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Literature.

EDOM.

It is not given to every scholar to extend the boundaries of human knowledge, but Professor G. L. Robinson of Chicago has achieved this high satisfaction by his remarkable book entitled *The Sarcophagus of an Ancient Civilization* (Macmillan; \$7.50). It is the story of Edom, told by one who, to a complete command of all the relevant material embedded in ancient literature and of all the information contributed by modern travellers, adds an intimate knowledge gained by five long visits to that fascinating and not very readily accessible land. The writer of this notice well remembers the thrill with which he read in the 'Biblical World,' thirty years ago, Dr. Robinson's account of his discovery of the High Place at Petra—a thrill which must have been shared by every one interested in exploration, archæology, or the high places of the Old Testament. Since those days Dr. Robinson has four times visited Edom, and the result is this beautiful book, of which it is not too much to say that, by the range and variety of its interest, it holds the reader spellbound.

To the student of the Old Testament Edom cannot fail to be of extraordinary interest. The age-long feud between Edom and Israel is well known, but it is not so well known that Hebrew poetry, both early and late, locates some of the ancient seats of Jahweh in that land—Seir, Paran, Teman; and Dr. Robinson agrees with those who regard the scenery and atmosphere of the Book of Job as Edomitic—Uz, his home, was in Edom, and is not to be sought in the Hauran. The vivid pages of this book bring ancient Edom, with its numerous caves, temples, tombs, and monuments of every kind, back to life again; and the glamour of mystery lies about it all. More particularly is Dr. Robinson interested in the religion and worship of Edom, and he personally 'examined, measured, photographed, and annotated not fewer than twenty of the sanctuaries known to exist.' Incidentally he throws light upon the meaning of certain of the buildings—conjecturing, for example, that the vaulted chambers of the high places, which appear to be analogous to those alluded to in Ezk 16, 'were probably intended not only as depositories of idols, but were actually employed as places of feasting accompanied by prostitution.' A chapter on 'Ancient High Places in the Old Testament'

gathers up practically all the references to them in Biblical literature, and illuminates them by the results of his own discoveries and investigations on the territory of Edom. The book is enriched by chapters on 'The Geology of Edom' and 'The Botany of Edom and Moab,' by Professor A. E. Day and Dr. George E. Post respectively.

It is no disparagement of the other chapters to say that the one which most rivets the attention is the author's account of his discovery of the great High Place at Petra. 'In this lofty sanctuary we have a most valuable monument of the religious practices of antiquity. No other High Place has as yet ever been discovered which compares with it, either in size, completeness, or situation'; and the reader follows with breathless interest every detail of the long and exhausting climb which was crowned by the discovery. 'For weeks I had been scaling and scouring in vain the mountains of Sinai, and the peaks of the Negeb, and Moab, and now I had actually found a high place. There was no doubt about it.'

But there were many other objects little less inferior in point of interest to this—notably the wonderful Khazneh, which appears to be the sepulchre of a prince. Dr. Robinson dates it about A.D. 30-40, and gives in the frontispiece a singularly beautiful coloured reproduction of it. There are over a hundred illustrations of scenery, buildings, and monuments, many of them of striking beauty, and all of them contributing to the atmosphere created by the book.

It is a book of which author and publishers alike have good reason to be proud, as will also be every one who is fortunate enough to possess it. It is packed full of archæological material of the highest importance, and, besides, it is as entrancing as a first-rate novel. Indeed, it is a real romance, besides being a solid and skilfully presented contribution to human knowledge; and its format is admirable. It is beautifully printed, and its large type, fine paper, and lovely illustrations are a joy to behold.

THE EUCHARIST.

Professor Yngve Brilioth is already known in this country as one of the greatest contemporary scholars of the Swedish Church, and, next to Archbishop Söderblom, its most interesting personality. He is Professor of Practical Theology and Dean of

the Cathedral of Lund. His competent little work on 'The Anglican Revival' (1925) showed his powers of sympathetic understanding of a foreign Church. We say without any hesitation that his volume, *Nattvarden i evangeliskt gudstjänstliv*, published in 1926, and now translated under the title *Eucharistic Faith and Practice: Evangelical and Catholic* (S.P.C.K.; 12s. 6d. net), is the most important book on the Eucharist that has appeared for many years. First as to the translation, it has been admirably done by the Rev. A. G. Herbert, M.A., of the Society of the Sacred Mission, Kelham. It is not exactly a literal translation of the original. In certain parts it has been considerably shortened, and some additional notes appear. Those changes have been made with the warm approval of Dr. Brilioth himself.

We have here the most complete treatment of the subject that exists. The Eucharist is described from its most primitive forms, through its mediæval development to Luther, Zwingli, and Calvin on to its present position among Anglicans, Presbyterians, the Swedish Church, and so on.

The value of the book is twofold. First, it is a mine of information not easily accessible. Second and better, it is fitted to interpret the Christian communions to one another. The translator bears witness to this when he says: 'One may hope that many will rise from the perusal of this book with the conviction that we at least in the Church of England have need to study Luther more closely and sympathetically than we have done in the past.'

PURITANISM.

Rev. C. E. Whiting, D.D., B.C.L., has been occupied for some time in writing a history of Restoration Puritanism. He has published a number of the extended studies he made with his history in view. The studies are in a way all quite independent, yet there is a real measure of unity among them as they describe Puritan life, thought, controversy, and organization from the Restoration to the Revolution. The collection of papers is entitled *Studies in English Puritanism from the Restoration to the Revolution, 1660-1688* (S.P.C.K.; 21s. net). Dr. Whiting deals with the Act of Uniformity, Presbyterians, and Independents; the Baptists, the Quakers, the Minor Sects, Foreign Protestants in England, Non-conformist Life in the Towns, Dissenter and Anglican, Dissenting Life and Institutions, The Theological Controversy between Church and Dissent, and, lastly, Some By-paths of

Puritan Literature. It will thus be seen that the author gives good measure and abundant variety. Every one of the papers evidences exhaustive study and is carefully documented.

SOME DEVOTIONAL BOOKS.

Professor E. Allison Peers, the author of 'Studies of the Spanish Mystics,' has turned into excellent English the *Book of Exercises for the Spiritual Life*, written in the year 1500 by Garcia Jiménez de Cisneros (Burns, Oates & Washbourne; 5s. net). Garcia was Abbot of the famous Spanish Benedictine Abbey of Montserrat at the beginning of the sixteenth century, and was largely responsible for the spiritual revival in that monastery about the period mentioned. He composed these 'exercises' for the use of the community and of the many pilgrims who visited the famous Catalonian shrine of Our Lady. It is considered by many that Ignatius of Loyola drew largely on Garcia for his 'spiritual exercises.' It is worth while having a translation of a book which has influenced a great saint, and through him many others, and which is itself a beautiful manual of devotion that may nourish the faith of Protestant and Romanist alike.

A fascinating study of mediæval visions of the other world is contributed by Rev. St. John D. Seymour, B.D., Litt.D., M.R.I.A., Archdeacon of Cashel, in *Irish Visions of the Other-World* (S.P.C.K.; 6s. net). The book is full of sound learning, based on extensive first-hand study, but it possesses other sources of interest in its subject-matter, and the questions this raises as to the sources of mediæval eschatology. The savagery of some of these Irish Christians reminds us constantly of Dante, but they had their moments of softening. In the Brendan legend, for example, Judas Iscariot suffers in *two* Hells, one hot and the other cold. On Monday, Wednesday, and Friday he suffers in the upper Hell, which is hot; on Tuesday, Thursday, and Saturday in the lower. But from Saturday evening to Sunday evening, from Christmas to Epiphany, at Easter and Pentecost, he has the comparative rest of being chained to a rock and buffeted by the waves. This is his reward for the good deeds he had done.

From these old-world visionaries we turn to something quite modern in *Soul Food: A Golden Treasury of Devout Themes for the Quiet Hour*, edited by H. Pickering (Pickering & Inglis; 3s. net). The book consists of sermons or papers by eminent preachers, some of them deceased, others still happily alive. Dr. Adolf Saphir, Dr. A. T. Pierson,

and Dr. A. T. Schofield are names familiar to the religious public, and there are many others not so familiar who are among the contributors to this volume. The discourses are all 'sound' and edifying, and eminently suited to the purpose intimated in the title of the volume.

'There is nothing that will beat back the tides of unbelief and materialism like a great spiritual movement throughout Christendom.' We quote from *Ancient Fires on Modern Altars*, by Bishop Adna Wright Leonard (Abingdon Press; \$1.50). In it Bishop Leonard seeks to diagnose the spiritual poverty and inefficiency of the Church of to-day, and powerfully calls for a greater note of certainty in preaching, and a firmer reassertion of the foundation truths of the gospel. In the closing chapters he describes in detail the method of evangelism known as 'The Preaching Mission,' which has been found successful in many American churches. It is a method which has nothing sensational or commercial about it, but appears to be animated by sound common sense. It consists of a judicious combination of public meetings and personal evangelism, carefully and prayerfully planned. It is certainly a method which merits the consideration of all who long for a quickening of the spiritual life of the Church.

Education occupies a large place in the thinking and writing of Americans, and a great deal of experimentation, research, and discussion is going on dealing with its various aspects. Nowhere have the suggestions implicit in the theories of Pestalozzi and Froebel been given a freer development. But there are signs that the youthful effervescence of the 'new education' is beginning to subside. In *This New Education*, by Professor Herman H. Horne, Ph.D., of New York University (Abingdon Press; \$2.50), it is subjected to some level-headed criticism, and its more obvious weaknesses are laid bare. Professor Horne is not unsympathetic with the modern emphasis on freedom, on the necessity of preserving and fostering the child's initiative, on the value of the project method, and other features of the newer educational method. But he puts some shrewd questions, and suggests some very sensible qualifications which are not often in the minds of the newer educationists. And he has done good service in laying stress on the place and function of religion in education. Both

critically and positively his book is a valuable contribution to an urgent problem.

The Mystic Will, by Mr. Howard H. Brinton, Ph.D. (Allen & Unwin; 8s. 6d. net), is an illuminating study of the philosophy of Jacob Boehme. Dr. Rufus Jones in an introductory note says: 'At last, after three hundred years, Jacob Boehme has found the interpreter who can both understand and transmit his vital message.' This is high praise from so eminent an authority on mysticism, and it is amply confirmed by a perusal of the book. Boehme is here presented in his true historical setting, his spiritual ancestry is traced, his difficult vocabulary is interpreted, and his abstruse teachings are lucidly expounded. Dr. Brinton has devoted the major part of his book to an 'analysis of Boehme's elaborate descriptions of the creative act and the corresponding evolutionary process from nature to spirit.' This is an aspect of Boehme's thought which has been neglected hitherto but which amply repays study. Dr. Brinton finds that Boehme's interpretation of the universe moves along certain lines which have a more or less close affinity with some aspects of the thought of to-day, as, for example, the mystic philosophy of Bergson and Eucken, the organic conception of Nature held by Whitehead, and the doctrine of emergent evolution. Boehme will always remain obscure, and to many minds repellent, but it would be difficult to over-praise the care and skill with which Dr. Brinton has striven to unlock the secrets of his thought and to place him in his true rank in the history of philosophy.

The Hibbert Lectures for 1930 have been published by Messrs. Allen & Unwin (7s. 6d. net). They have a fascinating title, *The Religion of Man*, and the author's name, Rabindranath Tagore, awakens eager expectations. But to one reader the book proved a disappointment. Long ago, quoting with enthusiasm here and there from Tagore's poetry, he was interrupted by James Denney growling, 'There is no stuff in that, it is the merest moonshine'—a charge indignantly denied. But that curt judgment has proved rather haunting as one read on through the mistiness of this opaque and curiously dim book. Here are the author's gracious personality and his intensely vivid way of seeing things, and a quaint, often almost humorous, reading of this queer world of ours and of the story of man's body and man's soul, and many another admirable quality. And yet, happily, the name is a misnomer. For the

Religion of Man—what he must have and has—is something far more tangible and real and usable than this. One rises from this book grateful to God for Jesus Christ, and very sure that, if this be His greatest rival for the world's heart, He must win.

There is a vastly interesting appendix reporting a discussion between Einstein and Tagore on whether truth is independent of our consciousness.

Lord Rayleigh has written a most interesting and informing monograph on *Lord Balfour in his Relation to Science* (Cambridge University Press; 2s. 6d. net). It was written originally for an obituary notice of Lord Balfour as a Fellow of the Royal Society, and appeared in the 'Proceedings.' But it was rightly felt that it would be of interest to a wider circle. The memoir is 'limited to an account of his early history and mental development, his scientific and philosophic thought, and his administrative work for scientific, industrial, and medical research.' Lord Rayleigh writes with intimate personal knowledge of the Balfour family and lifelong friendship with Lord Balfour, while his eminence as a scientist qualifies him to speak of the services which Lord Balfour rendered to science and philosophy. This modest book will doubtless take its place as an authoritative record of important aspects of the great statesman's life and work.

The Story of Paul (Cambridge University Press; 7s. net), by Mr. Theodore Gerald Soares, is a teacher's manual to be used in conjunction with the pupil's text-book. It is designed for the instruction of boys and girls of junior high school age, that is, of thirteen, and is one of a series of Constructive Studies belonging to the University of Chicago's Publications in Religious Education. The study is built on various sources, including the Goodspeed translation of the Pauline text. Its aim is so to present the story of Paul that it may enter significantly into the pupils' experience. It presupposes a class of boys and girls of no little precocity, and a teacher of high religious and technical equipment. And the value of the book in the teacher's hands largely depends on whether he is in sympathy with the instructional method advocated. But it is good to observe how seriously the technique of religious education is being studied in America, and how truly the psychology of youth is being apprehended. A teacher's guide and plan such as this should help to raise teaching to a high critical and spiritual level.

Professor Edgar J. Goodspeed's translation of the New Testament is well known in America, although it does not appear to have had the vogue there of Professor James Moffatt's in this country. It is worthy of a place on our shelves beside Weymouth's and Moffatt's translations; and many will be interested to learn that part of it has been re-issued in a booklet entitled *The Synoptic Gospels* (Cambridge University Press; 2s. 3d. net). While most people will continue to prefer the English Version for devotional purposes, they will find new meaning and force in the sacred text through the use of a modern translation such as this. But modernity is apt at times to be carried too far; and surely Professor Goodspeed provides an instance in point in abandoning the second person singular in address to the Deity: 'Our Father in heaven, Your name be revered! Your Kingdom come!'

We welcome the new volume of *The Christian World Pulpit*. It contains the weekly parts that appeared between July and December 1930 (Volume 118: The Christian World, Ltd.). It is excellent value for the price—7s. 6d. There are one hundred and thirty-five contributors and they represent the best thought in all the Churches. Our impression, however, is that there are fewer Church of England names than usual. The following have contributed more than two sermons: Canon R. J. Campbell, M.A., D.D.; Rev. A. Herbert Gray, M.A., D.D.; Rev. Harry Ingham, D.D.; Rev. A. A. Lee; and Rev. Frederic C. Spurr.

A volume of sermons by the late Rev. James Heron, D.D., Professor of Ecclesiastical History, General Assembly's College, Belfast, has been published by Messrs. James Clarke & Co., the choice of the sermons being made by Dr. Heron's family from a large collection of MSS. The title is *A Large Place* (6s. net). Most of these sermons were delivered by Dr. Heron during the years of his pastorate before he was called to the Chair at Belfast. For the most part they are undated, but where dates have to be inserted, to make references clear, they are round about 1900. Yet these earnest scholarly sermons can be read with profit. One—'A Spring Idyll'—was given in shortened form in 'The Christian Year' last month.

An account of the 1930 Church Missionary Society Congress has been written by one of the delegates, Miss Constance E. Padwick, of the Literature Centre in Cairo. It is published by the

C.M.S. with the title *The Land of Behest* (paper boards; 1s. 6d.). Miss Padwick, with her imaginative mind and practised pen, does not plunge us in *medias res*, but sets this Congress of seventeen hundred delegates—many of them missionary bishops representing Africa, India, China, Japan, and the Muslim world—in the light of the beginnings of the C.M.S. A small group of about twelve men began to meet weekly in 1783 in the vestry parlour of St. John's Chapel, Bedford Row, London, to discuss practical questions of personal and pastoral life. These twelve evangelicals asked themselves, 'what methods they could use to promote the knowledge of the gospel among the heathen.' They took as their province 'Africa and the East.' One of the relics guarded by the C.M.S. in London is the eighteenth-century teapot round which these men gathered week by week. Their host was Robert Cecil, the minister of St. John's Chapel. 'This free and generous spirit,' says Miss Padwick, 'was one flame of devotion to Jesus Christ.'

The delegates to the 1930 C.M.S. Conference stressed the need for women missionaries. Mr. Wigram, an Indian delegate, says: 'We ought to strain every nerve to get out strong women reinforcements who shall multiply themselves an hundredfold, and in ways undreamt of, through the young womanhood of the Indian Church. Never had the Church such an opportunity before, never will it have such an opportunity again for getting right home to the heart of India.'

The Unity of the Trinity (Epworth Press; 2s. net), by the Rev. E. Judson Page, A.R.C.Sc., seeks to answer the question, Does the theology of the Greek post-Nicene Fathers adequately represent the Pauline and Johannine Theology and the teaching of our Lord Jesus Christ Himself on the problem of the Unity of the Trinity? The answer is in the negative. For the Nicene postulate: 'The Son is of one Substance with the Father,' the writer would substitute, 'The Son is of one Life with the Father.' And he avers that with the postulate of 'Life' the problem of unity may be solved, whereas 'the Nicene postulate of unity of substance, or Being, has vitiated the thought and life of all the centuries since.' The booklet takes its stand on Biblical orthodoxy, and finds warrant for Trinitarian Unity in the words of Christ. It shows considerable power in exposition, but also a tendency to extreme statement.

The Heritage of the Spiritual 'Keep' is the curious title of a book by Mr. J. Bonar, and published by

Messrs. Macmillan & Co. at \$2.00. The aim of the writer is to show us how we can preserve the spiritual heritage that has been handed down to us in the words and lives of the saints, and especially of our Lord. He has many suggestions to make about Church life, Church unity, about councils of churches, and about more distinctly spiritual means of 'keeping' and handing on what is precious in our religious tradition. What he says is quite sensible, and much of his discussion is of real value apart from its earnest plea for religious loyalty.

Outline Studies in Philippians, by the Rev. Henry E. Anderson (Marshall, Morgan & Scott; 3s. 6d. net), is fitly described in the sub-title as 'A Missionary's Notes on a Missionary's Letter.' The writer has been a missionary in China, and he draws from his experiences there a number of apt illustrations which make his book uncommonly readable, though perhaps somewhat diffuse if judged as a commentary. A number of suggestive outlines are given of the teaching of the Epistle, and while for the serious student of the text there is little in the way of exegesis, the hard driven preacher will find a considerable amount of interesting sermon material.

The Rev. W. Graham Scroggie, D.D., has written a thoroughly useful little volume on the First Book of *The Psalms* (Marshall, Morgan, & Scott; 3s. 6d. net). It will be particularly useful to those who seek for devotional stimulus rather than for light on the manifold critical problems raised by the Psalter. Not that these are neglected. An introductory section deals with the nature of Hebrew poetry, the authorship and age of the psalms, the superscriptions, the imaginative, historical, ethical, religious, and theological elements in the Psalter, etc. The spirit of the discussion inclines to be conservative, but for the purposes of this book that matters little, and the writer is sufficiently well informed of the views with which he disagrees. The book is what it claims to be—a devotional study, resting upon sympathetic exposition of the psalms themselves: and the point is usually driven home by an apt story, appended to the exposition. It can be cordially commended to those who seek to nourish their devotional life on the most famous of all hymn-books.

In the compass of one hundred and five pages Dr. Isidore Epstein has contrived to give a vivid picture of Jewish society in North Africa in the late fourteenth and early fifteenth century. His

account is based on *The Responsa of Rabbi Simon B. Zemah Duran* (Milford; 6s. net), which were for the most part written in reply to questions, ritual and other, which had been put to Duran, the Chief Rabbi, by various correspondents. Many problems arose through the influx, under stress of persecution, of the Spanish Jews to the Barbary States, where the Jews were on a much lower level of culture: and in a difficult situation Duran, who was at once learned and practical, gentle and firm, exercised a great and beneficent influence. Dr. Epstein, by his skilful combination of facts scattered over the 'Responsa,' succeeds in revealing many aspects of the life of an interesting and too little known period. It will be news to many that among the Spanish Jews of that time a plurality of wives was quite common, especially in the case of the wife's sterility.

The Rev. W. G. Jordan, B.A., D.D., Emeritus Professor of Queen's College, Kingston, Ontario, has long been known as a powerful preacher and as one of the ablest interpreters of the Bible, and especially of the Old Testament. By his 'Philippian Gospel,' 'Prophetic Ideas and Ideals,' and many other books, he has skilfully mediated the modern view of the Bible to multitudes of readers and successive generations of students. But his interests have never been confined to Biblical and theological questions; he has always been a student of French literature; and part of the fruit of these studies is presented in his new volume on *Voltaire the Crusader* (Ryerson Press, Toronto; 50 cents). The judicial bent of Dr. Jordan's mind makes him an ideal interpreter of Voltaire. That great arch-sceptic had many faults, and it is very easy to do him less than justice. Dr. Jordan is by no means blind to the less worthy sides of his character, but he recognizes in him a doughty champion of religious toleration who hated alike fanaticism and cruelty. Wielding a singularly lucid style, and master as he was of wit and sarcasm, he hurled his shafts at a Church which deserved much of the mockery with which he riddled it, and Voltaire's criticism did much to replace sham by reality, or at any rate to expose the sham that passed for reality.

The book presents Voltaire as poet, romancer, and historian, and gives brief sketches of his more important works. It is interesting to an age which has learned to appreciate expository preaching to find Voltaire denouncing the custom of preaching on a text as a bad one. 'To speak a long time on a quotation of a line or two, to weary oneself in disposing all one's discourse on this line, such

work seems a play little worthy of the seriousness of the ministry. The text becomes a kind of motto or rather enigma that the discourse unfolds.' Though no saint, Voltaire was one of the foremost of those who helped to create the tolerant atmosphere in which we are free to conduct our religious discussions to-day. As Dr. Jordan happily puts it, 'We have so much "toleration" now that we may give way to indifference, and fail to understand this man's life-long crusade in its favour, and forget that, rightly understood, the religious liberty for which he fought is the essential condition of the highest civilization and the noblest spiritual life.'

A Kingdom That Cannot Be Shaken, by the Rev. B. B. Smyth, M.A. (Skeffington; 2s. net), is a devout and suggestive study of the teaching of Jesus about the Kingdom of God. Much has been written on this subject, but Mr. Smyth pursues a path of his own. He does not launch out into theological discussions, but he keeps very close to the Gospels and seeks to show the plain path to a full Christian faith. It is a book which brings the thoughtful reader face to face with Jesus and persuasively commends Him as at once the perfect human ideal and the Divine Saviour.

Sponsored in a preface by the Bishop of Gloucester, the Rev. William Rayner Williams, M.A., has written a book on *Fact and Faith in the Bible* (S.P.C.K.; paper 2s. 6d., cloth 3s. 6d. net), 'in the hope of giving back the Bible to some who seem to have lost it, and of restoring its truth for those who have doubted whether truth remains in it.' The writer does not go through the Bible book by book; he deals with its larger issues, such as 'Progressive Revelation,' 'History in an Ancient Mode,' 'The Prophets and the People,' 'The Prophets and the Christ,' 'Christ in the Faith of the New Testament,' etc. He grapples not only sympathetically but successfully with the difficulties felt by the man who has been trained in traditionalism. He shows conclusively that the permanent values of the Bible are religious values, which are not in the least shaken by its necessarily immature science.

Both Testaments are dealt with, and in the treatment of both there is much wise counsel. Especially good is the chapter on the Fourth Gospel, which Mr. Williams skilfully shows to be in no way out of harmony with the teaching of the Synoptic Gospels. The substitution of 'Crowned King' as the approximately modern equivalent of 'Messiah' is a happy suggestion. The 'Logia'

and Q are regarded as independent documents. The writer, while careful not to offend readers whom it is his aim to conciliate, conducts the discussion on frankly modern lines: the story of Elijah, for example, 'includes a powerful admixture of legendary matter.' The book is well calculated to fulfil the writer's aim. The one criticism that we make affects the almost complete absence of Biblical references. We are not told, for example on p. 55, where the story of Josiah's reformation is to be found; while the important verse about the 'two mules' burden of earth' is simply referred to the Second Book of Kings. Again, in the discussion of vicarious suffering we are simply told that the verse, 'No man can by any means redeem his brother' (which, by the way, should really be, 'Surely no man can by any means redeem *himself*' (Ps 49⁷), and has nothing to do with vicarious suffering), occurs 'elsewhere.' In a book designed to promote the study of the Bible, such omissions are distinctly unfortunate.

Dr. Shaw, the Professor of Old Testament

Theology in Tokyo, has been granted his D.D. by Oxford University for certain studies which are now published by Messrs. Williams & Norgate under the title *Enlightenment and Salvation* (7s. 6d. net). Peer as far back as you may in human history, you find man fretted by a spiritual restlessness and sense of need, and elaborating methods whereby those can be met and satisfied. What he needs are salvation and enlightenment; and the great historic religions are the attempts of the human spirit to feel after that and find it. And there you have the plan of Dr. Shaw's book. A little sketch of Animism and Shintoism as, in some sense, representative of primitive religion, a hurried treatment of early Indian ideals, very perfunctory in their development in the modern world, and he settles down to his real task, What is salvation, and what is enlightenment, according to Buddhism, Christianity, Muhammadanism, and Confucianism? These are penetrative and sympathetic studies, skilfully saying much in little compass, and very handy to have side by side within a single volume.

Moral Problems of Today.

X.

Patriotism.

BY H. G. R. SELLON, M.A., THE UNIVERSITY, ST. ANDREWS.

It was inevitable that a convulsion so vast and so nearly universal as the War of 1914 to 1918 should produce an unsettlement not only in political affairs but also in those activities of the mind which would seem often to be as much an effect as a cause of political events. The disturbing effect of the War, so visible in the spheres of religion, morality, and economics, has had its influence on the manner in which men view their relations with the State, and it is clear that among a not inconsiderable number of people much uncertainty is felt as to the claims that patriotism may have on the loyalty and service of the individual.

An interesting and at first sight rather strange fact in post-war Europe is the different manner in which the experience of the last seventeen years has affected men's attitude to the State and the claims of the State. In a number of countries

there has undoubtedly been, since 1918, an increase in the strength of patriotic sentiment, so great that it must be recognized as an element of international danger. The perhaps excessive and certainly uncompromising nature of the nationalistic sentiments expressed by the vast majority of the people in some continental States has been one of the chief sources of difficulty in the diplomatic history of the post-war years. When we come to inquire more closely into this problem, we find that the countries in which patriotic sentiment may, with some justice, be held to have exceeded its safe limits are either new countries, such as the so-called 'succession states,' in which an inflated patriotism may be compared to the tiresome but natural 'growing pains' experienced by the human body, or countries rising to a position of power not previously experienced in their