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Our faith was small and we considered that an edition of 2000 copies would last a long time. Accordingly we ordered paper to this amount from London. We spent some anxious time until this cargo came safely through the Mediterranean, where about that time the Bible Society had lost heavily. But our weak faith was rebuked, when in answer to our advance offer, we received over 4000 orders. Even Korea inquires for the Dictionary, and Japan is yet to hear from.

The significance of these large orders for such an extensive work is most heartening to all the friends of missions. It shows faith in the original series, and in the likelihood that the Christian Literature Society would not belie its long-established reputation* for producing good books. The Chinese pastors and helpers were evidently waiting for it. In 1912 there were reported to be in China 650 ordained native workers, together with over 6000 workers of all classes. Thus it is evident that practically all those workers who could benefit by such a book have applied for it. The libraries of these workers are pitifully meagre, and consist chiefly of volumes costing a few cents. We offered our book for \$2, a large sum considering their small

salaries. In return they will obtain a book of some 900 pages, a whole library in itself. It is certain that very few of the pastors at present possess a library of books making such a total of pages if you counted all their books. These orders also show how keen the men were to obtain a book which would help them in the study of the Bible. It is safe to say that no volume of this size on any other theme would have met with such a reception. We expect that the book will not only give an impetus to Bible study, but also greatly raise the standard of sermons preached by every one of these men. The usefulness of such a book at the present time of change in China, when so much more is demanded from the pulpit, can scarcely be over-estimated. Even close students of the growth of the Chinese Church were surprised that it could so speedily absorb so many copies of such a large work, with future sales to continue in a steady stream, at least for a generation to come.

Solid work done in Western lands will sooner or later influence the East, and this extension of Dr. Hastings' influence is a notable example of this truth. And all this goes on notwithstanding the world-war. God still rides upon the storm.

Literature.

THE MYTHOLOGY OF ALL RACES.

Two volumes have been published of an important work on Mythology. The work is to consist of thirteen volumes. Each volume is to be written by a single author, or by two authors, or at the most by three. The general editor is Dr. Louis Herbert Gray. The title of the series is *The Mythology of All Races* (Boston: Marshall Jones).

In the Preface to the first volume Dr. Gray states unreservedly what purpose he hopes to accomplish by the issue of this great work. 'Mythology,' he tells us, 'is a very real phase—perhaps the most important primitive phase—of that eternal quest of Truth which ever drives us on, though we know that in its full beauty it may never be revealed to mortal eye nor heard by ear of man—that quest more precious than meat or raiment—that quest which we may not abandon if we will still be men.'

The mythology of a race is therefore the history of its earliest thought. It tells us how primitive man looked at the problems of life and sought to shape his conduct thereby. It is the earliest chapter of the history of civilization, and is of inestimable value.

Mythology is Science in its infancy. It rests upon a series of hypotheses, and so does the most exact science of to-day. Again, it is an important part of Religion. 'Religion consists of at least three parts—the attitude of soul, which is religion *par excellence*; the outward act of worship, which is ritual; and the scientific explanation, which—in the very highest and noblest sense of the term—is myth.'

Thus it is in the interests both of Science and of Religion that these volumes are to be published. The myths which they contain will be selected and interpreted. But the selection will be representative of the whole body of the particular race's

mythology; and the interpretation will be in close touch with what may be called its mythological genius. Dr. Gray has no doubt impressed upon his contributors the necessity of sympathy in the presence of the most obviously bizarre of myths; he now impresses his readers with the same necessity. Superciliousness will ruin all.

The volumes now published are the first and the tenth. The first volume deals with Greek and Roman mythology. It contains lxii + 354 pages, together with 63 full-page plates of illustrations and 11 illustrations in the text. The author is William Sherwood Fox, A.M., Ph.D., Assistant Professor of Classics in Princeton University. The tenth volume deals with the North American Mythology. It contains xxiv + 325 pages, together with 34 full-page illustrations (many of them coloured) and two illustrations in the text, also a coloured map of the Linguistic Stocks of North America. Its author is Hartley Burr Alexander, Ph.D., Professor of Philosophy in the University of Nebraska. A valuable addition to both volumes is the Bibliography. It is representative and it is accurate. In the Greek and Roman volume a list is given of the articles bearing on Greek or Roman religion in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. It gives the titles of seventy-four articles out of the eight volumes that are as yet published of that work.

LINCOLN.

Perhaps it is needless now, but if there are still any among us who are despondent about the war let them read the biography of *Abraham Lincoln* which has been written by Lord Charnwood (Constable; 6s. net). It is one of the new series entitled 'Makers of the Nineteenth Century,' edited by Mr. Basil Williams. And we may say at once that the editor of that series is not in the least likely to make a hit like this again. If he has discovered Lord Charnwood, he may claim one considerable achievement, and his series will benefit from the discovery, whatever the succeeding volumes come to. We have read biographies of Lincoln before, and the character of the man as well as the history of his time seemed fairly intelligible to us; but we have read this new biography slowly from beginning to end, and it has opened our eyes.

Lord Charnwood may or may not have served a literary apprenticeship. It is certain that his style of writing has the strength that is necessary to carry complicated motives and movements without evident effort and almost always with most evident success. The biography is also a history, as we have said, but not of events, rather of purposes and ideas seen fulfilling themselves in events, or failing. And the biography itself, clearly as the man stands before us, according to Lord Charnwood's carefully acquired conception, is really a group of biographies, with Lincoln in the centre, each figure of the others being drawn with microscopic conscientiousness. We see, moreover, that the other men could not have been themselves without Lincoln; and that Lincoln, simple, masterful, eternal, could not have been himself without them. It is the way he has with Chase, Stanton, and Seward that enables us to see him as he is.

The book is good reading, we have said, for the despondent. And all the better if the despondency is due to overmuch faith in newspapers. There are pleasant touches, like this: 'The *New York Tribune*, which was edited by Mr. Horace Greeley, a vigorous writer whose omniscience was unabated by the variation of his own opinion, was the one journal of far-reaching influence in the North.' But so far as the present war is concerned, the great lesson for us to learn is an appreciation of Lincoln's determination to carry on *his* war until the South submitted unconditionally.

ARCHÆOLOGY AND THE BIBLE.

Professor George A. Barton, the well-known Semitic scholar, was at one time Director of the American School of Oriental Research in Jerusalem. He used his opportunity well. He has never written since then without illuminating his writing with some of the results of exploration. He has sometimes written on Palestinian life alone.

It was therefore to be expected that one day he would write a book covering the whole ground of Biblical Archæology. He has written it; and it is all that we expected of him. No part of the wide subject is altogether neglected; some parts are handled fully and with great skill. The literature of the subject, immense as it is, has evidently been

read from top to bottom. In that connexion it is a pleasure to quote what Dr. Barton says about Professor R. A. S. Macalister's work. 'Professor R. A. Stewart Macalister should, perhaps, be singled out for an especial word of gratitude, for in Chapters VI.-XI. of Part I. his work of excavation has been quoted more frequently than any other. This apparent partiality is due to the fact that Gezer was excavated more completely than any other Palestinian site; that, because of its early and long-continued occupation in ancient times, it reveals a great variety of civilizations; and that, in *The Excavation of Gezer*, Professor Macalister has presented the results of his work with a completeness and a degree of intelligibility that no other excavator in Palestine has approached. He has made his work a model of what such a publication should be, and has thereby made us all his debtors.'

Professor Barton never forgets that his purpose is to illustrate the Bible. He has chapters on Proverbs and Ecclesiastes, on the Song of Songs, and on the Prophets, giving parallels from Babylonian and Egyptian sources. It is striking to notice how little can be done by way of illustrating the Prophets. They stand practically outside, let us say rather above, all contemporary thought. They are the great argument for inspiration. Dr. Barton with all his knowledge can do no more than quote a few texts which are in some respects parallel to prophetic thought, or which illustrate the practices which the prophets abhorred.

The volume, of which the title is *Archæology and the Bible* (Amer. S. S. Union; \$2 net), is a handsome one. It contains a fine series of plates illustrating every aspect of its contents.

THE BATTLE OF THE MARNE.

Mr. Hilaire Belloc is writing a history of the war. He has published the second volume. Its title is *A General Sketch of the European War: The Second Phase* (Nelson; 6s. net). It is occupied entirely with the Battle of the Marne.

It is a large book for a single battle in a war in which there have already been so many great battles. But the Battle of the Marne is in Mr. Belloc's opinion the decisive battle of the whole war, and one of the few really decisive battles of history. If the Germans had won at the Marne,

they would have won the war. Losing at the Marne they lost the war. That is why he tells the story so minutely. And if one reads slowly, examining the many diagrams, it is possible to obtain a vivid and memorable picture of the whole operation, and see clearly what in Mr. Belloc's judgment were the deciding factors.

Can the author's opinion be given in a few sentences? Let us try.

The Germans had driven the French and the British before them till Paris seemed to be theirs for the taking. Instead of taking Paris, however, von Kluck, who commanded the most westerly of the German armies, resolved to bring his forces round and envelop the French armies, and so, by a greater Sedan, end the war in the West. In the beginning of September he commenced his enveloping movement. He knew that there was a French force on the right of him, and he left a small force to check it. That French force, however, was stronger than he knew, and as soon as he had passed south and east in his enveloping movement, it attacked the small force which he had left and pressed it so hard that word was sent to him that his communications were in danger of being cut.

Von Kluck returned at once. He swung his men back west and north. In doing so, he drew away from von Bülow, who commanded the German army on his left. To maintain contact, von Bülow moved west and north and drew von Haeren, the next commander, after him. The centre of the German line was occupied by the Imperial Guard. The Guard was split in two. Half followed von Haeren towards the west, half were compelled to move to the east on account of a demand for reinforcements on the eastern frontier. A gap was made in the German line. Foch, who commanded the French army facing the Guards, saw the gap, sent a strong detachment to drive a wedge through it, succeeded and compelled the whole German command to retreat. The Battle of the Marne was won.

Unlike other historians, Mr. Belloc gives the whole of the credit to General Foch. The British were not in it. He thinks there was some misunderstanding as to time, and the decision was obtained before Sir John French got in contact with the enemy. But he admits that much is still obscure and that others who are very capable of judging judge otherwise.

CITIZENSHIP.

In 1910 groups were formed in various centres in Canada, Australia, New Zealand, and South Africa for studying the nature of citizenship in the British Empire, and the mutual relations of the several communities thereof. In course of time others were constituted in the United Kingdom, India, and Newfoundland, and they all came to be known informally as 'Round Table Groups,' from the name of the quarterly review instituted by their members as a medium of mutual information on Imperial affairs.

The task of preparing a comprehensive report on the subject was committed to Mr. L. Curtis. 'Preliminary studies were distributed to the groups for criticism, and their criticisms, when collected, were printed and circulated for their mutual information. On the basis of materials so gathered, the final report was projected in three principal parts. In Part I. it was proposed to deal with the question how and why the British Commonwealth came to exist, to trace the causes which led to its disruption in 1783, and to the establishment of a separate commonwealth in America. The subsequent growth of the dismembered Commonwealth was to be dealt with in Part II. In Part III. it was proposed to examine the principles upon which, and the means whereby, the members of its widely scattered communities can hope to retain their present status as British citizens in a common state.'

That first part has now been published. It is a large and extremely handsome volume of over seven hundred pages, richly (one might say lavishly) furnished with maps and plans. Its title is *The Commonwealth of Nations* (Macmillan).

Those who have seen 'The Round Table' will have little difficulty in imagining the nature or the wealth of material for a study of Imperial relations which the volume contains. Those who have not yet become acquainted with that quarterly with its first-hand and fully informed reports from every end of the earth, and its cleverly impartial articles, will consider any language extravagant that tries to estimate the aims of this vast undertaking and the success which has already attended it. Nothing less than a volume of this magnitude would have satisfied conditions, for nothing less would have offered an at all adequate 'Inquiry into the Nature of Citizenship in the British Empire, and into the

Mutual Relations of the Several Communities thereof'—as the title-page has it.

What are the subjects discussed in it? The General Introduction shows that the British Empire is a unity—in all proper respects a State. With the first chapter we are taken back in history to the earliest recorded intercourse between East and West. The chapter ends with the entrance of England, and leads to the second chapter, which describes the English Commonwealth. The title of chapter iii. is 'The Opening of the Seas,' and of chapter iv. 'The Commercial System.' 'The Inclusion of Scotland in the British Commonwealth' is the subject of chapter v. In the next chapter are described the rise and loss of the American Colonies. The seventh is given to Ireland. A long, difficult, and judicial chapter is the eighth, on the American Commonwealth. The volume ends with a short chapter on the relations between Britain and America. Near the end of the last chapter you will read this sentence. 'If the world's freedom, rather than national exploits, is the true goal of political endeavour, the schism of the Commonwealth in the eighteenth century was a failure second to none.' The Commonwealth is the British Commonwealth, and the schism is the breaking away of the American Colonies.

RACE HUNTING.

If you wish to enjoy a thorough race hunt read *European and Other Race Origins*, by Mr. Herbert Bruce Hannay (Sampson Low; 21s. net). It is the work of a barrister, who is also Advocate of the High Court of Judicature in Calcutta. There are few occupations more fascinating than the hunting up of European and other race origins, and Mr. Hannay enjoys it. He enjoys it so thoroughly and he enters so thoroughly into the mazes and mysteries of it, that he compels us to enjoy it after him. He knows what he is about. His books of reference are perhaps a little out of date, but he does not rely upon them so as to vitiate his arguments. He has a sufficient knowledge of the necessary languages. And above all else, he lets us see what he is doing all the time, and if he goes wrong we need not go wrong with him.

Take an example. Take the Prussians. To hunt up the origin of the Prussians we begin, as we do for the origin of most things, with the Book of

Genesis. There we read that Ishmael had twelve sons, which means that twelve tribes sprang from Hagar, Abraham's concubine. They dwelt 'from Havilah unto Shur that is before Egypt, as thou goest toward Assyria.' Two of these 'sons' or tribes are next mentioned in the First Book of Chronicles. They were then dwelling in the country east of Gilead, along with the Hagarites or Hagrites, probably a name for the whole race derived from Ishmael's mother. Now in those days the merchandise of Arabia passed through this district, Arabia Petræa let us call it, on its way to Smyrna, whence it proceeded by regular caravan services to a great city of Bithynia on the north side of Olympus and five-and-twenty miles from Nicæa, whose name is variously spelled Broussa, Bursa, or Prusa. The inhabitants of Arabia Petræa had followed this trade, for in Prusa there was a Nabathæan colony, and probably the city was altogether Nabathæan; and 'Nabathæans' is just the Greek form of Nebaioth, the eldest of the twelve 'sons' of Ishmael.

The inhabitants of Prusa then were Ishmaelites.

In the reign of Caligula, that is about 40 A.D., the Nabathæans abandoned Petræa and travelled towards the north-west. As they approached more western parts they were known as Saracens, or 'the people from the East.' After some years of wandering they amalgamated with their kinsmen of Prusa, and under the name of Borussi or Prussians they continued their progress westward, came into collision with the Goths on the shore of the Baltic Sea, held their own through methods of warfare which the Goths considered uncivilized, settled there about the third century A.D., and have continued there until now.

The Prussians are not Germans. The Germans (Deutsch, that is, Diot, 'people') were the inhabitants of the land when the Prussians arrived. They called themselves proudly Germans, Deutsch, that is, 'the people'; or else they were so called contemptuously by the invading Prussians, 'the people of the land.'

In another chapter, if we would follow further, Mr. Hannay shows that the British are the Bethsak, or 'Children of Isaac.' It is folly, therefore, of the Prussians to claim kinship with us. The kinship is no nearer than that both nations sprang out of the loins of Abraham, we being descended from 'him that was born after the Spirit,' while

they come from 'him that was born after the flesh.'

In his book on *Group Theories of Religion and the Individual* (Allen & Unwin; 5s. net), Mr. Clement C. J. Webb, Fellow of Magdalen College, Oxford, offers a powerful and convincing criticism of 'certain theories as to the nature of Religion put forward by a group of French scholars, of whom the most prominent are M. Durkheim and M. Lévy Bruhl, as stated in such volumes of their organ, *L'Année Sociologique*, as had been published up to the time at which these lectures were composed, in M. Lévy Bruhl's *Les Fonctions Mentales dans les Sociétés Inférieures*, and in certain articles contributed by M. Durkheim to the *Revue de Métaphysique et Morale*, one of which has since been for the most part incorporated in a book called *Les Formes Élémentaires de la Vie Religieuse*, which was originally published at Paris in 1912, and has lately appeared in an English dress.'

What are the theories? They are brought together by Mr. Webb himself into this clear paragraph: 'Just as the individual human consciousness, although resulting from the co-operation of many distinct brain-cells, has yet its own laws, which constitute the subject-matter of Psychology, and which could not be deduced or inferred from the physiological laws determining the nature of the separate cells, but must be ascertained by observation of the behaviour of individual human beings; so, too, there must be recognized a collective consciousness, resulting from the co-operation of individual human beings, which has in turn laws of its own, laws which are not to be inferred from those of individual psychology, but to be discovered by observation of the behaviour of human groups or societies. These laws of the consciousness of groups or societies constitute the subject-matter of Sociology.'

Thus what Mr. Webb does is to put up a great—and we say successful—fight for the value of the individual as regards both this life and that which is to come.

If we are to believe Mr. M. W. Keatinge—and whom are we to believe rather than the Reader in Education in the University of Oxford?—there is an urgent necessity for a rebellion against the aims and methods of our day in education. Mr. Keatinge would gladly head the rebellion. But

he has little hope of finding a sufficient following. The education of our day is an education that 'pays'; and an education that pays is to Mr. Keatinge an abominable thing.

His protest comes at a good time. For there are ample signs that we are about to encourage the education that pays as we never encouraged it before. In his *Studies in Education* (A. & C. Black; 5s. net), Mr. Keatinge speaks of Education and Biology, Education and Æsthetic, Freedom in Education, and Imagination—think of it! Why, it is Education and Chemistry, Education and Dye-stuffs, Education and Toy-making that we are all setting our faces towards.

The Very Rev. H. C. Beeching, D.D., D.Litt., Dean of Norwich, has written a long biographical and literary Introduction to an edition of *George Herbert's Country Parson*—a most desirable edition, published by Mr. Blackwell in Oxford (1s. 6d. net).

A reliable and readable introduction to the psychological study of religion has been written by Mr. K. J. Saunders, and it has been published by the Cambridge University Press under the title of *Adventures of the Christian Soul* (3s. 6d. net). The book has other excellences besides reliability and readableness. It is the work of a man who knows theology as well as psychology, a man, moreover, who has faith in God and reverence for the Christian soul, whose adventures he describes. The Dean of St. Paul's introduces the volume. And in introducing it he says one thing that is worth noticing. He says: 'Wordsworth's well-known lines about the infant who comes "trailing clouds of glory" from God who is our home, are popular with all child-lovers. But I doubt whether they are justified by observation. The poet himself was never at home with children, and probably drew mainly upon his own rather unusual experience, perhaps antedating it. The child certainly takes naturally to prayer; but his religion is generally based on simple acceptance of what he is told to believe, combined often with an innocent wish to make remarks which will be interesting and pleasing to his elders. A genuine interior life of devotion does not, I think, often develop before adolescence, when it sometimes begins suddenly, especially if young people have been taught to expect such an awakening. The poetry of religion—visions of the

Platonic Ideas or of the objects of devotion—belongs as a rule to youth and early middle age.'

The Rev. R. J. Campbell, M.A., has republished a series of papers which he contributed to the *Illustrated Sunday Herald*. They have all to do with the war, and they have all to do with religion. So the title is *The War and the Soul* (Chapman & Hall; 6s. net).

Mr. Campbell says: 'One of my fiercest opponents in the theological field said years ago that I possessed the fatal gift of lucidity—or was it the gift of a fatal lucidity? I forget. I believe he added that it was about the only gift I did possess—but that is neither here nor there. I took his remark as a compliment because he was supposed to be something of a judge in such matters, and still is.' Now Mr. Campbell has the gift of lucidity—there his critic was right. But he has other gifts besides—there his critic was wrong. He has the gift of sympathy—a very noble gift. Does he speak here of the soldier or the sailor, the patriotic or the stricken mother, the 'nervy' Londoner, or the nerve-scorning Anzac? He sympathizes with them all. And so his papers are true. They touch reality. And when they offer consolation it is strength that they convey. The topics range all over the religious problems which the war has raised—Prayers for the Dead, Pessimism, Pacifism, If I were God, What is Hell?

What is the difference between liberty and freedom? The answer is given by 'W. B.' at the very beginning of his thick pamphlet on *Freedom* (Oxford University Press; 6d. net). He says: 'Freedom is the watchword of England, and, through her, of all English-speaking peoples. The watchword of Rome was Law; of France, it is Liberty. Freedom combines the two contradictory principles of law and liberty.' Then he says: 'Neither of the subordinate principles is good by itself. Law ends in tyranny: liberty, in anarchy. From neither tyranny nor anarchy can any advancement of civilization be expected. Freedom, or the compromise between the two, in which neither has a decided predominance, is the sole condition of progress.' Thereupon 'W. B.' discusses Freedom in three chapters: (1) General Principles; (2) Practical Applications; (3) International Freedom.

There is an extraordinary amount of information

for so small a book in *The Village Gods of South India* (Oxford University Press; 2s. 6d. net), and it is extraordinarily interesting information. The volume belongs to the series entitled *The Religious Life of India*, which is due to the editorship and enterprise of Dr. J. N. Farquhar. The author is the Right Rev. Henry Whitehead, D.D., Bishop of Madras.

The religion of South India has been less studied than that of North India, much less; and there is great need for such a volume as this, a volume of first-hand and well-sifted knowledge on the religious life of the South Indian villages. The common fault of the writers of small books on great subjects is to be content with generality and even superficiality. Dr. Whitehead covers the whole ground and yet selects so carefully that the minutest peculiarity of ritual or belief is made known to us. In all future work on South Indian theology this book must be referred to.

The Rev. N. F. Robinson, of the Society of Saint John the Evangelist, has written an Introduction to the Study of Modern Hellenic and Slavonic Monachism and the Orthodox Profession Rites, together with a Greek Dissertation on the Monastic Habit, done into English, with Notes. The title of the book is *Monasticism in the Orthodox Churches* (Cope & Fenwick; 2s. 6d. net). It is really two books in one, but of course the History and the Rites of Eastern Monachism lie comfortably enough together in one volume. There are some illustrations, especially of the Vestments, which help to the understanding of their description.

'What must we do, that we may work the works of God? This is the work of God, that ye believe on him whom he hath sent.' For that belief sets the nature right, and then the work that follows is right. But right work must follow. The Rev. Will Reason, M.A., shows us in *The Issue of Personal Faith in Social Service* (Memorial Hall; 6d. net) what the work is and where we may find it.

At the Memorial Hall, London, there is published a small book on *The Validity of the Congregational Ministry* (6d. net). It is written by Professor J. Vernon Bartlet and Dr. J. D. Jones. And there is added to what they write on that subject a

paper by Dr. P. T. Forsyth, on 'Church, Ministry, and Sacraments.' The names carry weight—where are the names that on these subjects would carry more weight? And the argument as they develop it is of tremendous force; nobody will deny it. But why argue about it at all? Because in the words of Dr. Bartlet, 'the very genius of the Gospel of Christ and His Apostles' underlies the issue.

Swedenborg has been a sealed book for want of a key. The key is now put into our hands by Mr. John Howard Spalding. In *The Kingdom of Heaven as seen by Swedenborg* (Dent; 3s. 6d. net), Mr. Spalding confines himself strictly to an exposition of Swedenborgianism; and, as he has mastered the doctrine—or as nearly mastered it as a plain man can—and as, further, he can write clearly and orderly, it will be our own fault henceforth if Swedenborg does not yield us the inspiration that is in him. It is needless to add that Mr. Spalding is an admirer. Not otherwise could he have entered himself, far less have given entrance to other people. He is an admirer, and he believes that Swedenborg has a most appropriate message for our day, but he would not have bound him up with Isaiah.

A small volume on *Sermon Reading* (Boston: Gorham Press; \$1 net) contains three essays, one on the Origin of Sermon Reading, one on Sermon Reading in America, and one on Prominent New England Preachers. The essays were written by Mr. W. Spooner Smith when he had passed his eightieth year. The volume is illustrated with portraits of Edward VI., Queen Elizabeth, and others.

The same publishers issue another book by the same author. It is a selection of the sermons which Mr. Spooner Smith 'wrote' during the American Civil War. The title is *How one Church went through a War* (\$1 net).

The Quakers have a committee sitting on 'War and the Social Order.' Its first Report is issued. It contains papers and discussions on the causes of war. They are Race Antagonism, Class-Interests, and Trade Rivalry (with varieties of each). The bibliography is excellent. The title of the pamphlet is *Whence come Wars?* (Headley; 1s. net).

The Rev. William Ernest Beet, M.A., D.Lit., has just issued another volume of ecclesiastical history. This time it is one of the 'Manuals for Christian Thinkers' (which have been raised in price to 1s. 3d. net each volume). Its title is *A Thousand Years of Papal History* (Kelly). It is quite a pleasant little book to read, and yet the men and the movements of the thousand years are within its 144 pages. Everything is worth doing if it is done as well as this.

Every one knows something about the Armenians, but there are few who will not get a surprise when they read *Armenia Past and Present*, by Mr. W. Llew. Williams (King; 3s. 6d. net). It will be a surprise to discover that the history of Armenia is so honourable. It will be a surprise to learn that the Armenians are still so many in number and have such exalted ideals for their future. 'At a moderate estimate, 500,000 Turkish Armenians are safe in the parts of the vilayets of Van and Erzeroum, now in Russian occupation, and as refugees in Russian Armenia and Azerbaijan. Further, all over the six vilayets and Cilicia there remain, hidden in the mountain fastnesses, tens of thousands of Armenians—in the gross a total neither small nor unimportant—who will venture out when this time of bitter persecution is past—a remnant of the race clinging to the soil of their Homeland with the same tenacity they have displayed through the centuries of Turkish misgovernment.'

What do they desire? Three things: good government first; next, the repatriation of the population under reasonable conditions; and thirdly, an opportunity of developing their industrial capacities and the economic possibilities of the land. Now none of these things can be secured under the rule of the Turk.

A Textbook for Secondary Schools on *Medieval Civilization* has been written by Roscoe Lewis Ashley (Macmillan; 5s. net). It has been written manifestly by a man who understands what the Secondary School is capable of. The writing is without ornament; there is no room for superfluous epithets. Every paragraph is in its place; every sentence fulfils its purpose and finishes. At the end of each chapter there is often a Chronological Table, there are always General References, Topics, Studies, and Questions. The book is

illustrated throughout, and plentifully furnished with maps, sometimes in the text, more often full page, on special paper and in careful colouring. We strongly advise teachers not to miss this compact, complete, and far from costly textbook.

Messrs. Macmillan are the publishers of a new series of Historical Reading Books which have been prepared under the editorship of Mr. Richard Wilson, B.A., D.Litt. The books are arranged on 'a graduated overlapping system, beginning with the legendary lore upon which history is based, and leading the pupil nearer and nearer to his own time.'

The first book (called Stage I.) is filled with *Pictures of Long, Long Ago* (1s.). The language is simple, and the purpose is evidently to touch the imagination and open the mind to further instruction through greater wonder. The illustrations are taken from Babylonian, Egyptian, Greek, and other sources. Some of them are in quaint old-world colouring.

The second book gives *Peeps into Old Books* (1s. 2d.). It is a history of the art of writing, told in relation to events and adventures, such as that of Bruce and the Bloodhound, and again illustrated plentifully and sometimes in colours that are bright but harmonious.

The third book takes the pupil into reliable history, the history of his own country. Its title is *Decisive Days in British History* (1s. 4d.). The story of the Roman occupation is told in language of greater range but of no complexity. It is aided by pictures of Romans at home and abroad. There is a charming reproduction in colour of a Roman eating-house from Pompeii. Then the Sea-wolves come; and after them Augustine, to turn them into the sheep of God's hand. The book goes as far as the 27th of September 1825, the birthday of railway travelling.

The fourth book is *The Story of the United Kingdom* (1s. 6d.). The mind is now able to entertain ideas, to connect events with causes, to understand the direction of movements. It is able also to appreciate character, to compare Pitt with Fox, Nelson with Napoleon.

The fifth book is *Imperial*. There seems to be no great difference in the demand made on the intellect; it is simply called upon to take a wider scope. The title is *Children of the Seven Seas* (1s. 9d.).

The sixth book is a great advance. It ought to be possible for the pupil now to estimate motive, recognize the ends of providence, see the difference between the right and the wrong in public as in private life. The scene is the world of nations. Thus the horizon has widened till at last humanity itself is made an object of interest. But the love of country is preserved in the love of all mankind. The title is *Britain and European Liberty* (2s.)

One way of helping the Red Cross—the Red Cross in France—is to purchase a copy of *Red Cross and Iron Cross* (Murray; 2s. 6d. net). It does not tell us what the Red Cross has done or is doing. Better than that, it tells us what need there has been and is for its service. The scene is a French village, shelled, destroyed, devastated, the church alone left intact, and that church filled with wounded. The old village doctor has no morphia or other drug of any use to soften pain. A British doctor arrives, and his experience among the wounded is the story. It is told vividly enough; one sometimes hopes to be able to forget.

The Rev. D. C. Owen, M.A., is evidently a careful thinker as well as a discriminating reader. There would be little use in him or any man writing down again the things that have been written down innumerable times already on the Incarnation, Sin, Forgiveness, Faith, Prayer, and the like, unless he had something to say that would guide or encourage us in the present distress. Every word is directed to our strengthening and deliverance. If this book is an index to the average minister's mind, then indeed 'the old things are passed away; behold, they are become new.' The title of the book is *Some Truths of the Kingdom of God* (Scott; 2s. 6d. net).

The Society for Promoting Christian Knowledge has published the Report of the Archbishop of Canterbury's Committee on *Revision of the Prayer-Book Psalter* (1s. net). To the student of the English Bible it is full of interest, chiefly because of the remarkably conservative attitude of the Report. We are creatures of habit, especially in our devotions; we move, but we move slowly. It is a great pity that the Church could not simply adopt the Psalter of the Revised Version.

Mrs. Edward Trotter has, after twelve years,

issued a reprint of her prophetic book *Under-tones of the Nineteenth Century and After* (Stock; 2s. 6d. net). Her method of interpreting prophecy, especially Apocalypse, is the historical method, for which this may certainly be said, that in good hands it yields the best lessons for everyday life.

The Rev. F. P. Argall has made his 'first essay at publishing.' Are we to encourage him to make another? Yes, if he takes as much trouble as he has taken this time to understand and interpret the will of God in this war. The volume of sermons is called *The Prophet in War Time* (Stockwell; 1s. net). The 'Prophet' is Isaiah, from whom all the texts are taken. The last three are on Waiting—Waiting upon God (Is 40³¹), Waiting for God (Is 33²), and Waiting with God (Is 30¹⁸).

In the interests of Moral Education (a welcome movement when it does not commit the folly of trying to replace religion) a book has been written on kindness. The author, Mr. W. M. Gallichan, probably commits the folly referred to, for he calls his book *The Religion of Kindness* (Watts; 1s. net). But the folly is in the title; the book is an earnest, persistent, and powerful plea for the exercise of kindness in the family and in the State.

In *German, Slav, and Magyar* (Williams & Norgate; 2s. 6d. net), Dr. R. W. Seton-Watson has many a bitter word for the British Government. But if, when the war is over, the British Government sees that all the things are done which Dr. Seton-Watson says ought to be done, the past will be forgiven and forgotten. The book is in two parts, one dealing with Austria-Hungary and the Southern Slavs, the other with the Pan-German Plan. There is the confidence and strength of knowledge on every page.

But what are the demands? They are six in number: (1) Poland, freed from its long bondage and reunited as a State of over 20 million inhabitants on terms of close union with Russia, will be able to develop still further her great natural riches, and to reconstruct her social system on the lines of Western democracy. (2) Bohemia, who has been the vanguard of the struggle against Germanization for eight centuries, and has proved herself the most modern, the best organized and educated, and the most virile and persistent of all the Slav races, will, as an independent State possess-

ing natural frontiers, strong and self-supporting industries, and keen national consciousness, become one of the greatest assets in the struggle against Pan-Germanism. (3) The small and land-locked Serbia of the past will be transformed into a strong and united Southern Slav State upon the eastern shore of the Adriatic, no longer seething with unrest as the result of Magyar misrule in Croatia and Austrian economic tariffs, but free at last to develop a national life which has resisted five centuries of Turkish oppression. As a second line behind these three Slavonic States we should aim at creating (4) independent Hungary, stripped of its oppressed nationalities and reduced to its true Magyar kernel, but for that very reason emancipated from the corrupt oligarchy which has hitherto controlled its destinies, and thus enabled

to develop as a prosperous and progressive peasant State; and (5) Greater Roumania, consisting of the present kingdom, augmented by the Roumanian districts of Hungary, Bukovina, and Bessarabia. Behind these, again, would stand Greece and Bulgaria as national States, the latter purged of her evil desire to exercise hegemony over the Peninsula. (6) Finally, Russia would control Constantinople and the Straits, thus restoring the Cross to its true place upon the Golden Horn, and at the same time satisfy that longing and need for an access to the open sea which has underlain Russian policy for at least two centuries. As a free port for all comers, Constantinople could only gain by a Russian protectorate, and the special rights of Roumania in the Black Sea and the Straits would receive the fullest recognition.'

The Covenant-Conception in the First Epistle of John.

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It has long since been recognized that the thought of the Fourth Gospel is steeped in the religion of the Old Testament. I assume in the present paper that the same mind stands behind the Fourth Gospel and the First Epistle of John, and I shall attempt to show that at a crucial point the influence of the Old Testament has a dominant place within the briefer compass of the Epistle.

The conception of the Covenant embodies one of the profoundest ideas of the Old Testament. It expresses the conviction, born of some far-reaching religious experience on the individual or the national scale, that God has been graciously pleased to enter into intimate relation with men in order to fit them for being His people. One has only to recall the mention, on the one hand, of a 'covenant' made with individuals like Abraham (Gn 15¹⁸ 17^{1st}.) and David (2 S 23⁵), on the other, of the national 'covenant' associated with the law-giving at Sinai (Ex 24⁸), to realize that the idea emerges from some spiritual crisis in which the Divine operation as a disclosure of mercy and condescension was overpoweringly felt. In the earlier period the impression of the initiative of a gracious God is primary. The 'arrangement' is altogether His doing. Men have no rights in the matter. But the approach of God to men

involves obligations on their part, pre-eminently the obligation of obedience to One who has made them sure of His loving interest in their history. From the nature of ancient society, the covenant with the community would be paramount in its influence. As soon as the idea arose, there must have gathered around it a ritual appropriate to preserve its validity. The existence of such ritual would tend to externalize the significance of the covenant. The performance of certain stated actions would be regarded by many at least as discharging *their* obligations. And when, at a later time, the Law was looked upon as a complete exhibition of the will of God for men, the notion of a *quid pro quo*, a definite contract with a Divine and human side, was inevitably formulated.

At the Last Supper, in the most solemn circumstances of His career, Jesus used the Covenant-conception to represent the new order established by His redeeming love. Here as elsewhere, He seems to have particularly in view the profoundly spiritual interpretation of Hebrew religion given by great prophets like Jeremiah and Deutero-Isaiah. Quite probably He may have emphasized Jeremiah's forecast of the 'new covenant' in the instruction of His disciples. In any case the use He made of it in His closing hours must have