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Literature.

OLD TESTAMENT ESSAYS.

MR. HERBERT LOEWE was certainly set a difficult task when he was invited to edit the *Posthumous Essays* of Harold M. Wiener, M.A., LL.B. (Milford; 7s. 6d. net), as he was not in entire sympathy with the distinctively conservative attitude to Old Testament criticism which these essays for the most part were written to defend. Over and over again Wiener speaks of the 'destructive school' of critics; the Wellhausen hypothesis as to the History of Israel and the composition of the Pentateuch he describes as 'untenable'; he even denies the existence of any real scholarship among the representatives of modern Biblical science, the scholarship of the 'rationalists' being 'fit for nothing but the comic opera stage': and while he pays Procksch the compliment of writing 'well, clearly, and with great religious insight when he lets himself go,' he describes his 'Genesis' as, though careful and learned, yet the product of a school of thought with most of whose postulates he differs *in toto*. His chief aversion is the Documentary Hypothesis, which he loses no opportunity of deriding, and he stands for predictive prophecy. Yet he was no obscurantist: for, curiously enough, he combines with this deference to tradition a certain independence of attitude; for example, he admits that the data in the Book of Kings are inconsistent, and that the text of parts of Numbers and of the narratives of the conquest must be rearranged. He died a violent death in the Jerusalem riots of 1929, in his fifty-fifth year—a death which was all the more tragic as he had spent the last few years of his life in the endeavour to reconcile Christian, Jew, and Moslem. Had he lived he might have been able to present his view of the Old Testament as a coherent whole. It is clear, however, from what he has left us, that he regarded a training in law as an indispensable qualification for any sound judgment on the Pentateuchal problem. While his range was wide, the Pentateuch was his special field, and he dealt with it not only on the historical and archæological but on the textual side.

The subjects treated in the volume are these: Isaiah and the Siege of Jerusalem, The Relations of Egypt to Israel and Judah in the Age of Isaiah, The Arrangement of Deuteronomy 12-26, The Exodus and the Southern Invasion, Some Prophecies relating to Tyre in the Light of Modern Research,

The Conquest Narratives, The Need for a Jewish Biblical Scholarship, and Some Recent Literature on the Pentateuch. This last essay contains some interesting criticism of important English and German books, among others, of Dr. Jack's argument for the early date of the Exodus, with which he disagrees, and of Meinhold's argument for the late date of the Decalogue, of which he speaks rather scathingly. Any one who resents the modern critical attitude to the Old Testament and desires to acquaint himself with the conservative approach to some of its problems, would do well to consult this book. The editor of these essays has shown a real *pietas* to the writer of them, and he is to be commended for the conscientiousness with which he has discharged his difficult task.

FROM MAZZINI TO MUSSOLINI.

It is a far cry in point of time and in the course of the strange eventful history of Italy and of Europe from the Mazzini of 1832, just emerging into public notice, to the Mussolini of 1932, the virtual dictator of Italy that Europe knows in this twentieth century. There have been numerous biographies and other books dealing with Mazzini since his death in 1872. But now, just fifty years later, we have the story of his chequered career told afresh in full and sympathetic manner under the title *Mazzini: Prophet of Modern Europe*, by Mr. Gwilym O. Griffith (Hodder & Stoughton; 10s. 6d. net), remembered by his excellent work on 'Paul and Bunyan.' Mazzini is undoubtedly a hero to his latest biographer, but skilful and admirable as is the whole narrative, we fail to find that it has made good the claim that he was the 'prophet of Modern Europe.' Mazzini was known and admired by Carlyle, and known and loved by Mrs. Carlyle, during his long sojourn in London as an exile from his own country. It chanced during this sojourn here that his letters were opened by the responsible Minister in Lord Palmerston's Government. This raised a violent storm of protest, during which Carlyle testified thus, by what his wife described as 'a glorious letter': 'Whatever he might think of Mr. Mazzini's skill in worldly affairs, he would with great freedom testify to all men that Mr. Mazzini, if he had ever seen one such, was a man of genius and virtue, a man of sterling veracity and nobleness of mind, one of those rare men, numerable, un-

fortunately, but as units in this world, who were worthy to be called martyr-souls, who in silence, piously in their daily life, understood and practised what was meant by that.' Mazzini was ever a conspirator, but his was a conspiracy to reconstitute the scattered provinces of Italy into 'one independent sovereign nation destined by the law and God and Humanity to form a free and equal community of brothers,' and he believed till the end of his life that 'the republican is the only form of Government that ensures this future.' It was his strange and unexpected fate to return from his exile in London to become the head of a Republican Parliament and Government in Rome from which the Pope had fled. His was the most striking, and indeed dominating, figure in that assembly, though Garibaldi also was there. This 'National Government' lasted only five months, and once again Mazzini was an exile from his native land. 'Lord Palmerston was to shock Tory sensibilities by declaring that "Mazzini's government of Rome was far better than any the Romans had had for centuries." Mazzini was never again to be the head or even a member of any government of Italy, but Mr. Griffith maintains that he was always a powerful influence behind Cavour and Garibaldi. It was the latter who in the height of his popularity in this country paid this striking homage to his exiled compatriot: 'Among us here is a man who has performed the greatest services both to my native land and to freedom. . . . He alone was awake when all around were slumbering. . . . In him the holy fire of love for fatherland and freedom has never dimmed.' There is no finer tribute to any public man than is contained in the closing chapters of this book. When Carlyle, a lonely old man in his home in London, heard of Mazzini's death he wrote: 'A more beautiful person I never beheld. . . . He might have taken a high place in literature, but he gave himself up as a sacrifice . . . for Italy. . . . Poor Mazzini! After all he succeeded . . . Italy united, with Rome for her capital. . . . We wait to see whether Italy will make anything great out of what she has got.' Italy has now got not another Mazzini, but a Mussolini—the Prime Minister who has never been an exile, but has exiled thousands of his countrymen.

THE DISCIPLES' COMMENTARY.

Professor David Smith has completed his commentary on the New Testament by the issue of volumes iv. and v., which deal respectively with Acts to Second Corinthians and Galatians to

Revelation. It is a great task, calling for unusual courage and learning, for so wide is the field of Biblical learning to-day that none can hope for complete mastery in every department. As indicated by its title, *The Disciples' Commentary on the New Testament* (Hodder & Stoughton; 21s. net each), the work is homiletical rather than critical, and it cannot be doubted that the Church needs work of this sort. After the long reign of critical exegesis, it is time, as Karl Barth has urged, that we got past that to the kernel of the Biblical message. This has been Dr. Smith's aim throughout, and it need hardly be said he has attained the highest measure of success. He has his own opinions on critical questions, opinions which will not always command assent, but these are not obtruded. His work is intended for the edification of the general reader, and it will be found to fulfil this purpose to admiration. From his wide reading, and particularly from his full knowledge of the patristic writings, he has drawn many apt illustrations which with the lucidity of his style make his commentary most readable. At the same time it is characterized by that spirit of reverence which is a marked feature of all that Dr. Smith writes.

The late Mr. G. Lowes Dickinson writes with his usual felicity and ripeness of wisdom on *The Contribution of Ancient Greece to Modern Life* (Allen & Unwin; 2s. net)—his untimely death must have occurred almost on the date of publication. He deals first with Greek literature, then with Greek thought, and the dominating influence it has had in shaping the Western world. After showing how Greek thought turned away from natural science in the interest of ethics, he concludes by suggesting that the same problem faces us to-day. 'There has recurred, but now in a far more urgent form, the old dilemma of Græco-Roman society. How are we to deal with science? Shall we allow it to destroy us, or shall we destroy it to save ourselves? Neither way seems a good one; but is there not another alternative? There is, clearly, if we would but take it. Our science, we saw, is the product of the Greek spirit; but so is our ethics. In the Græco-Roman crisis these two movements fought one another, till ethics, in the end, destroyed science. What we have to do now is to reconcile the antagonists—to apply ethics to science and science to ethics. This movement, I think, has already begun, and on its success depends the future of civilization.'

The Cross moves East, by Mr. John S. Hoyland (Allen & Unwin ; 5s. net), declares itself in the subtitle to be 'a study in the significance of Gandhi's "Satyagraha."' It is an intensely interesting and moving story. After a penetrating discussion of the meaning and influence of the Cross in New Testament experience and in Christian history, the writer goes on to describe the Indian spirit of devotion (*Bhakti*) and the development of Mahatma Ghandi's doctrine of Satyagraha, which, roughly, corresponds to Passive Resistance. He has many things to tell that the British public should know and deeply ponder. At the same time one cannot but feel that he writes in too uncritical a spirit and represents the Indian agitation as far more Christian than it really is.

Another volume about Russia. It is entitled *Red Russia*, by Theodor Seibert (Allen & Unwin ; 15s. net). It is bound in red and has a red wrapper. The author, a practised journalist, spent four years in Russia as the representative of three important German newspapers, with the utmost freedom to write of his experiences. We are told that he travelled widely through Russia, and had no axe to grind, being neither socialist nor anti-socialist. He is satisfied that the strongest pillar of the Red World Movement is the mere fact that the Russian Soviet State exists. 'It is a peculiar fact that although in a free vote the immense majority of European workers would decide against the introduction of bolshevism into their own land, nevertheless a large majority would be opposed to any attempt in the way of foreign intervention to put an end to the bolshevik experiment in Russia.' The German working class, for example, whose opinions are at present conspicuously before the public of Europe and America, is inclined, he thinks, 'to regard the mere persistence of bolshevik régime from 1917 to 1932 as sufficient proof that socialism is a workable proposition.' Mr. Seibert says that again and again his German compatriots have said to him, 'If things in Soviet Russia were really so bad as some allege a counter revolution would have broken out long ere this. My answer is "If in Germany such things had been going on as have occurred for the last fourteen years in Russia, we should have had not one, but fourteen revolutions! For the rest the Russians have been suffering not for fourteen years, but for three centuries."' Mr. Seibert has a good deal to say about the attempt, and the expectation, of the revolutionaries to stamp out religious belief. They founded the Atheistic League which issues a weekly

journal well produced from the artistic and literary point of view. 'This periodical devotes itself, partly to making a mock of religion, and partly to the scientific refutation of religious and ecclesiastical doctrines.' The most potent weapon in the campaign against religion is the schools. 'It is no exaggeration to say that the main object of the Soviet schools is to bolshevise the Russian youth. A noteworthy fact, however, is that the Orthodox Church continues to flourish.'

Under the rather vague title *Flynn of the Inland*, by Mr. Ion L. Idriess (Angus & Robertson, Sydney ; 6s. net), a writer well known in Australia, we have a simple yet most vivid narrative of 'the work which has been and is being done for isolated and suffering humanity by the Australian Inland Mission, its Padres and Doctors, its Sisters and voluntary workers—and by one Padre in particular,' John Flynn, whose resourceful work ensures for him a distinguished place in Australian history. It is only when we look at a map of the huge island continent of Australia that we get some idea of the extent to which its population is to be found along the seaboard. But we utterly fail to realize that vast interior country stretching away to the north and north-west, where handfuls of scattered people battle for their homes, sometimes for their lives or the lives of their wives and children, isolated in ones and twos, tens and twenties, hundreds of miles from medical, material, and spiritual aid. This is the story of how John Flynn, the Padre on camel-back of the Australian Inland Mission, did his utmost to help these isolated pioneers of civilization. The rail-head from Adelaide on the south coast reaches half-way into the interior, and now the motor-car has displaced the camel, and the steady effort of the Australian Inland Mission is to place its hostels and nurses and doctors within easier reach of the far-scattered population of whites. The story is most graphically told, and grips the interest of the reader from beginning to end.

An interesting study of *The Psychology of Methodism* has been written by the Rev. Sydney G. Dimond, M.A. (Epworth Press ; 3s. 6d. net). The writer has already proved his competence in this field, and many who have read his larger work on 'The Psychology of the Methodist Revival' will welcome this shorter and more popular account. His aim is 'to give some account of Methodism from the point of view of psychology and philosophy.' In pursuit of this aim he deals with the religious

Warden of Keble College, Canon of Christ Church and Lady Margaret Professor of Divinity in the University of Oxford, has collected some of his *Oxford Sermons* and published them under that title (Milford; 6s. net). He explains why he has done so: 'My life has been given to teaching, and I have a longing still to do this in the only form still possible to me.' It is a good reason, and in the sermons readers will find much teaching to give heed to. We have quoted one of the sermons in 'The Christian Year' this month in shortened form.

The Apostle John, by Dr. W. H. Griffith Thomas (Pickering & Inglis; 4s. net), is very fitly described as 'a reverent and sympathetic study of the life of the disciple whom Jesus loved, with a series of expository and devotional outlines on the Gospel and the Epistles of John.' The writer leaves all critical questions out of account, and, taking the New Testament narrative just as he finds it, he proceeds to draw out the moral and spiritual lessons. Many may feel this somewhat unsatisfactory, but the book is packed full of first-rate homiletical matter. In dealing with the Apocalypse, Dr. Thomas is content to give a summary of the various methods of interpretation, adding some valuable suggestions of his own. His book is 'intended to help those who are called on to preach and teach,' and we have no hesitation about its eminent fitness to fulfil this intention.

Audi alteram partem is a wise counsel so long as the other part is given with fairness. This can hardly be said of a little book, *The Oxford Group Movement: Is it of God or Satan?* by Mr. J. G. Brown (Pickering & Inglis; 1s. net). The writer appears to be a very earnest Christian of a very narrow type, who cannot see any truth or goodness unless it is expressed in his own particular way. He undoubtedly puts his finger on some of the weaknesses and dangers of the Group Movement, but his criticism is entirely unsympathetic and fault-finding. His suggestion that Dr. Buchman and his associates are inspired by 'a seducing spirit posing as Christ' is not likely to be taken seriously. The book might make wholesome reading for members of the Group, but as an estimate of the Movement it cannot be commended.

It is surprising that *Things Seen in the Scottish Highlands* (Seeley, Service; 3s. 6d. net) should be one of the latest instead of one of the earliest of this notable series of beautifully illustrated guide-books.

It is at any rate appropriate to this new era in which the attractions of the homeland for tourists have already won greater popularity than has ever been known. The guide in this case is Mr. James Baikie, F.R.A.S., who gives his readers as graphic and attractive a description of all that is best worth seeing in the highlands and islands as he has given of the charm of the Scott country. The narrative is illustrated by a fine series of more than thirty photographs.

Attention should be drawn to an excellent collection of sermons from which a sermon was abridged for 'The Christian Year'—*The House of Pilgrimage*. The title is from 'Thy statutes have been my songs in the house of my pilgrimage,' and the volume contains twenty-six sermons preached in the Temple Church by the Reverend S. C. Carpenter, B.D., Master of the Temple. The publishers are the S.P.C.K. (6s. net). One of the sermons is of special interest for the first Sunday in November—it was preached on November 2nd, 1930, and had for its subject Richard Hooker, Master of the Temple, who died on November 2nd, 1600. Here is the account of his last day on earth: 'The next day, returning, the doctor [Dr. Saravia] found him "deep in contemplation, and not inclinable to discourse," which gave the doctor occasion to enquire his present thoughts: to which he replied that "he was meditating the number and nature of the angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!"'

The title of a little book of a hundred pages—*Corner of England* (Williams & Norgate; 4s. net)—suggests some specially interesting and notable rural district rather than a London slum overlapping the area of two boroughs, 'both of them notorious as centres of poverty and congestion.' Its author, Mr. John Martin, gives an intimate and interesting study of the varied population in this crowded corner of London south of the Thames, the result of his observation during the years that have followed the Great War. 'The Londoner is remarkably quick, especially with his tongue, shrewd, volatile, observant, humorous, sentimental, compassionate, gregarious, easily susceptible to pain, yet in ultimate things courageous as a lion.' One remarkable change in personal conduct is the gradual diminution of drunkenness. Even after the War it was a common thing to see a drunken man in the streets, especially on Saturday nights, with two or three fights to boot. This has all dis-

appeared. 'A man or woman is now ashamed of being frequently drunk in neighbourhoods where before the War such a thing would scarcely have been remarked.' The rather meagre details in the chapter on Religion, in which no mention is made of the work of the Salvation Army, suggest

that Mr. Martin cannot have made a very intimate study of the work of the churches. 'Nothing is better known about the industrial classes than that they are inveterately addicted to gambling. . . . With most people here gambling is in the blood, for many it is our chief relaxation.'

Christological Notes.

BY PRINCIPAL ALFRED E. GARVIE, M.A., D.D., NEW COLLEGE, LONDON.

I. THE Reformation made the doctrine of justification by faith the crucial article of a falling or a standing Church. It will be now generally agreed that this is too narrow a basis, and we must lay a broader foundation for the theology which our day needs. In my judgment it is *the person and the work of Christ*, not in distinction or separation from one another, but in their necessary mutual implication, for the work as the expression of the person derives its significance and value from the person. His whole historical reality must be taken into account as Revealer of God and Redeemer of men. The three offices which the Protestant dogmatics recognized—prophet, priest, and king—need to be brought into a unity, as Ritschl brought them, but with one modification. He regarded the kingship of Christ as the unifying conception, the prophethood as the manward and the priesthood as the Godward aspect of that kingship. Christ established the kingdom of God by bringing God to men in the revelation of God, and drawing men to God by the redemption He effected. Holding as I do that the most adequate conception of the kingdom of God is that of His *present saving sovereign activity*, and that the primary organ of that activity was and is Christ, His kingship is this sovereign saving activity of God in and through Him; for therein and thereby God reveals Himself and redeems man.

(1) It is evident that as the organ of this activity of God, Jesus must be in so immediate and intimate relation to God that what He does God does in and by Him—the person must be Divine as is the work. Whole-heartedly do I hold the Nicene faith that God—no other and no less—was in Christ 'for us men and our salvation,' although my mind does not allow me to bind my appreciation of His Divine Person and Work to the philosophical categories of the Œcumenical Creeds. With the passage of the years this conviction grows clearer and firmer.

For me it would mean disaster to the Church were this Nicene faith to lose its authority over Christian thought; and, therefore, no duty seems more urgent than that a large measure of agreement should be reached in a modern Christology, which would state the abiding truth in the current modes of thought and speech of to-day. These notes are an attempt to remove misunderstandings, and to offer suggestions towards the fulfilment of that duty, and thus the presentation of that truth, so that it will again secure general acceptance.

(2) In this connexion there seem to be two dangers to be avoided—modernism and reaction—the Scylla and the Charybdis between which contemporary Christology should steer a steady and straight course. Modernism seems to me so to minimize the difference between God and man—using too glibly talk about the humanity of God and the divinity of man—that the distinctiveness of the person and the work of Christ is obscured, and He becomes only one instance of a general process. Or, on the contrary, when not tending towards pantheism, but inclining to deism, it so asserts the difference of God and man that Jesus is reduced to a wise and good man—the best of His race—who told men that God was Father, but did not as Son perfectly reflect that Fatherhood in His own relation to God. He is either Divine, as all men in some degree may be, or not Divine at all, since no man can be. In the reaction against modernism, of which in my judgment the Barthian school must be regarded as the most prominent and influential example, it is this difference of God from man—God the wholly Other—which is so emphasized, as to make it impossible to form a concrete conception of the historical personality of Jesus, as God under human conditions and limitations. There is an *Otherness* of God from man, so that it tends only to confusion to use of