

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

succeeded in making the offering know how poor it is even when it has been made. Can any man be satisfied that he has adequately purchased his acceptance with God? We may easily, in our enthusiasm for Jeremiah's and Ezekiel's discovery of the individual, forget that God still had relations with the community, that sacrifices were still offered on behalf of the community. Whitehead's definition of religion as 'What the individual does with his own solitariness' is suggestive, and true so far as it goes. But it is by no means the whole truth of the matter. It is the testimony of those who know best that no man can save himself, and, despite our modern repugnance to theories of penal substitution, it is not preposterous to suppose that Christ offered for the individual, and for the race, that perfect offering which neither is competent to offer alone.

How that offering should be further defined it is

not the business of the Old Testament scholar to suggest. His only concern is with prolegomena. Nevertheless, if the Jewish sacrificial system was in any sense a *praeparatio evangelica* we must rule out as inadequate any conception of the death of Christ which would so empty it of real theological content as to make it simply a demonstration of the principle of non-resistance to evil. Inadequate, too, is the theory that the Cross was nothing more than a revelation of the love of God. Doubtless it was that, even within the ambit of Old Testament sacrificial conceptions. 'All things come of thee. . . .' But man had some part in it too. It was the perfect offering, by and on behalf of man, by a Man who was at once both Priest and Sacrifice. Therefore do we sing, in the service of Communion :

We here present, we here spread forth to Thee  
That only offering perfect in Thine eyes,  
The one true, pure, immortal sacrifice.

---

## Literature.

### *BRAVE, NEW WORLD.*

THE lot of a prophet has always been a hard one, but never more hard than in this troubled age. In *The Coming Civilization*, by Mr. Kenneth Ingram (Allen & Unwin; 6s. net), we have a serious attempt to foresee the social order of the future, and to describe some of its principal features. It is a gallant attempt, all the more so because of the conviction of its author that religion will not only survive the decay of our present capitalistic institutions, but will shape the moulds into which the new age will flow.

Few will disagree with his diagnosis of the weakness of present-day capitalism, as a competitive economic system. But we simply do not have the materials for an estimate of the future. Before the days of the Wesleys it seemed that nothing could save England from destruction. To-day the structure of our social institutions is being modified so rapidly and so radically that, apart altogether from the possibility of a great religious revival, 'the coming civilization' is scarcely within the ken even of a prophet. We must wait upon the events, and meantime 'preserve the appearances,' walking by faith and not by sight, or foresight.

For instance, when this or any other writer speaks

of 'capitalism' one is tempted to ask, is it industrialism he means, or pre-war capitalism, or our present disorders? 'Capitalism is a system under which society tends to be divided sharply into two classes' (p. 32). This is so in very varying degrees in different lands, and at different times. Marx's analysis of the economic structure of our European civilization was in many respects sound, but his predictions as to its future development have been woefully wide of the actual course of events. Mr. Ingram illustrates the way in which the new order will come by a simple little parable, in which butchers in competition cut one another's throats, then butchers in combination dictate to the community, and ultimately butchers, bakers, and candlestick-makers are forced into a system of public ownership and control. And so dawns the 'brave, new world,' which, he says, 'might be an improvement'!

After deciding that this 'coming civilization' will not be capitalistic, but a planned economy, with the motive of profit eliminated, the book goes on to an examination of materialism, and decides that Christianity in some form will be necessary to the new order, although many of its institutional forms and observances will perish with the capitalistic order, to which alone they are appropriate.

The writer shares with many others the belief that we are on the brink of a new spiritual reformation. He believes that Christianity can survive this revolution as it survived the previous Reformation, but only at the cost of changes as drastic as the religious, political, social, and economic changes when feudalism gave place to industrialism. 'Protestantism undoubtedly spread because a moral justification was required for the advent of individualistic capitalism and the open market. But to say that the open market created Protestantism is to leap to a nonsensical extreme' (p. 133). There is a school of thought which maintains on the contrary that Protestantism has created capitalism, and that our present ills are the inevitable retribution for the Reformation, and the proof of the moral and social failure of Protestantism. This is an even more 'nonsensical extreme.' More probably we are to-day witnessing, not the nemesis of the Reformation, but the exhaustion of the Renaissance in present-day industrialism, humanism, and secularism. Mr. Ingram believes that 'the materialistic attack on religion is an invitation to the human race to commit intellectual suicide' (p. 205), and that materialism can produce only static and authoritarian States of the corporative or communistic order, but even communism, in spite of its religious idealism, 'cannot make people good,' and real religion is required to provide a moral basis for the 'coming civilization.'

The book is well written, and easy to read, though the writer should have avoided the use of the phrase 'these kind of' on several occasions. There are interesting suggestions on various matters such as Naziism, sex, and prayer. Whether or no we accept the writer's views as to the new order on the threshold of which we are standing, it is stimulating to follow such a refreshing optimist, who sees in the decay of our present economic world order the seeds of a new age of faith, freedom, and love.

#### ADVERSUS JUDAEOS.

IN a work bearing the above title the Rev. A. Lukyn Williams, D.D., has put together what he calls a bird's-eye view of Christian Apologæ with respect to Judaism until the Renaissance (Cambridge University Press; 25s. net). It is an able fully-documented and interesting account of the endeavours of Christian writers to win Jews to Christ, or to defend Christian beliefs against Jewish arguments; and it subserves the subsidiary but important aim of demonstrating that the Christian Church did take real interest in the spiritual welfare of the Jews.

The study extends from the earliest Books of Testimonies—collections of Old Testament passages made by Christians for purposes of convincing or controverting the Jews—to the writings of Nicolas de Lyra in the fourteenth century. While Dr. Williams deals adequately with works which are familiar at least by name to the well-informed general reader, the mass of Christian Apologetic against Judaism which he adduces will surprise all but the too few scholars who have worked in this field.

Every page is supplied with explanatory footnotes or citations from a very wide range, and some of these notes are most interesting and informative. Dr. Williams points out and demonstrates that while there is, as there must be, some formal similarity among nearly all anti-Jewish treatises, for all had to use the Old Testament and many used the same passages, yet it is a complete mistake to think that all are alike or that probably one copied his predecessors. Nothing could be farther from the truth.

The Christian apologetic failed, Dr. Williams says, because the writers did not understand the Jewish attitude to their Scriptures. The letter was sacred, but the 'Midrash,' to which Christians appealed, was not, and had not the force of proof. Midrash and Haggada had benefit for devout souls, but could not be 'proof' for any doctrine.

#### VOCATION.

*God and the Common Life*, by Dr. Robert Lowry Calhoun (Scribner's; 8s. 6d. net), is a book we can warmly commend. Its title gives no indication of the amplitude of its contents. Instead of being, as one might imagine, a book of practical counsels on everyday religion, it is a work of quite unusual ability and erudition which goes deeply into the problems that arise in connexion with a theistic view of the world and human life. The writer judges two questions to be basic: 'Are there in everyday life now intimations of the presence of the Living God? And if such there be, how shall we align our thinking and living with their demands?' Starting from the Reformers' doctrine that every man's daily work is his 'vocation,' he finds that modern conditions of labour have greatly obscured and brought derision upon that great conception. He appraises the strength and weakness of it and considers how we may make an approach to a revised doctrine of 'vocation' for the present day. Vocation must involve the 'systematic and persistent doing of needful work,' 'the

putting forth and development of an individual's own constituent powers,' so that he may take 'a willing contributive share in the world's work and the common life.' The question is next considered of how to fit these conceptions into the actual world. There follows a profound inquiry into the place and significance of minds in the world order, leading on to an investigation of the relation of God to His creatures. Finally there is a study, all too brief, of man's approach to God through work and worship, and of God's approach to man in revelation and co-working. These deep subjects are treated with great clearness and candour and with a modesty in statement which is most attractive. The writer gives evidence not only of wide reading but of strong, consistent, and original thinking. He offers no cut-and-dry solutions of present-day problems, but he says many things which are worthy of being pondered by all who seek to shape this world more closely in harmony with the will of God.

---

#### PRESBYTERIAN UNITARIANISM.

How are we to explain that very curious movement beginning in 1662 which, with comparative rapidity, swung a large proportion of English Presbyterians from Calvinism to Unitarianism? This is the problem which Miss Olive M. Griffiths attempts to expiscate in *Religion and Learning*, 'A Study in English Presbyterian Thought from 1662 to the Foundation of the Unitarian Movement' (Cambridge University Press; 12s. 6d. net). 'Before the ejections,' says Miss Griffiths, 'the presbyterians formed the most conservative and rigidly orthodox element in the Established Church; at the end of the eighteenth century, many were members of a dissenting body which refused to impose any test or creed and whose only formula was a heterodox insistence upon the single personality of God and the proper humanity of Christ.'

Ejection from the Church, she points out, had far-reaching consequences. Presbyterians were cut off from their past traditions; they were obliged to associate with 'sectaries' for whom, formerly, they had expressed great aversion; discipline could not be enforced, nor could the *Classes* (Presbyteries) meet regularly. A new examination of their tenets was thus suggested, if not necessitated; and reconsideration of ecclesiastical practice led to revision of their doctrines.

Further, the English Universities being closed to them, their students and thinkers came under 'foreign' influences, Dutch and Scottish. Holland

gave them new ideas as to the relations of the Will and the Intellect, Scottish Philosophy led them to assign to Reason a new place in the moral life. Materialistic tendencies were marked in contemporary Physiology and Psychology. Arminianism and Socinianism were influential.

Miss Griffiths expounds and gives evidence for the extent to which all such factors were potent; and has given us a book of absorbing interest and great value.

---

#### AMICITIAE COROLLA.

Gilbert Murray is one of the most notable figures of his generation. His name is still cherished in Scotland among those who were fortunate enough to study Greek under him at the University of Glasgow. Since he left Glasgow his fame has spread in ever-widening circles. He has not only continued to instruct and delight us through his writings on classical subjects, and more especially through his translations in verse of classical poets; he has also identified himself with vital movements of our time, such as the League of Nations.

He has attained unto threescore years and ten, and his friends have taken occasion to honour him by dedicating a number of essays to his name. His work as a scholar is celebrated in a volume on 'Greek Poetry' published by the Clarendon Press. And before us is another volume on a variety of subjects, entitled *Essays in Honour of Gilbert Murray*, published by Messrs. Allen & Unwin (12s. 6d. net). Among the contributors appear well-known names, such as those of H. A. L. Fisher, John Masefield, Sybil Thorndike, Lord Cecil, Edwyn Bevan, and D. S. Margoliouth. The contributors to this volume consist of those who would celebrate him not so much as scholar but as poet and dramatist, publicist, and critic, and their contributions are on subjects of their own.

Readers of THE EXPOSITORY TIMES will perhaps be most interested in the essay by Lord Cecil on 'The League of Nations Union and Gilbert Murray,' that by J. L. Hammond on 'Gladstone and the League of Nations Mind,' that by D. S. Margoliouth on 'Some Problems in the "Acta Judae Thomae,"' and—if they are inclined to scientific theory—that by F. M. Cornford on 'The Invention of Space.'

The last-named writer seeks to show that the belief in infinite space as a physical fact can be traced back to the Greek philosophers of the three centuries between Thales and Euclid (600 B.C. to 300 B.C.), but no farther. Their figment came to be imposed on science in the Euclidean era which

Einstein has brought to a close. But it is a figment so deeply engrained in common sense that we shall find it hard to assimilate the new teaching, and to think of space and time, and even the space-time continuum, as mere mental frameworks of our own construction. The post-Euclidean finite but unbounded space postulated by Einstein takes us back, says Professor Cornford, to the pre-Euclidean finite but boundless sphere of Anaximander, Parmenides, and Empedocles. 'These philosophers did not know as much mathematics as Einstein; but they had the advantage over Newton in knowing much less mathematics than Euclid.' 'The whirling of Time has brought in his revenges upon the impious assailants of spherical space.' Which are cryptic remarks, apart from their context, and for the elucidation of them we must refer our readers to the volume itself.

#### THE FATHER OF THE GODLESS.

The rise of secularism in modern Europe is an engrossing study, and in *Baron d'Holbach: A Prelude to the French Revolution*, by Mr. W. H. Wickwar, M.A. (Allen & Unwin; 7s. 6d. net), one at least of its sources is laid bare. Less famous and less brilliant than his contemporaries, Rousseau and Voltaire, d'Holbach was chiefly notable for his inspiration and encouragement of materialistic writers, and for his own masterly propaganda on behalf of atheism. German by birth, a student in Holland, he afterwards settled in Paris, and became the centre or *maître d'hôtel* of the group of thinkers who produced the Encyclopedias, and so prepared the way for the French Revolution.

Paris in the second half of the eighteenth century was 'the coffee-house of Europe.' The list of thinkers and writers from other countries who knew and corresponded with d'Holbach includes the names of many of the most famous men of letters of the day. And it is strange that a man who exerted so wide an influence in his own day and since should be so largely unknown in ours.

'He was not the first modern atheist,' but in his own beliefs he was far more radical than either Rousseau or Voltaire. He owed much to Hobbes in psychology, and to Locke in political theory, and repaid his debt by creating the utilitarian school of ethics afterwards so prominent in Britain. He knew Hume and Adam Smith; and his works, with those he translated and fathered, helped to shape the beliefs of Godwin and Shelley. It was his 'System of Nature' that turned Goethe, as an undergraduate in Strasbourg, from a philosophic

to a poetic approach to life! He shares with Hume the credit of arousing Kant to think out a new theory of causality, and so to prepare for the new idealism in metaphysics. He contributed largely to the Encyclopedia, and wrote on science, ethics, social theory, and metaphysics, but his main interest, indeed his obsession, is religion. *Écrasez l'infâme* might be his motto even more than Voltaire's, for his God is singularly like the devil. To him religion is the great corrupter of morals; it brings dissension into society, and perverts politics. 'The thesis with which he made history . . . was in brief that the history and experience of humanity had proved the moral uselessness and political danger, as well as the scientific falsity, attendant on all supernatural religion, but that in the light of that experience it was now possible to substitute for it a system of belief that would be truer to nature and more useful to man and society.' For him, of course, religion was a bad mixture of superstition and priestcraft. This explains his affinity with thought in Russia, for he did for the French Revolution what the 'godless' are trying to do for Communism. Finding religion hopelessly entangled with a corrupt form of government, he tries to destroy both because of their unholy alliance. 'He was practically the first free-thinker to admit the right of rebellion, a right which non-Christians had hitherto and for good reason been inclined to associate with religious fanaticism and disorder.' As the declared enemy of despotism and absolutism in Church and State, his influence was strongly in favour of revolution, and his own leanings towards constitutionalism failed to find much support in an age when his adopted country was already on the edge of the abyss.

The book is fully and carefully documented, exhaustive and well-written. Perhaps its method of construction leads to a somewhat wooden and departmental view of this exceedingly supple and versatile man. Although the part he played in history and in thought is notable rather than noble, and the main motive of his life was an unfortunate prejudice against religion because of the unworthy forms of it most conspicuous in his time, it is good to have in English so competent an account and estimate of this remarkable man.

#### THE BOOK OF RUTH

Roman Catholic scholars on the Continent have long been making valuable contributions to Biblical studies, but it is only in the last few years

that their English colleagues have begun to give us serious studies in the Old Testament. *The Old Testament: The Book of Ruth*, by the Rev. J. Cuthbert Lattey, S.J., is the second Old Testament volume to appear in the 'Westminster Version of the Sacred Scriptures,' of which Father Lattey is the general editor (Longmans; 2s. 6d. net). The first volume, on the Book of Malachi, was also from his pen, and we may expect others from different scholars in the near future. The greater part of the book consists of the Introduction, which includes a careful study of the Hebrew God and His functions; text and notes follow. The translation is original, but departs as little as possible from that with which English readers are familiar.

Father Lattey's work should be of particular interest to Protestant readers, as indicating some of the best features of the Roman Church in England. We may note in the first place his general outlook, which is conservative without being Fundamentalist. This is evident in his reluctance (not refusal) to emend the text, and in his desire to throw the book back to the earliest possible date. Next we may call attention to the high standard of scholarship maintained by the author; he is not only an accomplished Hebraist, but he has studied, and does not fear to use, the best of recent work, both Catholic and Protestant. True, he sometimes (for example on 2<sup>7</sup>) adopts an explanation of the text which some of his readers would hardly accept, but in such cases he is often influenced by his conservative tendencies. And, like most commentators, he fails to appreciate the true significance of Ruth's words at the end of 1<sup>7</sup>, 'Thus may Jehovah do to me, and more also, if aught but death part thee and me.' Ruth has just said that she will die and be buried with Naomi—surely the simplest rendering of the Hebrew is 'if *even* death part me and thee'? Finally, we cannot miss the strong religious, almost evangelical, note which runs through the whole. Again, some readers will feel that his deeply spiritual instincts have carried Father Lattey too far when he suggests that Ruth's willingness to adopt Naomi's God implies a real conversion from a lower religion to a higher, but we would rather have this tendency than its opposite. Such work as this helps us to realize that, while formal reunion between the two great branches of the Western Church may not yet be in sight, we have at least the possibility—and more than the possibility—of sympathetic co-operation between its members in the study of the Old Testament.

The Greek statesman who held that no man should be accounted happy until he was dead would no doubt have deprecated the writing of biographies of living men. Yet there are cases where such a thing seems inevitable, as when an impressive personality appears or when great public interest is awakened in a man's career. It may be granted that Schweitzer has such a personality and career, and much has already been written both by him and about him. The latest book, *Albert Schweitzer: A Biography*, by Mr. Magnus C. Ratter (Allenson; 7s. 6d. net), while it contains much that is of value, cannot without serious qualification be commended. The writer is carried away by his enthusiasm and indulges in laudations which are beyond measure extravagant. The reader is given the impression that Schweitzer combines in himself the excellences of all the great men who ever lived. He is freely compared with the greatest figures in history from Buddha and St. Paul downwards. As a prophet he is matched with the most notable from Amos to John the Baptist; as a saint he excels Francis; as an artist in words he has inherited the mantle of Goethe; he is the Newton of morality, the Socrates of our age. This becomes terribly wearisome and instead of attracting repels, instead of stirring enthusiasm wakens criticism and a sense of surfeit. The book is divided into two parts. The first and shorter gives an account of Schweitzer's life; the second gives an outline of his teaching on philosophy, religion, and music. This latter part is much the more valuable, giving as it does a convenient compendium of Schweitzer's religious and philosophic views. It should also be useful in indicating to those who are acquainted only with Schweitzer's missionary work that his creed in some important respects comes short of the fullness of the Christian faith.

It is astonishing what errors regarding the Authorized Version of 1611 still find credence. Professor Edgar J. Goodspeed exposes some of the most persistent of these in an interesting essay, *The Translators to the Reader* (Cambridge University Press; 2s. 3d.). In it he also republishes the famous Preface to King James Version, which is now so often omitted, and says: 'For my part, I know of no greater service that can be done to Biblical study to-day than to put back the King James Preface into its rightful place, in every copy of that great version, to the understanding of which it is so indispensable.'

*Odds and Ends*, by Mr. Vernon Gibberd (James

Clarke; 2s. 6d. net), contains about thirty brief addresses to children. The title was suggested by the happy remarks of a little girl who had listened to some of these addresses, and who, on being asked what the speaker had been talking about, replied, 'Oh, just odds and ends.' These addresses might be called lay sermons for little folk. They are not specially Biblical, though full of wholesome moral and religious teaching. They touch on a wide variety of topics and are lit up with gleams of subtle humour. They make interesting reading, and should supply a wealth of suggestion for children's sermons.

The Pastoral Address of the Methodist Conference of 1935 stated that 'the value of the Church in human society forces us to restate in a changed world the doctrine of the Church as Methodists think of it. The universal and the denominational should be placed in their proper relationships in thought and meaning. Our young people need this.' Conscious of this need, Dr. A. W. Harrison has written two essays on *Church and Sacraments* (Epworth Press; 2s. net), in which he treats his subject from the Nonconformist point of view. He has little difficulty in showing that the early Methodists held 'no mean conception of the Church, indeed it was the highest of High Church doctrine.' He concludes that 'reunited Methodism in co-operation with all who hold the Head, has a great mission in presenting to men the beauty and abiding worth of the greatest institution in the world, the Church of the Living God.' In the essay on the Lord's Supper he deals principally with 'the Free Church interpretation from the Reformation to the present day.' This is a field which has not been sufficiently cultivated, and Dr. Harrison's contribution is all the more valuable. He finds that the great Reformers and Nonconformist leaders have held a high doctrine of the Sacrament and have maintained a profound unity of spirit. 'In reviewing the different customs and ideas of the Free Churches as they have approached the Lord's Table, it is the unity of doctrine and of spirit that is far more impressive than their diversity. We find differences of posture adopted, frequent and infrequent communions, the use and the disuse of a liturgy, but when we come to ask the question, "What mean ye by this service?" nearly all the differences disappear.'

The Epworth Press has published a volume of children's sermons by the Rev. Albert J. Matthews, who is already known by his contributions to

'*Virginibus Puerisque*'—indeed, two of the addresses in this volume are reprinted from THE EXPOSITORY TIMES. Mr. Matthews has some unusual stories to tell. The first is 'At the monthly meeting of the Prestatyn Council it was alleged that someone had been deliberately tampering with the sunshine recorder on top of the "Beach Café," and had caused all the reports to be inaccurate. The Meteorological (what a fearful word) Officer said he was sure that the miscreant was a seagull, which had possibly alighted on the glass bowl covering the instrument, and a slight kick given as it flew away, would be sufficient to move the sensitive crystal out of position.'

Mr. Matthews can not only tell good stories but he can also draw the lessons from them. The gull did not stop the sunshine; he only prevented it from being registered. God sends the sunshine but so many people prevent it from being registered. A word may do it or an act. 'From a hillside I watched some little boys play cricket. They were having such a happy time. Then I saw an older boy cross the field. He walked up to the stumps, pulled them out of the ground and moved across the meadow with them under his arm.' The volume is to be heartily commended. The title is *Stealing the Sunshine* (2s. 6d. net).

*This Our Pilgrimage*, by Canon Peter Green, M.A. (Longmans; 2s. 6d. net), is a little treasure. Everything that Canon Green writes is fresh and pointed, but he has written nothing better than these 'thoughts on the Christian life.' Realizing that world welfare is bound up with the prosperity of the Kingdom of God, he is deeply concerned at the thought that what Christians are offering the world 'is not good enough, not full enough, not such as Christ would have us offer.' In particular there is a shifting of interest from the eternal to the temporal. Accordingly he has written this little book for the encouragement and guidance of pilgrims on the heavenward way. It is in the form of short Bible readings, but it has a strong vein of reasoned Christian thought running through it, and it is enriched by many illustrative incidents, mostly drawn from the Canon's own wide experience.

A cheaper edition of *The Problem of Right Conduct*, by Canon Peter Green, M.A. (Longmans; 3s. 6d. net), is very cordially to be welcomed. The book is one of the sanest and most practical textbooks on Christian Ethics that we know of, and it is gratifying that the continued demand for it has brought out this new edition. Clergymen, religious

and social workers, as well as parents and teachers, will find here the living problems of to-day treated with great wisdom and sound sense in complete loyalty to the mind of Christ.

For the past thirty years the Bishop of London has arranged annually the publication of a book for Lent from the pen of some competent writer of the Church of England. This year, by a very happy arrangement, the Lenten book is composed of the most striking chapters selected from previous volumes of the series. Its title is *Religion in Life* (Longmans; 3s. 6d. net). Each chapter is by a different writer. There are ten in all, and they include such names as the Archbishop of York, Bishop Brent, Dean Inge, the Revs. Studdert Kennedy, W. P. G. M'Cormick, and G. F. Holden. The various subjects have been very skilfully chosen and arranged so that the book has a real unity. It provides most attractive and profitable reading for the Lenten, or indeed for any, season.

For those who take prayer seriously, and for whom it is the supreme activity of the spiritual life, there will be both comfort and stimulus in a little book called *Worship and Intercession*, by Miss Ruth Hardy, M.R.C.S., L.R.C.P. (Longmans; 3s. 6d. net). The author is a doctor in the mission field, and, being a busy woman herself, she aims at showing how even for busy people an 'intercessory attitude' is possible, and how natural it is as a spiritual activity for all who are trying to live 'as part of Christ's Body.' The book is a deeply earnest and intelligent plea for such a habit of intercession. Some of the titles of the chapters are 'Towards God,' 'Liberty of the Soul,' 'Ever-present Aids,' and there is an appendix with a table of subjects for each day in the week.

*The Whited Sepulchre*, by Carlo von Kùgelgen (Lutterworth Press; 2s. net and 3s. 6d. net), may be literally described as a terrible book. It is called 'an authentic account of church persecution in Russia,' and the author in his preface says: 'I can vouch on my honour for the truth of this moving testimony which has reached me across two continents.' The contents of the book are so horrible that one is reluctant to believe that they can be true. Yet there is no real reason to doubt the fact. The book is the personal narrative by a pastor in Russia of his sufferings, or rather his tortures, at the hands of Soviet officials, simply because of his religious profession. The account of the gaol conditions, of slave work, and, worst of all, of

the 'third-degree' interrogation, which was tenth-degree, if there be anything worse than third, is so distressing that one wonders as one reads if there can be in this world such brutal animals as these Soviet torturers. The heroism, unconsciously revealed in the narrative, of this pastor and his wife is very moving. A word of praise must be given to the translator from the original German, Miss L. M. Stalker. The book is so beautifully rendered into English that one would not imagine that it is not simply an English work.

The importance of religious education in the day school is being increasingly recognized by leading educationists. It is true that the practice of it by no means corresponds to the theory. All the more urgent is it that the duty should be advocated and the subject ventilated as widely as possible. A word of warm welcome is therefore due to *Theology in the Schools: Its Need and Scope*, by Mr. A. C. Toyne, M.A. (Lutterworth Press; 1s. net). Mr. Toyne does not mean by 'theology' creeds or dogmas but spiritual teaching. He rightly stresses the fact that teaching 'scripture,' in the sense of the mere 'facts' of the Bible history, is not religious education at all, and in this little book he urges the practice of something much more worthy of the name. It may be said without qualification that he makes out an unanswerable case. If teachers could be induced to read his book with an open mind, the cause of religious training would be definitely advanced.

*The Inspiration of the Bible*, by the Rev. R. H. Malden (Milford; 3s. 6d. net), contains a series of Cathedral lectures given by the Dean of Wells during Lent, 1935. He has felt that there are many people who, for various reasons, are unable to study the Bible carefully for themselves, and are inclined to think that its value, its inspiration, and its truth are bound up with the literal and verbal accuracy of every statement made in it. He finds this opinion both among Fundamentalists and among Agnostics, and it is his purpose to do what he can to correct so erroneous a view. After an introductory chapter, in which he explains what the Church means by 'inspiration' when the term is used of Scripture, he gives a brief outline sketch of the contents of the Old Testament, and appends two final chapters on certain typical difficulties with which readers are often faced. While his information as to the progress of Old Testament studies is not always up to date, he writes from a thoroughly modern standpoint, and his simple and

clear statement of his case should prove of real value to honest readers who have been disturbed by the apparent upheaval of faith produced by the newer outlook.

A reprint has been issued of *The Contendings of the Apostles*, 'Being the Histories of the Lives and Martyrdoms of the Twelve Apostles and Evangelists,' which the late Sir E. A. Wallis Budge translated from Ethiopic MSS in the British Museum and issued in 1901 (Milford; 12s. 6d. net). The Ethiopic version of the *Acta* was made probably about the fourteenth century; but much of the material is centuries older, having passed from an original Coptic through Arabic and Syriac. The main interest of the work lies just in its representative character as an example of Coptic and Ethiopic religious romance. That any considerable part of it embodies credible tradition, few will be prepared to say.

A sane and very helpful book on the Apocalypse has been written by the Regius Professor of Divinity in the University of Oxford, the Rev. H. L. Goudge, D.D., *The Apocalypse and the Present Age* (Mowbray; 2s. net). Dr. Goudge is not concerned mainly with questions of authorship or date, though he discusses them briefly in his first lecture. His subject is the meaning of the book, and he makes the startling statement in his preface that when once we understand its symbolism, it is, so far as its practical teaching is concerned, 'one of the easiest books of the New Testament,' though, he adds, it bristles with difficulties in detail, many of which are at present insoluble. These difficulties, however, do not affect the practical understanding of the book, and he does not pay too much attention to them.

The real point of this book is that an apocalypse appears in an age of darkness and despair, when things are wrong and no expectation can be cherished of betterment from any human institution. At such a time the hope of Divine intervention springs up in the believing mind as the one source of deliverance. Our age may not unfitly be said to be wandering in the dark, and in such a time as ours the Apocalypse, which brought light in darkness before, has a message which we need to hear. This Dr. Goudge expounds with both learning and insight. It is a great gain to have a book like the Apocalypse handled with such sanity and suggestiveness.

The Alcuin Club has done great service to the Church by its numerous scholarly tracts, and their

new publication, issued through Messrs. A. R. Mowbray, is no exception. It is called *A Server's Manual for the Holy Communion* (1s. 9d. net). It is clear in its instruction and balanced in its churchmanship, and being an Alcuin book it is beautifully presented. We can recommend this small manual with confidence as one which is really loyal to the ceremonial of the Church of England.

*Bible and Spade* is the title of a new book on Biblical archæology by the Rev. Stephen L. Caiger, B.D. The author modestly protects himself by declaring that it is written for the layman and not for the specialist, but as the Bishop of Bradford says in the Introduction, it is a book which supplies a real need. It is a review of the Old Testament story in the light of modern excavations. The author makes no pretence to any original research. A wide reader, the possessor of a clear mind and with a gift of arrangement, he has collected and marshalled the results of the excavator from Napoleon's time to the present day. He has selected his authorities with discretion, and has succeeded in presenting a very clear outline which should be of particular value to teachers. At the end of the hundred and eighty-eight octavo pages are some extraordinarily good appendices which will be found most clarifying to those who are confused in their chronology and in their estimate of authority. There are twenty excellent half-tone plates which have been selected from larger publications. The book is published by the Oxford University Press at 5s. net. It is worth more.

*The Essentials of Life*, by the Rev. W. H. Griffith Thomas, D.D. (Pickering & Inglis; 1s. net), contains eight simple gospel addresses by one who was an expert in expository preaching. They deal with the fundamentals of the faith and should prove helpful to seekers after salvation. The little book is warmly commended in a foreword by the Rev. J. Russell Howden, and it will doubtless be welcomed by many who have heard the author at Keswick and elsewhere in England. It will revive the memory of an honoured voice now silent.

An excellent addition to the 'Library of Romance' has been made under the title of *The Romance of Modern Pathfinders*, by Mr. Norman J. Davidson, B.A. (Seeley, Service; 6s. net). It is just the kind of book to fire a boy's imagination. At the same time it is full of first-hand information about strange lands and peoples, for it gives the pith of eight or nine books of travel in remote regions by

authors of repute. The reader is led from Baffin Land to the Upper Amazon, and from Ashanti to Kamchatka. There is no weariness on the road, for the whole is one long panorama of strange lands and stranger creatures—humans, birds, beasts, and insects. About two dozen fine illustrations add to the attractiveness and value of the book.

We note a new and enlarged edition of *Folk-Lore of the Holy Land, Moslem, Christian, and Jewish*, by the Rev. J. E. Hanauer (Sheldon Press; 10s. 6d. net), originally published in 1907. While it would be difficult to fit it into any department of theology, its republication will be welcomed by theologians of every department. The first impression it leaves on us is that of the extraordinary medley presented by modern Palestine. Here we have a large number of stories, some familiar, some new, some peculiar to Palestine, some belonging to a world-wide treasury of folklore. At times we find ourselves in the atmosphere of the Arabian Nights, at times we are in the Talmud, and at others, again, we feel that we are reading extracts from a mediæval religious romance.

Collections of stories are apt to become dull before we reach the end. How many of us can read Æsop or Grimm straight through? It is no small achievement on Canon Hanauer's part to have built up, out of the extraordinary mixture of material, a book which we can read from cover to cover with pleasure. It may be that the arrangement helps the book, for the stories are classified according to their subject-matter. But the chief credit must go to the author's skilful choice of stories, and to the charming form in which they are presented. It is, indeed, a delightful book.

Recently there was formed an 'Institute of Christian Education,' with well-known people in the religious and educational worlds at the head of it. One of its immediate fruits is a brief survey of religious education in three selected spheres—Tropical Africa, India, and China. The objects of this survey, published under the title *Christian Education Overseas*, and written by Mr. A. V. Murray, Mr. F. F. Monk, and Mr. Ronald Rees (S.C.M.; 1s. net), are two: first, to show the

necessity of shaping the rising national spirit of these countries by the truth and grace that are in Christ; and second, to show the rich opportunity that exists in these lands for teachers of the right stamp. In a foreword Viscount Halifax points out that Christian education is the only safeguard against the dangers which inevitably arise from the contact of traditional systems with Western materialism.

The Universal Christian Council for Life and Work, the product of the 'Stockholm Movement,' is calling a conference of the Churches to meet at Oxford in 1937 in order to consider some of the subjects which are fundamental to the life and welfare of Christianity at the present time. 'It will be an attempt to state the meaning of Christianity in the conditions of the world to-day, and to enable the churches corporately to face the attacks which are being made by materialism and paganism.' This sentence is taken from the preface to a little book, *Loyalties to Church and State*, by Mr. H. W. Fox, Honorary Secretary of the British Council of the World Alliance for International Friendship through the Churches (S.C.M.; 1s. 6d. net). The book is intended to assist in the preparatory study which is being undertaken by experts, and by humbler people in groups. The subjects discussed are Man, the Community, the Church and the State, and questions for study groups are added to each chapter. The book is an able and thought-provoking one, and is well calculated to achieve its object.

Dr. John R. Mott has written a valuable paper on *Co-operation and the World Mission* (S.C.M.; 2s. net). The main points in his argument are that co-operation in missionary work has come to a parting of the ways where it is faced with the alternatives of advance or retreat, and that wider and closer co-operation is indispensable and urgent. The secrets of successful co-operation are carefully considered as well as the causes which have led to failure. No one is more competent to treat of this whole subject than Dr. Mott, and he brings to it an unrivalled experience and great soundness of judgment.

