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Scripture to be inspired may have found in them. Many such interpretations may have become, fanciful as they seem to us as interpretations of those passages, part of our spiritual inheritance. It would be as unreasonable to refuse to refer to these (without pretending that we think they give the original writer's meaning) as to refuse to draw inspiration from religious pictures and poems, the subjects of which we consider legendary. It is another matter *ourselves* to invent "mystical" interpretations, or to put up, as if they were representations of fact, representations of what we are assured are merely legends.

That may be very dangerous, playing fast and loose with our sense of truth. But it is otherwise with the interpretations devised of old by men who did it in good faith, e.g. New Testament

writers turning to good purpose mistaken interpretations of the Old Testament. "They shall look on him whom they pierced." "God reigneth from the tree." Such texts are surely sacred in the sense which has been given them by tradition, though it be not that of the original writers.'

Here, then, are two safeguards for the preacher. Do not use mystical interpretations to prove doctrine; and do not invent mystical interpretations. To carry out these recommendations only requires a certain amount of self-restraint, but it is not so easy to make effective reference to the traditional mystical interpretations 'without pretending that we think they give the original writer's meaning.' What is here necessary is a kind of spiritual tact regarding which it is impossible to lay down general rules.

Literature.

THE CHURCH OF TO-DAY.

A NEW volume of the series which bears the general title 'The Christian Religion, its Origin and Progress' (edited by Professor J. F. Bethune-Baker) has just been issued. We had occasion to review the first volume, which dealt with the Rise of the Christian Church, appreciatively. It gave a picture of the new society of Christians already in being, its beliefs, and its way of life, twenty or thirty years after it came into existence. The second volume (not yet published) is to show us how the new religion made its way in the old world, and how it expanded and extended up to the present. The third volume (and the last), which is under review, is on *The Church of To-day* (Cambridge University Press; 7s. 6d. net). It is divided into three parts which deal in turn with the Church's faith, its worship, and its task.

The faith of the Church to-day is expounded by the Rev. P. Gardner-Smith, and on the whole very well expounded. He has two excellent chapters on the meaning and necessity of faith, and then takes up belief in God, in revelation, in Christ, in the Church, eternal life, and forgiveness. It is all very simple and untheological, and, if it seems to any reader somewhat inadequate, he will have to remember that the aim of the series is to provide guidance on these high matters for senior pupils

in the advanced departments of our schools. There is only one criticism that can fairly be made of this part of the book. Mr. Gardner-Smith shares with some of his colleagues a curious capacity to combine doctrinal soundness with what might not unjustly be called critical looseness. 'We cannot be sure,' he writes, 'when or where He (Jesus) was born, or of the precise manner in which His disciples became convinced of His Resurrection. That does not matter. It does matter that the creeds are broadly right in their account of His person. . . . The early Church expressed its belief in the super-human nature of Christ by declaring that He was miraculously born, raised from the dead, and exalted to the Father's throne in Heaven. We may feel that these historical statements are less certain in their literal and original sense than was once supposed. But we may still hold the essential truths which these statements were intended to express.' Many people who are not obscurantist will feel that such a position is very dubious indeed. If statements are not really true in the ordinary sense, how long can we go on maintaining the 'attitude' they imply and demand?

The section of the book on the Church's worship, by Professor Burkitt, is altogether delightful. The subject is dealt with historically, and, though most of it can hardly be said to deal with the Church of to-day, yet the method is justified because (as the

writer says) liturgical lore without a solid historical background is almost worthless. In any case it is a fascinating story we read, and when we come to the actual worship of to-day we move along with a guide who enables us to understand what it is all about.

The last section on the Church's Task is done by the Rev. Canon C. E. Raven, D.D. It handles such topics as the Church's Ideal at Home, the Church's work in Christianizing intellectual life, moral life, and social life, the Church and the present world situation, and the unity and reunion of the Church. As we might expect from Dr. Raven, these matters are dealt with in a fine spirit, with a constant sense of the bigness of big things and the littleness of little things, and with an intellectual force and competence that are always satisfying.

We have noted two errata. On p. 245 near the foot 'p. 118' should be 'p. 246,' and on p. 259 there is an unfinished sentence.

A large volume (published at the amazingly low price of 5s.) has been issued containing the Report of the Proceedings of the Fifth International Congregational Council held at Bournemouth in July 1st to 8th, 1930, the general subject being *The Living Church*. It is edited by Dr. Albert Peel, the editor of 'The Congregational Quarterly,' and published by the Congregational Union of England and Wales. We have referred elsewhere to the Moderator's opening address, and may briefly indicate the general nature of this 'Congregational Lambeth.' It was a council met to discuss the Congregational witness, always in view of the larger life of the universal Church. As a matter of fact, Congregationalism often faded out of sight, and we have the more vital subjects of the Church's relation to all sorts of problems discussed—the Church's protestant witness, its authority, its gospel, its life in worship, its unity, its missionary aims, and much else. These essays will be read by many beyond the Congregational Church with pleasure and profit. The discussion of authority in religion by Dr. Palmer and Dr. W. B. Selbie is one of the best contributions to this difficult subject we remember seeing anywhere. The debates seem to have been marked by unusual frankness. One of the chairmen, for example, told the delegates that they were all too old. He did not believe that ten of the fifty-six speakers were under fifty, and the programme was an old man's programme. The communion service that morning had been an old man's service! There is little sign of this, however, in the papers read or in the discussions, which are full of a sensitive vitality.

GOD IN CHRISTIAN THOUGHT AND EXPERIENCE.

The Library of Constructive Theology is growing, slowly but surely, and is commanding a wide circle of readers. The work of apologetics or the treatise on dogmatic theology does not appear to quicken much interest in the mind of to-day, but interest is undoubtedly shown in any 'candid, courageous, and well-informed effort to think out anew, in the light of modern knowledge, the foundation affirmations of our common Christianity.' And this is the aim of the contributors to the series above-mentioned.

The foundation affirmations concerning God are particularly susceptible to the constructive effort. The marked advances of natural science, including psychology, in the last generation or two cannot but affect the restatements of Christian theology on the subjects of God's nature and His relation to the world. There is no theologian among us more alive to this than Dr. W. R. Matthews, Dean of King's College, London, and many have been eagerly looking forward to the appearance of his promised volume, in the Library of Constructive Theology, on what is usually regarded as the central doctrine of religion. The volume has now appeared—*God in Christian Thought and Experience* (Nisbet; 10s. 6d. net).

It so happens that in the earlier pages of this issue we have given prominence to another important book on the Doctrine of God, by Dean Knudson of Boston University School of Theology. That two able works on this theme, both of them constructive in tone and method, should fall to be noticed in the same issue, should give heart to all who in the midst of the intellectual and spiritual crisis of our time are patiently pursuing the age-long study and quest of theological truth.

At the outset, Dr. Matthews, dissociating himself in this from the Ritschlians, proposes to consider the Christian doctrine of God in relation not merely to the words and work of the historical Jesus, but to the whole development of the religious consciousness. It is to be noted that, in common with the other writers of the series, he appeals primarily to the experience of the religious consciousness, and on that basis would elaborate his theology. Accordingly, it is appropriate that he should set out with the description of religion offered by Schleiermacher, who was among the first to concentrate attention on religious experience, and to make it the foundation of the doctrinal system.

A rapid survey of the question of the nature of

man's experience of God (the Beyond who is both 'within' and 'akin'), followed by an equally rapid sketch of the development in history of the concept of God, brings Dr. Matthews to the consideration of the Christian experience of God, of which the New Testament is the fountain-head, but which is to be identified, not with the religious experience of Jesus, but with the Apostolic religious life, being built upon the affirmation that God the Creator is revealed as love through Jesus Christ.

Characteristic of the book is the consideration it gives to the place of the anthropomorphic principle in religion. The anthropomorphic tendency is described as the line of upward movement of the religious consciousness of the race. The experience of God shown in the life and words of Jesus is represented as in its nature a development of that higher type of anthropomorphism in which the need for a Sustainer of Values is satisfied. This type is carried further in the Pauline and Johannine interpretations of the significance of Christ. 'The doctrine of the Incarnation, or rather the religious attitude for which it stands, is the completion and crown of the anthropomorphic religion of the Prophets and the Messianic consciousness of Jesus.' 'But this anthropomorphism in the doctrine of God is rounded off and counterbalanced by Theomorphism in the doctrine of man.' It is not only that the Son of Man is the express image of the invisible God; it is also that God has made man in His own image.

Before proceeding to his constructive statement, for which he lays an ample—indeed more than ample—foundation, Dr. Matthews draws attention to certain defects in the traditional Christian theology in its dealing with the doctrine of God. The theological construction, as he maintains, has always been inadequate; it has never succeeded in doing justice to the data which it had to interpret. The philosophical concepts coalesce imperfectly with the religious content; they are unable to take up into themselves the heart of the Christian gospel. This holds of Reformation theology as well as of patristic and mediæval theology.

But when this has been said, Dr. Matthews is not yet ready to take up the task of construction. He must first emphasize the difference in the intellectual background between the present situation and that of the periods in which the theological tradition was upbuilt. Here he is on ground with which he has made himself very familiar, and for guidance over which many are already indebted to him. He points out very pertinently that when the theologian seeks in modern philosophy the

straw for his bricks, he is met with a noise as of the builders of Babel. The confusion is, however, somewhat relieved when we examine the tendencies of the conflicting streams of thought. There is a real convergence. Naturalist philosophies are finding in the universe the presence of a creative movement—perhaps of creative life; and Idealism is moving towards the conception of mind as activity rather than substance.

The constructive part proper occupies the second half of the work. In it Dr. Matthews ably defends his central thesis, namely, that there is no inherent incompatibility between the modern conception of the Universe and the Christian experience of God. We refer our readers more particularly to the discussion—on the basis of an 'activist' account of the self—of the nature of Divine personality, to the restatement of the doctrine of the Trinity, and to the exposition of the idea of Creation. But from the opening chapter on Transcendence to the closing chapter on Time and Providence the expositions all move on the high intellectual and spiritual plane to which Dr. Matthews has accustomed us. The Barthian reaction from the theology of experience will have to reckon, in this country at least, with such a work as this.

PAPINI ON AUGUSTINE.

There are three great interests in the life of Augustine, his conversion, his mother Monica, and the 'City of God,' and these are the themes on which the latest biography of the Church father concentrates—*Saint Augustine*, by Giovanni Papini, translated admirably by Mary Prichard Agnetti (Hodder & Stoughton; 12s. 6d. net). Signor Papini has already given us 'The Story of Christ,' a book which, betraying a naïve critical innocence, was yet so brilliantly written, with such passion and imagination, as to produce an overwhelming impression, and to merit the description of a really great life of Christ. Something of the same impetuous emotion appears in this book. 'I admire him (Augustine) with all the strength of my intellect, with the Church I venerate him as a saint, but more than this I love him with all the devotion of which my heart is capable. . . . In Augustine nothing is lacking; he is all things. He is the whole man, the universal man, the man without a gap.' Here, at last, is one qualification for writing his life, a reverence which began when Papini was still a boy, and has remained one of his prevailing obsessions.

The best thing in this book is the analysis of

Augustine's religious and moral experiences. As Papini represents it, it is not, as most writers make it, an orderly progression from one stage of enlightenment to a higher. It is a labyrinth, in which Augustine wandered, coming sometimes back to positions he had never quite abandoned. Apuleius, Mani, Cicero, Plotinus—each of the false stars shines out for a time, and is in turn obscured, but on the whole the tortured soul does go on and up nearer the light. It is interesting to realize that he was in Rome at the same time as Jerome without meeting that eccentric genius, who might have done much for him!

We can never tire of reading the story of Monica, one of the genuine saints of human history. It is a familiar story, but what is novel in this fresh telling is the element of hardness in her which, perhaps unintentionally, peeps out. It is probable that she was behind the unutterably cruel act of Augustine in dismissing, like a veritable Hagar, the woman who had lived with him for fourteen years and had borne him a son. All the circumstances of this episode are wholly discreditable. It takes something from the brightness of Augustine's halo, and even from the loveliness of Monica's piety and tenderness.

Augustine was a great controversialist. Part of his achievement was his victorious conflict with noted heretics, of whom the chief were Mani, Donatus, and Pelagius. Papini points out that these men represented positions which are always being maintained in the world. He gives as modern equivalents Madame Blavatsky (for Mani), Luther (for Donatus), and Rousseau (for Pelagius), and has a tilt at each on his own account. His account of Luther is particularly quaint. 'From the beginning (he writes) Luther's rebellion had urged motives and pretexts of a theological order, but the chief weapon of Protestant propaganda was, and still continues to be, in part at least, the accusation of treachery and corruption hurled against the Church of Rome.' It is amazing that even an impassioned Romanist has failed to grasp the central principle of Luther's, and the New Testament's, religious faith. There is very little, however, of this kind of matter in the book, and we have nothing but appreciation for the masterly exposition of Augustine's positive message in 'The City of God,' in which, as Gilson not untruly says, Augustine 'dared to attempt a synthesis of universal history.' This is a fascinating book. Papini had a dramatic story to tell, and it loses nothing of vividness in his hands. He has discharged his debt to Augustine, and now perhaps he will go on

and complete his own autobiography which was not less interesting than the narrative he offers us here, and which, unless we are mistaken, he left unfinished.

THE BAMPTON LECTURES.

It is asserted that serious psychological publications number over two thousand a year. Those that are not serious must be as the sand on the seashore. The air is full of psychological jargon. Novels exploit it. Freud is a household word. Complexes are as common as measles. In these circumstances, to add another book on psychology would seem to be piling Pelion on Ossa. But, as a fact, there is always need, and indeed urgent need, for a real book on the relations of psychology and religion. And the new Bampton lecturer was happily inspired when he selected this subject for the 1930 Lectures and called them *Psychology and God*. The lecturer is the Rev. L. W. Grensted, B.D., Oriel Professor of the Philosophy of the Christian Religion at Oxford University, and the publishers are Messrs. Longmans, Green & Co. (10s. 6d. net). The sub-title of the book is 'A Study of the Implications of Recent Psychology for Religious Belief and Practice.'

Professor Grensted is well aware of the vital character of the issues with which he deals. The 'New Psychology' he rightly regards as *the* enemy of religious faith in our generation, largely because of the insidious and plausible nature of its analysis. Religious belief is dissolved either as a projection of our own comfortable illusion or as the result of suggestion. In his riposte the author does not seem to us to make enough of the obvious *tu quoque* to which the new psychologist exposes himself. If our religious beliefs are purely subjective, the same analysis that leads to such a conclusion dissolves belief in any objectivity whatever. The experience of the religious soul has the same right of way as any other experience. It is *semper et ubique* the same essentially. This contention is doubtless implied in much of the argument in these chapters, but it is not given a sufficiently definite form.

The author takes his stand on certain basic facts—freedom, the experience of worth or value, and above all else the experience of otherness. We are continually aware, so far as we are aware of ourselves at all, of a relationship with that which is not ourselves. This is fundamental to the whole life-process. The ego is never pure, self-contained, self-conditioned. It cannot be ob-

served in isolation from that to which it is related. It looks beyond itself to *persons*, and things have only meaning (perhaps only existence) as the vehicles of such personal relationships. And this inevitably leads up to the hypothesis of a personal God. That, as we understand it, is the gist of the author's defence of the religious position. He follows it out in dealing with faith and worship, spiritual healing, sin and group-psychology and the Church. The concluding chapters clinch his argument as he handles the vital subjects of 'Objectivity in Religion' and 'The Claim of Christian Theism.'

There is much that is masterly in these lectures, a candour and restraint that leave the impression not only of sincerity but of well-founded confidence. Perhaps the last word is not said here, and we have read books that were more convincing, or perhaps more persuasive. But this is a sound and helpful contribution to a large and vital subject, and is worthy of its place in the succession to which it belongs.

SAMUEL TAYLOR COLERIDGE.

As a thinker Coleridge has scarcely received his due. No doubt the 'Aids to Reflection' has been widely read and often cited, but we have heard such quotations referred to 'Coleridge the poet.' That he was a poet is doubtless one reason for the persistent failure to take him seriously as a philosopher; for it is a widespread conviction that poets and philosophers are two distinct species. Again, Coleridge was a theologian and, it was assumed, was writing with a predominantly apologetic aim, if not a dogmatic bias. Lastly, he wrote a great deal in popular style, and there was another common belief that a writer who made himself intelligible to 'auld wives and wabsters' could not be a profound thinker.

Recently a truer evaluation has been made, and Coleridge is coming into his own. Miss Snyder deserves the highest praise for her painstaking study; and now we have before us a work which, we venture to claim, will be the standard book on Coleridge for a long time. It appears in 'The Library of Philosophy' under the title *Coleridge as Philosopher* (Allen & Unwin; 12s. 6d. net), and is from the able pen of Professor John H. Muirhead, M.A., LL.D., whose name is a guarantee of accurate scholarship, clear exposition and just criticism. Professor Muirhead has made careful and intensive study of Coleridge manuscripts not easily accessible. After tracing Coleridge's philosophical develop-

ment, he expounds his Logic, Metaphysics, Philosophy of Nature, Moral Philosophy, Political Philosophy, Theory of Fine Art, and Philosophy of Religion. Thus merely to catalogue the topics reveals the wide extent of Coleridge's interests.

We can do no more here, and no better, than heartily recommend this masterly and informative volume which makes it clear that Coleridge was a great thinker—one of our greatest—in many respects ahead of his time, who in all future histories of British philosophy must be given a far more prominent place than it has been usual to allow him.

BETH-PELET.

Sir Flinders Petrie has conferred a fresh boon on Egyptian archæology in his new volume *Beth-pelet I* (British School of Archæology in Egypt, University College, London, or Bernard Quaritch, London; 50s. net), recording the results of the earlier excavations (1928 and 1929) undertaken at this promising new field, now known as Tell Fara ('Fara' = *palet*, meaning 'escape' or 'deliverance'), on the frontier between Judah and Egypt. The Tell, which is on the west side of the Wady Ghuzzeh, is a hundred feet high, and has nearly fifty feet of ancient ruined towns on the top of it, going back through more than two thousand years, from the time of Vespasian to the Neolithic Age. This first volume contains all the results from the cemeteries and from a large part of the excavated area. Other parts not yet finished are left for future publication. The results achieved so far throw considerable light on the dark years of the Hyksos rule, which have long been the period most needing explanation in Egyptian history. The town was a fortress of these Shepherd Kings, as is evident from the long sloping earthen rampart (instead of a wall) which guarded it, and which is similar to those at Yehudiyeh and Heliopolis. The results prove, for one thing, according to Sir Flinders Petrie, that the Hyksos Dynasties xv. and xvi. (beginning 2375 B.C. and ending 1587 B.C.) were contemporary with the Egyptian XIII., XIV., and XVII. This restores the chronology accepted about thirty years ago and places the date of the Great Pyramid about 3750 B.C. For another thing, they show that the Hyksos were not a whole population but only a ruling caste, like the Turks. Their pottery unearthed on this site is purely Palestinian, as it is purely Egyptian in Egypt. They seem to have had no distinctive pottery of their own, but followed the styles of the country

in which they happened to be. Apart from the valuable information regarding the Hyksos, the volume details and describes the numerous finds (pottery, scarabs, necklaces, earrings, daggers, figurines, etc.), and has much to say as to the Philistines and the operations of Shishak, whom Sir Flinders, in 'Antiquity' (September 1930) has characterized as 'the greatest builder known in Palestine.' The volume, with its seventy-one beautiful plates, will help in many ways in the interpretation of the Old Testament.

PALESTINIAN POTTERY.

For the proper understanding of Palestinian History, a knowledge of the pottery is essential. In this connexion students have long felt the want of an authoritative compendium of dated forms. This has now been supplied by the Reverend J. Garrow Duncan, B.D., in his *Corpus of Dated Palestinian Pottery* (British School of Archæology in Egypt, University College, London, or Bernard Quaritch, London; 30s. net). Mr. Duncan has given us a valuable book of reference, a kind of index by which all similar forms of pottery can be registered and collated. It includes the pottery of Gerar and Beth-pelet dated and arranged by Sir Flinders Petrie, and the beads of the latter place dated and arranged by J. L. Starkey. From a study of these Palestinian expressions of art—as seen here in over one hundred plates—the Biblical student will not fail to glean something of the artistic sense of the inhabitants, their mechanical perception, their adaptability, and their response to surrounding civilizations. There is an excellent introduction of seventeen pages dealing with classification, notation, and dating, and giving the characteristic features of Palestinian pottery from the Neolithic period down to Hebrew times. A study of these features shows that, while much advance has been made in recent years towards a chronological scheme by means of pottery, no precise dating can yet be attained in regard to the common types of the Bronze Age, which are the most important of all for the study of pre-Israelite history. Mr. Duncan has made use of the Egyptian dynasties in dating many specimens, on the ground that ultimate definite dating in Palestine is only possible by reference to, and comparison with, Egyptian dating. But this process is not free from liability to error, for objects imported might not be 'deposited' till long after they were made, and there might be resemblances which have no chronological relationship. He has, however, given us far more

definite dating material than we have hitherto had and removed a large amount of the uncertainty. He has corrected the underdating at Tell el-Hesi, Jericho, and other places, and has not accepted the excavator's dating of his specimens where this is obviously erroneous. Fortunately, Petrie, in his discoveries at Gerar and Beth-pelet, has supplied us with materials carefully dated by their strata and attendant circumstances, and from these Mr. Duncan has been able to date the materials found on many other sites with definiteness and practical certainty to within a century at least. Apart from dating of specimens, the *Corpus* corroborates the view that from the very outset the Hebrews were only imitators of outside art and showed practically no originality or power of invention in ceramics. The Canaanite types and methods of the Third Bronze Age (1600–1200 B.C.) continued during the period of the Conquest and of the Judges. It was only in the Middle Iron Age (from the time of David and Solomon) that the Hebrews developed a class of pottery which might be called distinctively their own. The thanks of excavators and Biblical scholars are due to Mr. Duncan for providing them with such an invaluable collection of dating materials and such useful information for their guidance.

MONADODOLOGY.

Students of contemporary philosophy have learned to look with eager interest at any work of Dr. Herbert Wildon Carr. They know him as a reliable expounder of Bergson, Gentile, and Croce. They recognize him too, as an independent and weighty contributor to philosophy in such books as 'A Theory of Monads,' 'The Scientific Approach to Reality,' and others. They will turn with interest to his latest work, *Cogitans Cogitata* (Favil Press; 6s. net).

He has written it primarily for his own sake to give consistency to his thinking and unity to his thought. We could wish that this example might be widely followed. For a doubt sometimes assails us as to whether the views of philosophical writers can possibly be clear and consistent in their own minds.

This work is not bulky. It consists of an invaluable Preface, ninety propositions and a Postscript. Dr. Carr's philosophy is a Monadism which differs from that of Leibniz in that, illumined by the most recent science, it replaces an artificial 'pre-established harmony' by a harmony which is 'the natural outcome of the creative impulsion itself.'

In these days of Pragmatism and Realism which set aside not only the old solutions of problems of knowledge and being but the problems themselves, it is refreshing to find a thinker who insists that the problems are very real, and faces them.

THE EARLY MINISTRY.

In explaining the rise of the threefold Ministry in *Divers Orders of Ministers* (Longmans; 10s. 6d. net), the Reverend W. Lockton, B.D., adopts so far the familiar and probable view that the three Orders are first clear in Ephesus, whose pattern was very soon almost universally copied. The interest of his book is that he advances an original and interesting theory that there was a threefold Ministry of rather a different kind before that, indeed from the very beginning. It was copied from Judaism. There we find a twofold Ministry which had really become threefold because the Officials of the Metropolis were superior to the corresponding Officials of the smaller communities. So, Mr. Lockton will have it, was it in the Church. Every Christian community had Elders and Deacons; but the Deacons of what he terms the 'metropolitcal' churches ranked in dignity and privilege with the Elders of the subordinate churches, while the 'metropolitcal' Elders were really in Episcopal Orders, superiors to the ordinary Elders and exercising a peripatetic supervision over them. So the primitive twofold Ministry was in effect a threefold one. It is an ingenious theory which, we think, merits careful consideration.

The author has read widely; and whether we agree with his main contention or not, his book has great value, were it only for the collocation of relevant passages from early writers. But why has Mr. Lockton committed the unpardonable sin of publishing a work of this kind without an index?

THE MEDIÆVAL CHURCH.

The Middle Ages are no longer lightly dismissed in Histories as a barren period of wild unsettlement in civil affairs and deepening corruption in the Church. We suffer now rather from the other extreme. It is realized that they were so spacious and so fruitful that it is difficult to compress or give coherence to the tale of their many-sided interest and importance. The student and the general reader may be commended to a new, interesting, and impressive book—*From Justinian to Luther*—by Dr. Leighton Pullan (Clarendon

Press; 12s. 6d. net). The distinguished author exhibits the essentials of the developments of a thousand years, so that we cannot mistake the really decisive things.

The Rev. R. F. Wright, M.A., LL.B., in *Medieval Internationalism* (Williams & Norgate; 7s. 6d. net) also deals with the Middle Ages, but with a different aim. He sets forth and evaluates the civilizing activities of the Church which for centuries was the main, if not the sole, bond which made a European culture and progress possible. In particular he emphasizes the work of the Church for peace and the development of an international Law. He closes with a call to the Church of to-day to go forward unitedly to the task of making the Kingdom of God more of a reality upon the earth. It is an interesting and stimulating book. The statement on page 107—'From the time of Constantine, when the Church was first "established," this ecclesiastical body became a possessor of wealth'—is erroneous in two particulars; Constantine did not 'establish' the Church, and she possessed very considerable wealth long before his time.

The venerable Eduard Bernstein has long enjoyed widespread esteem as an eminently sane, though sometimes disturbingly independent thinker in the Socialist movement in Germany. For many years he lived in England and was a diligent student of our economic and social history. Some of the fruits of his study were published a few years ago, with the title *Socialismus und Demokratie in der grossen englischen Revolution*. This has been translated by Mr. H. J. Stenning, and appears as *Cromwell and Communism* (Allen & Unwin; 10s. 6d. net). We think the eccentric title is a mistake; but otherwise the translation is competently done. The Commonwealth period was seething with all sorts of social theories and witnessed several curious practical experiments in ideal States. Bernstein's study of them repays close attention and reminds us of an almost forgotten chapter of our history—a chapter which to-day is possessed of far more than a merely historical interest.

We have received the second edition of Dr. W. Gray Dixon's *The Romance of the Catholic Presbyterian Church*, published by the Board of Religious Education of the Presbyterian Church of Australia. The author had passed hence ere he saw it through the press. The book is designed

to inform the minds and thirl the loyalty of young Presbyterians to their Church, and it is fitted to do both. It takes a wide survey, perhaps a little too wide, and tells a thrilling story of the Reformation and the Reformed Church in many lands. Here and there are a few statements we should modify, but on the whole the book is worthy of warm praise.

A life of St. Paul for preachers, teachers, and students in India is something of a novelty. But, like the 'College' St. Mark, which was written for a similar constituency, it is a sterling piece of work. *Paul, Herald and Witness* is the title, the author, the Rev. A. C. Clayton, and the publisher the Christian Literature Society for India (price 1½ rupees, say 2s. 3d.). Mr. Clayton has based himself on good authorities and has made good use of them. He allows his imagination some scope in reconstituting the scenes, but always on the lines of probable tradition. The letters are placed in their proper environment and sufficiently expounded. And the narrative reads easily. In short, this is a good enough life of the Apostle for any land, and might well be used in schools and colleges at home.

If any man deserves well of the Indian Church it is Canon Sell. In his ninety-second year he has followed up his series of Commentaries on the Old Testament, written primarily for Indian pastors, by a book on *Inspiration* (Church Missionary Society; 1s. 3d.). The standpoint is thoroughly modern. Dr. Sell is not afraid to say that 'some authors, like the Chronicler, idealised the history,' that 'there is no claim for inerrancy in dates, nor are the results of modern science anticipated,' that 'to conceive of Scriptural prophecies as anticipated history is an inadequate conception,' that our Lord passes by the miraculous acts attributed to Elijah and Elisha and 'emphasises their acts of human tenderness and love,' and that, as there are some inaccurate statements in Scripture, to speak of the inerrancy and the literal infallibility of the record is unwise. As the book may later appear in an Arabic translation, Dr. Sell deals with the Muslim view of Inspiration and is careful to point out that there are variants in the text of the Qur'an. The Canon has the knack of sketching a great subject in bold outlines and of presenting his case in popular language, and his book is well fitted to guide those who may be perplexed by the disputes between the Fundamentalists and the Modernists.

Two kinds of house are important for literature—the house with a mystery, that fail-me-never of the novelist, and the house with a history, which appeals with unending interest not only to the writer and the reader of fiction, but to a far wider and more serious circle. Few houses still inhabited have had such a history as Lambeth Palace, for the past seven centuries officially associated with the See of Canterbury, and a focus of the history of England. The most interesting features of its story are well set forth by Mrs. Dorothy Gardiner in *The Story of Lambeth Palace* (Constable; 15s. net). Lord Davidson urged her to write it, and himself contributed the Preface. The volume is provided with a dozen interesting illustrations.

The Coming of the Kingdom, by Mr. Maldwyn L. Edwards, M.A. (Epworth Press, 2s. net), is 'written for young people who are anxious to be loyal to the tradition of their elders but find it difficult to interpret religion in the old terms.' It purports to set forth the Kingdom as 'a perfect adjustment of society and the individual.' Now the Kingdom is much more than this, as, of course, the writer clearly shows. But the phrase indicates the bias of his mind. The Kingdom is much too closely identified with social reform and collectivism, and the emphasis is not quite placed where the New Testament places it. Some of the writer's generalizations, also, are rather hasty, as, for example, his picture of the unity and harmony of the Middle Ages and his reference to the bearing of modern science on the possibility of a catastrophic coming of the Kingdom. Surely in regard to this last it should be recognized that science has no competence, and makes no claim, to say either Yea or Nay. At the same time there is much wise Christian teaching in the book, and a warm-hearted appeal which may well fire youthful souls with zeal for the service of the Kingdom.

In *A History of the Consecration of Churches and Churchyards* (Heffer; 6s. net) the Reverend R. W. Muncey, M.A., deals in scholarly fashion with the history of consecrations from the earliest Christian times. He has collated the relevant passages from the Decrees of Councils and ancient writers, and makes an interesting story. We commend this work for its intrinsic merit. Our admiration is increased when we learn that this scholar is a hard-worked parish clergyman. Amid multitudinous duties he has 'gathered up the fragments' of his time to good purpose.

A very pleasing and worthy memorial of a great historic occasion is presented in *The Kirk in Scotland, 1560-1929* (Hodder & Stoughton; 5s. net). It consists of three chapters—the first, 'The Historical Background of Union,' and the third, 'The Future,' are written by Mr. John Buchan; the second, 'The Union Assembly,' by Principal Sir George Adam Smith. Those names are sufficient pledge of competent work, literary charm, and artistic selection of material that in less able hands might have proved intractable within reasonable limits. The volume is embellished with four interesting views of features of the great Union Assembly, selected by Sir D. Y. Cameron, who also designed the title-page.

'When the ancient Britons first landed in Britain, they were an educated and warlike race with a civilization equal and in some respects similar to the Greeks. Their cradle was Chaldæa, their nursery Egypt. In the sciences they excelled all the nations of the world, and their religion was the uncontaminated pure worship of the Patriarchs.' So says the Preface to *A Peculiar People; or, A Nation and a Company of Nations*, by Mr. H. E. Proctor (Marshall Press; 7s. 6d. net). The book does not apparently even attempt to demonstrate that claim. It assumes that the British people of to-day, like the Britons of old, are Israel, and consists of a curious medley of history and legend and imagination arranged in chronological order.

Readers interested in Babylonian tablets will welcome *Sumerian Contracts from Nippur*—the Sayce and H. Weld Collection in the Ashmolean Museum—by Professor G. R. Hunter, M.A., D.Phil., Professor of History in Morriss College, Nagpur, India (Oxford University Press; 12s. net). The publication forms vol. viii. of the Oxford editions of Cuneiform Texts, edited under the direction of Professor Langdon of Oxford. The tablets which form the subject-matter of the work were obtained in Mesopotamia by the latter from Arabs, and were purchased with funds supplied by Professor Sayce and Herbert Weld, D.Litt. Most of them form a single group, dealing with the business activities of one man and his family and friends.

They include sales, maintenance, loans, exchange, and adoption. The tablets are given in Sumerian, with a transliteration and translation, and there is a list of the personal and other names in alphabetical order. The publication is of value to the Old Testament student as throwing additional light on the ancient laws of property many centuries before Moses.

Christians in China before the Year 1550, by Mr. A. C. Moule (S.P.C.K.; 15s. net), is a scholarly work of the highest value. The Church in the West has little or no idea of the extent to which Christianity penetrated Central and Eastern Asia in the early centuries, and of the long tragic story of persecutions and spiritual decay which led to its extinction over vast areas. Mr. Moule with immense learning and industry has gathered together the chief documentary evidences of the presence of Christians in China throughout the Middle Ages. Among other things he gives an account of the famous Christian monument at Hsi-an-fu, of the equally famous mission of Rabban Sauma to the Pope, of the travels of Marco Polo, and the missionary labours of John de Monte Corvino. The book is intended rather for the serious student than for the general reader, but even the bare record of ancient inscriptions and official documents touches the imagination, revealing as it does how great Eastern potentates were dimly groping after the Faith, and how Christian communities came to be scattered over the north and east of China in sufficient numbers to require a special department of the government for their care. The value of the book is increased by a considerable number of excellent illustrations and maps.

For an excellent introduction to the Cambridge Platonists get a small book by Mr. G. P. H. Pawson, *The Cambridge Platonists and their Place in Religious Thought* (S.P.C.K.; 3s. 6d. net). It is the Hulsean Prize Essay, with an addendum which we wish had been longer. If modesty in producing written matter can be carried to an extreme, it has been so here. What we have is first-rate. We shall look with keen anticipation for more.