics and natural science. He is sympathetic while these are confined to their own proper sphere, but he demurs against their claim to rule the whole realm of thought. 'There is something tragic in our modern philosophy of religion. Much of it is intoxicated by modern physics; space-time has gone to its head; whole cosmic streams of flux have swept it away from its moorings. Space-time has become a cult and Time a God and Physics a Revelation. Philosophers of religion await the latest decree of space-time physics as industrialists await the latest design in machinery.' 'There is humility and there is

prudence in the caution of scientists when they speak of their theories as hypotheses, but there is no humility and no prudence in the recklessness with which philosophers of religion apply these hypotheses to religion. Religion is not to be made the proving ground of every scientific hypothesis any more than the soul is to be made the puppet of every demand of the body.'

BIBLICAL CRITICISM.

The Bible True, by An Unknown Christian (Marshall Brothers ; 2s. 6d. net), is written 'to re-assure those whose faith in the Bible is being shaken by modern criticism.' We fear that any faith that is in serious danger of being shaken will be little helped by a book of this kind, which displays only the most superficial acquaintance with the methods of criticism, and no knowledge at all of its motives. We are tired of hearing of the 'bishops, professors and doctors of divinity who endeavour to tear the Bible to shreds,' of the 'scholar who sits in his arm-chair cutting the Bible to bits,' of 'the Theological College which pours scorn upon the Old Testament stories,' etc. The valuable constructive and interpretative work done by 'critics' like Driver, Peake, G. A. Smith and a score of others is sufficient refutation of these preposterous allegations.

A book of a very different calibre is *Reasonable Biblical Criticism*, by Professor Willis J. Beecher, D.D., of Auburn (R.T.S. ; 7s. 6d. net). It, too, is conservative, but sanely so. While its aim is to 'set forth the orthodox ideas so that they shall appeal to the thinking of the present generation,' the writer, so far from scoffing at the critics, admits that the older views were inadequate and needed the protest which is implicit in the modern view. Not content with vague generalities, Dr. Beecher deals with specific problems, such as those involved in the Genesis narratives, Deuteronomy, Daniel, and Esther ; and he has much that is interesting and valuable to say on the Legislation of Hammurabi, as well as on the chronology of the Old Testament, on which he is an expert. He sometimes, doubtless unconsciously, misrepresents the critical position, and some of his statements of the conservative position could be, and have repeatedly been, challenged successfully by the critics ; for example, the statement that 'each prophetic book presupposes the Hexateuch, the D and the P parts as well as the J and the E parts.' Naturally Dr. Beecher is also averse to the treatment which the miraculous narratives frequently receive from

the modern school. Some of the arguments by which he defends conservative positions will hardly appeal to a mind which approaches the Biblical narrative without bias ; but the discussion, which is always conducted in good temper, rests on argument and not on bare assertion. But surely Dr. Beecher is not right when he says that 'the Modern View attempts to discredit the older tradition without having anything adequate to offer as a substitute for it,' or that 'those to whom the prevailing type of criticism has made the Bible spiritually a richer book cannot be relatively very numerous.' Rather would we say that the critical method has brought illumination, and that not a few are walking gladly in the light.

THE TEXT OF THE APOCALYPSE.

Principal Oman has published an emended form of his theory of the sections of the Apocalypse which he had made known in 1923—*The Text of Revelation : A Revised Theory* (Cambridge University Press ; 5s. net). In essentials the theory is not changed, it is confirmed. He is more convinced than before that the Apocalypse consists of a number of sections almost exactly equal in length. Formerly he secured equality of length by removing what he considered glosses. Criticism at once fastened on the arbitrariness of that, and he himself felt that the criticism was not unfounded. Suddenly it occurred to him that 'the correct test of all glosses might be that they are repetitions' ; for example, 'he that hath ears to hear,' etc. By removing all doublets—'repetitions by the original editor from his author,' the almost exactly equal length of the sections is demonstrable, if we make the rearrangements in the material which Dr. Oman suggests.

Following this plan we get a book of seven parts of approximately equal length, each containing four sections almost equally long. This kind of work may seem at first sight to be ingenious rather than practically important ; but as we read through the Apocalypse, as he sets out its contents for us, we are greatly impressed with the value of his history as illuminative and helpful.

THE CAMBRIDGE SHORTER BIBLE.

Some time ago the Cambridge University Press delighted teachers and parents by the issue of their 'Children's Bible' and 'Little Children's Bible.' These two charmingly printed books sprang from a syllabus issued by the Cambridge-shire Education Committee, but, apart from that,

they were arranged with an intelligent appreciation of the way in which the Bible should be presented to children. And they must have done an immense amount of good. They were, however, frankly selections, and many who used them have felt that there was not enough of the Bible included in them. The editors themselves, Dr. A. Nairne, Dr. T. R. Glover, and Sir A. Quiller-Couch, must have realized this, for they have now produced a sequel to their former books in *The Cambridge Shorter Bible* (Cambridge University Press; 7s. 6d. net). This publication is an event. It gives us all but the least attractive and least useful parts of the Bible. Little of the legislation is included. Narratives that overlap are left out; for example, there is nothing of Chronicles. But all that is really essential is here. The Gospels and Acts are unabridged. Only the parts of the Prophets that are unintelligible to English readers without technical knowledge are omitted. The editors claim that they have produced, not a volume of selections but the Bible itself, shortened, but only by the omission of portions that do not 'count.'

The conventional order of the books is retained, and perhaps this was inevitable. But we may be thankful that chapters and verses are discarded and the paragraph system is employed. The chapters and verses are, however, indicated at the top of the page and titles given to help the reader along. The printing and binding are excellent. With such editors and publishers we might be certain of receiving a good book, and that is what we have. And we are grateful. But when shall we have a 'shortened Bible,' well printed, at (say) half a crown?

DR. WALLACE WILLIAMSON.

An interesting volume of sermons which will certainly be read largely in Scotland, and even 'furth of Scotland,' is *The Glorious Gospel* (Hodder & Stoughton; 7s. 6d. net). It is a collection of twenty-four sermons by the late Very Rev. Andrew Wallace Williamson. Dr. Wallace Williamson had great intellectual gifts, and he had a dignified and impressive style. We have quoted one of the sermons, and it will be found in 'The Christian Year.' Some of the qualities of Dr. Wallace Williamson's preaching will be seen in it, though possibly a little of the beauty of the language may have been detracted from by the abridgement which has been necessary. Dr. A. W. Fergusson of Dundee is to be congratulated on the Memoir which he has prefixed to the volume, and also on

the excellent arrangement of the sermons. Dr. Williamson's first sermon is given here, his last at St. Cuthbert's, and his first at St. Giles'. A number have been selected also from those which he preached on special occasions, and in time of war. So one is able to trace in them the progressive development of Dr. Wallace Williamson's own matter and style.

We cannot refrain from quoting the first two paragraphs of Dr. Fergusson's Memoir. The whole of it runs only to ten pages, but it gives an excellent picture of Dr. Williamson. 'While the biography of Dr. Wallace Williamson is being written by Lord Sands this brief sketch may serve to introduce the preacher, and to indicate to readers furth of Scotland his commanding place and influence in the life of our Church and Nation.

'The story of our Church of Scotland contains no such romance in modern times as that of the career of Andrew Wallace Williamson. To-day, a student from a humble country home working his way through college as so many of his countrymen have done in every generation; to-morrow, within a year of licensing, ordained to the great parish of North Leith with a membership of two thousand; and the day after, literally seventeen months after, called to be colleague to the great MacGregor of St. Cuthbert's in the largest congregation and the foremost preaching pulpit of Scotland: so in his twenty-seventh, *per saltum*, he came to his throne. And during the next twenty-seven years he grew so steadily in pulpit power and spiritual influence that when the Cathedral of St. Giles became vacant in 1909, it was by the universal voice of the Church of Scotland, hardly less than by the vote of the congregation, that he was declared the only possible successor to Dr. Cameron Lees. Thus "by natural selection and the grace of God," as Professor W. P. Paterson put it, he came to be "Archbishop" of our Church in Scotland, and for fifteen years he reigned among us as our most representative Churchman, our outstanding pulpit voice, and our acknowledged leader in the things of the Kingdom.'

HOMES OF THE PSALMS.

Mr. Stacy Waddy, M.A., has written a thoroughly useful book, with the above title, on the Psalms (S.P.C.K.; 6s. net), useful for the vividness with which it carries us into the original meaning and scenery of the Psalms, and useful as perhaps the most interesting presentation, in readily accessible form, of an approach to the Psalter, which is appeal-

ing more and more to the mind of modern scholars. Following the lead of the late Dr. Peters in his 'The Psalms as Liturgies,' he treats the Psalms not as historical poems composed for particular occasions, but as orders of service suitable for occasions which were constantly recurring, either in the ecclesiastical calendar or in the cycle of national vicissitudes. Their liturgical quality is frequently suggested by interpolated rubrics which have unfortunately been regarded as parts of the Psalms themselves: for example, 68¹²⁻¹⁴ indicate the opening words of five anthems to be sung by the women's choir; 87⁷ is a direction to the singers and pipers to strike up with the anthem, 'All my fountains are in Thee'; 118²⁷ is an instruction to bind the sacrifice, at this point in the service, with cords at the horns of the altar.

But more striking still is the allocation of the various collections of Psalms to various shrines, of which the four greatest were Jerusalem, Dan, Bethel, and Shechem. The Asaph group (50, 73-83) is assigned to Bethel and claimed as pre-exilic; the group 51-72 is assigned to Shechem; and the Korah group (42-49, 84-89), with its abundant references to water (cf. 42), is assigned to Dan, near the source of the Jordan; and all the Psalms, it is contended, gain enormously when read in the light of the scenery within which they were born. The processional use of certain typical Psalms (for example, 68 and 24) is vividly and convincingly outlined, and Mr. Waddy may be held to have proved his case that, if the later use of the Psalms was devotional, their primary use was liturgical. Valuable also is his contention that the prophet and the priest were not necessarily at daggers drawn; the priest mediated through the liturgy the truths taught by the prophets.

THE CAMBRIDGE HISTORY OF INDIA.

It is impossible to withhold admiration of the immense research and infinite pains that are being bestowed on the preparation of *The Cambridge History of India*, the third volume of which has just been published (Cambridge University Press; 42s.). This has been edited and largely written by Lieut.-Col. Sir Wolseley Haig, K.C.I.E., C.S.I., C.B.E., Lecturer in Persian in the University of London, with the assistance of Sir E. Denison Ross, C.I.E., Director of the School of Oriental Studies in that University, and other notable contributors. 'The rise of Islam is one of the marvels of history' is the first sentence in a volume of more than seven hundred pages in which the

struggle of Muhammadans and Hindus for ascendancy in India, Ceylon, and Burmah is described with such a wealth of detail that the reader feels that he has never before supped so full of every form of barbarism and horror. Statecraft was only a polite name for the most atrocious assassination, and war was always waged to the extermination of the defeated army. One is left in amazement at the apparent ease with which huge armies of mounted men on horses and on elephants, and of ill-armed infantry, were assembled only to be destroyed by the most ruthless savagery. As these countless hordes must have marched and counter-marched on their stomachs, how were they fed in a land where tens of thousands have perished of famine even despite all the resources of modern civilization? We have made Delhi the capital of our Indian Empire, and in this we have only followed the example of the conquering armies of Islam. There is nothing new under the sun; in our own time we have had a German Emperor who called himself 'the All Highest,' and as long ago as the twelfth century there was a Muhammadan ruler in India who assigned to himself the titles of 'Supreme Pontiff and Vicegerent of the God of heaven and earth.' We were wont to pride ourselves on the penny post, but in India a cheap postal system by horsemen or by runners existed from time immemorial. There is nothing quite so remarkable in this notable volume as the many pages it contains of more than fifty reproductions of the wonderful examples of Muhammadan and Hindu art and architecture to be found in all parts of India. Just as we stand in admiration of and amazement at our first cathedrals in this country, so must we marvel at the monuments of the age of barbarism. The bibliography and chronology are worthy of the book.

Science from a Christian Standpoint, by a Lawyer (Alden; 2s. 6d. net), is a brief but thoroughly competent and well-documented essay on the present relations of science and religion. The author writes with moderation and brings forward weighty reasons in support of his thesis 'that there is nothing in science which bars from the standpoint of reason Christian values of life.'

A particular aspect of the problem of authority is admirably treated by Mr. Philip S. Belasco in his *Authority in Church and State* (Allen & Unwin; 12s. 6d. net). Mr. Belasco is not so much con-

cerned with Protestant *versus* Catholic views as with the more fundamental problem of the individual *versus* society, organized as either State or Church. After an historical survey of the Quakers and a valuable exposition of their political ideas and a penetrating analysis of modern conditions in Church and State, the author concludes that the State can be strong only if it considers the conscience of its members, and the Church in its teaching must consider the actual thought of its members; both finding strength, not weakness, in the personal interests or creative ideas of their members.

There are few doctrines on behalf of which so impressive an array of witnesses can be called as crowd to testify for *Pre-Existence and Reincarnation* (Allen & Unwin; 6s. net). Pythagoras, Plato, Buddha, Plotinus, Philo, Clement of Alexandria, Origen, down to Gandhi and Rabindranath Tagore—a theory with such sponsors must be considered seriously. Mr. Lutoslawski declares that he is ‘fully aware and absolutely certain of his many past human lives, extending over thousands and millions of years,’ and that he intends ‘to be reborn as many times as shall be necessary for the fulfilment of his aims,’ one of which is that palingenesis be accepted as a dogma of the Church and as a proved scientific truth. It is a wearying prospect, that makes one tired even to think of it. And unfortunately this book does not seem likely to shorten greatly that huge self-imposed task stretching out illimitably into the future. There are the usual arguments—such as falling in love at first sight and the rest of them. But nothing new, except the account of Messianism, that brave creed of certain Poles, that it is the duty of their people to prepare itself to be a Messiah nation; and that they must be content to be reincarnated time on time till this great aim is worked out and fulfilled. It is all rather dull as stated here. But Mickiewicz is much greater than Buddha, we are told. Our author is desperately in earnest, and asks for letters from his readers if his book appeals to them.

In March of last year there was published the second volume of Professor Radhakrishnan’s ‘Indian Philosophy’—a large book running to eight hundred pages and dealing with many systems of thought that have cut deep into India’s mind and soul.

The publishers have now reissued the most interesting portion of that work in a separate volume—*The Vedānta according to Saṃkhya and Rāmānuja* (Allen & Unwin; 10s. net). Saṃkhya and Rāmā-

nuja are, of course, among the greatest names in Indian thought, and here is a scholarly and deeply interesting study of their deeply interesting teaching, and by one who is laying us under a great debt by sharing with us his profound and first-hand knowledge. But the book is not a new work, it is simply a reprint.

Mr. Edward Grubb has followed up his ‘Christianity as Life’ by another excellent volume entitled *Christianity as Truth* (Allen & Unwin; 7s. 6d. net). In it he develops the thesis that Christianity ‘in essence is Religion in its highest and purest form—a form in which it cannot be stated but can only be lived; but that like all religion it necessarily tends to express itself in human language, and that this necessity gives rise to Theology, which, though always imperfect, can make real progress towards truth.’ In the course of his exposition he deals in a thoughtful and suggestive way with such topics as the Divine Humanity of Christ, Personality in God, Prayer and Providence, Evolution and Redemption, the World Problem and the Christian Solution. In a concluding chapter he returns to the conception that Christianity can be verified only in experience. ‘Christian living involves belief that the principle of love taught and lived by Jesus will work successfully in all departments of life, national and economic as well as personal and spiritual; and willingness to take the risk of applying it. Christianity began, and must continue, as a great venture of faith.’

Overcoming Handicaps, by Mr. Archer Wallace (Allenson; 2s. 6d. net), is the somewhat unattractive title of a really capital book for boys. It contains, in brief, the life stories of men who, in spite of severe handicaps, were able heroically to make good. Some of the names, like Beethoven and Faraday, R. L. Stevenson and Edison, are familiar, but the majority are less well known, and a number are chosen from among the illiterate emigrants from Central Europe to America. It is a book of tales to make young eyes sparkle and young hearts beat high.

A really suggestive book for ministers, a religiously satisfying book for laymen, and a book much above the average in intellectual grasp and spiritual insight—that is *The Idealism of Jesus*, by the Rev. John E. McIntyre, M.A. (Allenson; 6s. net). One comes across a book like this only once in a while. Its originality, its literary allusiveness, and its earnestness are alike refreshing. It consists of three parts—‘expositions,’ ‘experiences,’ and

'enlargements.' The first is devoted to a series of studies in the Person and message of Jesus, His 'Idealism,' His simplicity, His demand, His grace. The second has for its keynote the contention that experience is in religion the only final authority. Faith is its rational conclusion. The third part consists of 'enlargements' on these themes, or their application in religious thinking and in practice—the redemptive process in history, the individual conscience, the new society, and others. The chapters might have been sermons; at any rate, they may suggest excellent sermons to the right kind of clergyman. And any one who likes a good religious book will not be disappointed in this one.

A new and revised edition of *The Friend of Little Children*, by the Rev. J. Sinclair Stevenson (Blackwell; 7s. 6d. net), has been issued. The original edition was reviewed and commended in these columns, and it is only necessary to note the appearance of this new edition. It is a beautiful book, outwardly and inwardly, clearly printed and finely bound, and with many illustrations. It would make a suitable birthday present for a child.

Japan and Christ, by Mr. M. S. Murao, B.A., and Mr. W. H. M. Walton, M.A. (C.M.S.; 2s. 6d.), is an uncommonly able and informing book. Being the joint work of two colleagues, British and Japanese, it may be taken as authoritative on Japanese life and thought as well as on Christian mission work. It is historical in the main, but leads up to a careful discussion of present-day problems in Japan. The outlook is encouraging. 'Since the opening of the twentieth century Christianity in Japan has entered smoother waters. The general attitude has become more normal. The growth of the Church has been steady, if not rapid. In the course of twenty-five years the Christian population has nearly trebled.' Yet the division of Christian forces and the manifest infirmities of the Churches have led Mr. Kanzo Uchimura, one of the outstanding Christian personalities of Japan, to take the line 'that the Churches are one of the greatest hindrances to the advance of Christianity in Japan.'

Messrs. James Clarke & Co. have published a book that will be welcomed by ministers of the Free Churches of all denominations, *Let us Worship God: A Book of Prayers for Divine Service*, by the Rev. Hubert L. Simpson, the newly appointed minister of Westminster Chapel, London (4s. 6d. net). It contains prayers for general worship,

under its various parts—for the offering, for choirs, for the sacraments, marriage, burial, the Christian year, New Year's Day, Harvest Thanksgiving, and the close of the year. An interesting feature is a series of prayers for national Saints' Days, including St. Kentigern, St. Columba, St. Andrew, as well as St. David, St. Patrick, and St. George, and All Saints and All Souls. Another addition is a section for directed silence in worship. The material is rich in quantity, and appears to be good in quality. Our criticism is that the prayers are too 'eloquent,' in parts too literary, and even too clever. Any suspicion of this tends to destroy the usefulness of a prayer for devotion. We find ourselves admiring the phraseology, or even criticising it, instead of praying. All the great prayers are severely simple. There can be no objection to modern turns of phrase. But literary prayers and eloquent prayers tend to damp down devotion.

This will probably prevent these prayers being used as they stand. But it need not prevent their being a great help and enrichment to those many ministers who feel that the conduct of public worship is their hardest task, and for whom the help offered here is just the kind of help they need.

Biblical chronology has a curious fascination for certain minds. The latest attempt to unravel its intricacies is *The Measured Times of the Bible*, by Mr. C. C. Ogilvy Van Lennep (Heath Cranton; 17s. 6d. net). The writer's purpose is to let the Bible unlock its own chronological secrets, with results which are sufficiently disconcerting to those who are familiar with the commonly accepted chronology, the fall of Babylon, for example, being assigned to 484 B.C. instead of 539. The book, which is crowded with columns of dates and Biblical references as well as with discussion, is compiled with much ingenuity and industry, and, unlike some books of the kind, is written without any animus against the 'critics'; but how remote it is from the modern standpoint may be gathered from the statement, which the writer thinks he has proved, that 'it was exactly four thousand complete years, without any fraction whatever, from the moment of Adam's Creation to the moment of the Birth of our Lord Jesus.'

Few men can publish more than a limited number of books without danger of repeating themselves uselessly. But to this temptation we may safely predict the Rev. James Reid of Eastbourne will not succumb. Mr. Reid is one 'of the pulpit voices

of our time that carries throughout and beyond the British Isles,' and yet, *In Touch with Christ*, his latest volume, which has just been issued by Messrs. Hodder & Stoughton (7s. 6d. net), is only his fourth. In 1921 there appeared 'The Victory of God,' a volume of sermons. This was followed by the Warrack Lectures, 'In Quest of Reality,' and in 1925, 'The Key to the Kingdom: A Study of the Beatitudes.' *In Touch with Christ* contains twenty sermons full of suggestive thought. The thought is enriched by imagination, and it is imagination controlled by scholarship. One of the sermons in abridged form will be found in 'The Christian Year.'

The Messianic idea in the Old Testament has often been competently treated, but few people can be familiar with the development of that idea throughout the centuries of the Christian era. This is the task which Dr. Abba Hillel Silver has set himself in his *History of Messianic Speculation in Israel* (Macmillan, New York; \$3.50). In a sketch which is as readable as it is learned he shows the power of the Messianic idea and traces its influence through the Talmudic period, the Muhammadan period, the period of the Crusades, and the subsequent centuries. Two points are of especial interest: (1) Jewish expectancy was connected in the most vital way with the great and critical events that were stirring the contemporary world, and (2) calculations of the date of the Messianic redemption were by some Jewish thinkers sternly opposed right through the ages, sometimes because they feared the demoralizing effects which would follow the failure to realize their hopes, sometimes because they genuinely believed that the events alluded to by the prophets had already taken place. The discussion never loses itself in generalities, but is sustained throughout upon quotations from the Rabbis. This is an illuminating sketch of a—to Christians, at any rate—relatively unfamiliar field.

International Missionary Co-operation (Milford; 3s. 6d. net) is volume seven of the Reports of the Jerusalem Meeting of the International Missionary Council. It deals exhaustively with a subject of vital importance for the evangelization of the world. The urgent need of international co-operation is pressed, an outline is given of the extent to which it has already been attained, and suggestions are made as to the spheres where it is most desirable and practicable. It is a report which merits, and will doubtless receive, the most careful study by missionary leaders in all lands,

Principal W. R. Halliday, of King's College, London, has issued *The Greek Questions of Plutarch, with a New Translation and Commentary* (Milford; 15s. net). These questions, which consist essentially of a collection of notes put together by Plutarch from his miscellaneous reading, do not possess any great literary interest or merit, but they are of importance as being our sole authority for a number of curious facts connected with Greek religion and Greek history. The Commentary gives a vast amount of information on the various Greek festivals, and explains many peculiarities of local religious practice. In this respect it may be useful to Biblical students, especially to those who are interested in the relationship of Christianity to the pagan religions. The Greek text, which is that of Wyttenebach, is excellently printed, and the book has a good index.

We have received the teachers' helps for the lessons of 1929, published by the National Sunday School Union. They are, first, *The Concise Guide for the Junior* (graded) and *International* (uniform) lessons, by the well-known expert, Mr. E. H. Hayes. These are as good as ever and on the familiar lines of former years. An enormous amount of labour has been expended on the preparation of these notes. They are illuminated by excellent maps, and the guidance for teachers is given by one who is in touch with modern methods. The price is 3s. 6d. net, a very moderate price for such a volume. The *Notes on the Scripture Lessons* (3s. 6d. net), and the *Notes on the Morning Lessons* (2s. 6d. net), both by Mr. J. E. Feasey, are in their own way equally good. There is also a little booklet, *The International Lesson Pocket Notes*, by Mr. W. D. Bavin, a *multum in parvo*. Such excellent helps as these must greatly increase the efficiency of teaching in our Sunday schools. We can hardly imagine any teacher who uses them with any intelligence failing to be interesting.

In a series of chatty chapters entitled *Explorations at Sodom* (R.T.S.; 5s. net), Dr. Melvin Grove Kyle describes with some vividness an expedition to Sodom by way of Kerak in Moab, whose governor furnished the company with a military escort. As there were distinguished archæologists, geologists, and Semitic scholars in the company, the conclusions which they drew from their observations and investigations are worthy of attention. The chief conclusions are that Sodom and Gomorrah were situated at the south end of the Dead Sea, and that the catastrophe which overtook them occurred in the early part of the eighteenth century

B.C. What happened may have been that the cities were shattered by an earthquake, that the ground on which they stood was so depressed as to be covered by the waters of the sea, and that the conflagration which probably accompanied the earthquake was increased by the ejection of oil or bitumen from the earth. Traces of a submerged forest were visible, and about five miles from the nearest town on the plain was discovered what appeared to be the great High Place of Sodom and Gomorrah. Dr. Kyle expects that in a few years cruising on the Dead Sea will be a favourite sport of the globe-trotters. His experience has dissipated the legend about the absolute lifelessness of this region. 'When we came,' he says, 'to the mouth of the river we found millions of little fish swimming about in the edge of the sea.' Dr. Kyle has done archæological work before, though it was perhaps hardly necessary to tell us three times that he had found an inscription of Rameses the Great at the Luxor temple in 1908, in which that monarch boasts of having conquered Moab (pp. 43, 79, 136). But his book will be read with interest, not least by those who look hopefully to archæology for confirmation of Bible narratives.

The New Paganism, by the Rev. Alfred Thomas, M.A., F.R.S.L. (Scott; 3s. 6d. net), is a volume of addresses given to various societies and published in various periodicals on present-day tendencies and problems. These include the Sunday question, Rotary, Churchgoing, War, and the Union of the Churches. A vigorous mind is dealing with all these topics and in a pronounced evangelical spirit. The addresses are worth reading, though the author tends to overstress his points. In arguing for Sunday observance, for example, he roundly states that Christ left the Fourth Commandment in full force, and that He changed the Day thus to be celebrated from the last one of the week to the first. He did so by His Resurrection and appearances on that day. This kind of statement rather detracts from a case than strengthens it. But that is a detail. The book as a whole is sound and helpful, and will help on the causes the author has at heart.

Here is a fine idea. And it nearly comes off. *Essays Catholic and Missionary* (S.P.C.K.; 8s. 6d. net) is a series of studies of the problems and practical difficulties that face men and women in the Foreign Field, written with inside knowledge by picked writers. Could anything be more helpful for those setting their faces toward this life-work, or indeed for the Home Churches as a

whole? Unfortunately the essays are far from reaching a uniform standard of usefulness. Some, such as that of Bishop Lucas of the Tanganyika Territory, on the Christian Approach to Non-Christian Customs, are quite strikingly wise and suggestive. Some, however (need one name them?), come out of a conception of the Church so petty and parochial as to be quite unworthy. Yet others, like the contribution of Bishop Loyd of Nasik, have a width and statesmanship of outlook and a catholicity of heart refreshing in a somewhat stuffy atmosphere. Anglo-Catholics will like the book the most; for it is written more or less from their point of view.

So many books have been written on the Parables that it might well appear a bold undertaking to add another to the number. But *The Parables of Jesus*, by Mr. W. H. Robinson, Ph.D. (Cambridge University Press; 10s. net), is a book *sui generis*, and is worthy of a cordial welcome. It does not attempt a detailed interpretation of the individual parables. Its purpose is different, namely, to discuss the Parables as a whole in their essential nature, in their relation to the inner life and thought of Jesus, and as mirrors of His environment. The writer has given much serious study and reverent thought to his subject. His conclusion is that each of the Parables took its rise out of some historic situation, and was intended to give a direct and simple lesson bearing on that situation, but embodying principles valid for all time. He deals at some length with the suggestion that the Parables were meant to conceal as well as to reveal the truth, but he finds none of the offered explanations quite adequate, and he has no new explanation of his own to offer. 'He can only say that nothing is acceptable to him which clouds in the least degree what to him is the clear result of long study, that is, the conviction that the Parables of Jesus were brief stories or comparisons spontaneously arising in His soul from day to day, and flashed forth with kaleidoscopic variations at each new turn which fresh occasion gave to His divine passion to bring His Kingdom of God into soul after soul and to unite all souls under its redeeming power.'

Jesus as He Was, by Mr. F. M. Blakiston (Williams & Norgate; 6s. net), is a very fresh and readable book, although it belongs to a type of writing which is rather in danger of being overdone. The substance of the book is not really Jesus as He was, but 'Jesus as I imagine He would have been if He had been born in this wonderful twentieth

century.' He would have been a pacifist, but not a socialist; He would have called on the Churches to relax the marriage law; of course, He would no longer have believed in demon possession, and, equally of course, He would have placed His hopes on evolutionary progress. There are times when one grows weary, very weary, of all this modern homage to the human Jesus—homage which is really patronage. To assert that 'to His immediate contemporaries, and during the actual days of His ministry, Jesus appeared as a human being pure and simple' is contrary to all evidence. The Christian faith from the first was based on the confession of Jesus as Lord.

In *The Teacher of Mankind* (Williams & Norgate; 6s. net), a small book on the teaching of Jesus, Mr. W. A. Russell, M.A., realizes the difficulties of arriving at certainty as to what Jesus actually said. He takes up so much space with Biblical criticism and the historical Jesus that he has not room to handle his great topics of God and eternal life, the struggle for existence, the family, the individual, and the origin of the Church, with anything like adequacy. We get too many not very pointed quotations, and too little of Mr. Russell, who, we are sure, is worth knowing.

Bible Quotations and Chinese Customs.

BY RABBI JULIUS J. PRICE, M.A., PH.D., NEW YORK.

SCHLEIERMACHER has well remarked that 'no religion is wholly new, as the same basic ideas reappear in all.'¹ And if one considers the universality of some practices,² one might believe that it points to a time when the ancestors of all nations lived together and so derived the knowledge from a common source. But in spite of this fact, each religion tries to realize that only in its respective religious consciousness can the truth be possessed.³ On the other hand, if we examine the sacred books of the three great religions of the world, it becomes evident even to the most casual observer that there are common basic ideas in all of them. It is now an accepted fact, advanced by theologians, that Christianity borrowed not only from Judaism but also from the pagan cults with which it came in contact.⁴ Muhammadanism in its turn borrowed from both Judaism and Christianity. And so we could continue comparisons⁵ to show that no religion alone 'is wholly new, as the same basic idea reappears in all.'

In the light of such facts it is not to be wondered at, then, that on comparing the sacred writings and customs of the Chinese with those of the Old

and New Testaments,⁶ a similitude of thought as well as of ideas becomes evident to the student.⁷ The following few examples will illustrate this contention.⁸

In Is 57⁶, we read, 'Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering.' The worship of smooth stones⁹ is attested by many ancient writers to have been an outstanding feature in the character of heathen worship. Theophrastus well remarked that 'passing by the anointed stones in the streets, the heathen takes out his vial of oil, pours it on them, and having fallen on his knees and made his adoration, he departs.' Among the Semites¹⁰ there must have been a belief that a

⁶ See Bergson, *Introduction to Metaphysics*.

⁷ Baron von Hügel, *Mystical Elements of Religion*, vol. i. ch. 2.

⁸ Loisy, *The Religion of Israel*, 50.

⁹ Cf. Talmud: 'R. Simon ben Yochai said, A precious stone was worn round the neck by our father Abraham, and every sick man who beheld it was restored to health. When our father Abraham died God suspended the stone from the sun. Abbaye said, This accounts for the proverb, when the sun rises the illness decreases.'—*Baba Bathra*, 16B.

¹⁰ Cf. Gn 28; also the Greek *baelutus*. The Phœnicians also worshipped stones in the Temple of Melkart at Tyre. cf. Herod., ii. 44.

¹ Stade, *Akademische Reden*, etc., 57. Giessen, 1899.

² Cf., e.g., Lansdell, *The Tithes in Scripture*, 18.

³ Hegel's *Geschichte der Religion*, vol. i. ch. 5.

⁴ Conybeare, *Myth, Magic, and Morals (passim)*.

⁵ Reinach, *Orpheus: A History of Religions (passim)*.