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In conclusion, the Old Testament may be said to turn upon the rebirth of Israel—upon the spirit which inaugurated the new historical development that goes down through the Persian and Greek ages to the Christian era. Isaiah 53 is therefore of fundamental importance for the religious interpretation of history and for the history of religion. It becomes ever more obvious that the vital questions of Christianity cannot be handled apart from the Old Testament, and that a reconsideration of the pro-

blem of the Servant of the Lord will contribute to contemporary Christological discussion. After all, the Bible as a whole has arisen out of the inner history of Palestine during a relatively small number of centuries, and these centuries are so organically interconnected, as regards the development of thought, that it would be contrary to all canons of research to draw an arbitrary line, as though the Old Testament and the New could be properly understood apart from each other.

## Literature.

### PAPINI'S LIFE OF CHRIST.

To write a new life of Christ is not too bold an enterprise in present conditions. We have had a great deal of preliminary work in the past generation, a great many books *pour servir*. We know more of the background, of the conditions of the time, of the language and everything else. And we are ready for a fresh treatment of the Supreme Story. *The Story of Christ*, by Giovanni Papini, translated by Mary P. Agnetti (Hodder & Stoughton; 10s. 6d. net), will not be accepted as the one we are looking for. Its main fault is one the present generation cannot overlook. But it is a really great book all the same, and one that no expositor of the Gospels can afford to neglect. It will be a gold mine to the preacher, for it is 'crawling' with sermons. And it will always have a place of its own, just because the writer is a man of genius and has looked at Jesus and read the Bible with his own eyes.

There is nothing ordinary about this book. Its merits (which are many) are extraordinary. Its main defect is quite extraordinary. As to its merits, probably the chief and the most valuable is the amazing imaginative power with which scenes are reconstructed. The scene in the Synagogue at Capernaum when Jesus preached there, with the members of the congregation described and the reasons for their presence; the story of the Prodigal Son (to which twelve pages are given), which reads as if it happened yesterday; the analysis of the way in which the Penitent Thief came to believe in Jesus—these are only a few out of many incidents which the reader feels to be *real*. This is how they must have happened. Of course it is imagination,

but it is imagination fed by study and based on actualities. And it makes the reading of these pages a continual pleasure. It makes you feel you are hearing the story of Jesus for the first time.

Not only so. What strikes one about this writer is that he has pierced to the heart of things, and thinks so independently that his representations are often strikingly original. His treatment of the Sinlessness of Jesus, *e.g.*, is quite his own and extraordinarily convincing. His picture of the three teachers of Jesus is very beautiful. But even more impressive is the exposition of the teaching of Jesus. There are fifty-three pages given to the Sermon on the Mount. It is not a conventional commentary, but no one will read it without feeling he has gained a fresh insight into the mind of Jesus, and more reason to love the Bible.

It would be difficult to praise these great qualities too highly. But there is a deduction. The writer is quite uncritical. His critical attitude is mediæval. Perhaps his history accounts for this. He passed from negation to a devout Romanism, and this is his standpoint in the book. The result is frequently such that one hesitates between distress and amusement. It makes his comments sometimes quaint and on occasion grotesque. A quaint example is his explanation of Jesus' baptism: 'Jesus was about to enter on a new period of His life, on His true life. By His immersion He attested His willingness to die, and at the same time the certainty of His resurrection.' That is a fair specimen of the writer's standpoint. But it is not a great defect, after all. Papini sets out to tell the greatest story in the world and he tells it greatly, in a fashion that will make it live for multitudes. We wish he

had a better critical understanding, but that is a very little matter in comparison with the great service he has rendered to the knowledge of Jesus.

The translation is so good that the book reads like an original.

#### THE ACHIEVEMENT OF ISRAEL.

What was the achievement of Israel? In a well-written and profoundly suggestive book, *The Achievement of Israel: A Study in Revelation Applied to Life* (James Clarke; 6s. net), the Rev. David Houston, M.A., defines it as her 'experiment in life and government inspired by religion.' No other nation ever made that experiment so thoroughly, and there is no experiment that the world more needs to make to-day. Here, as in all the difficult art of life, Israel is our teacher, and Mr. Houston skilfully marshals for us the lessons of her history by passing before us in intimate review the personalities and messages of her great prophets, from Abraham to Isaiah II. He has a real feeling for both historical and spiritual values, and his pages, though they cover familiar ground, bristle with subtle and illuminating things. Everywhere we are made to feel what a gain it was to the higher life of the world to have the prophetic criticism unceasingly directed upon the secular policy of the nation's rulers, and the analysis of Samuel and Elijah is particularly searching. The book, which is written with philosophic power and literary grace, is a really penetrating study of the inner meaning and the permanent value of Israel's history. It helps us to feel afresh the undying quality of the Old Testament, and in these days of confusion and collapse it is fitted to act as a tonic upon our bewildered hearts. 'Certain it is,' says Mr. Houston, 'that men in the thick of the fight for right and justice have rarely the feeling that God is to be defeated, even though for the moment they may be thrown back.' This book throws us back upon God and upon the great Hebrew interpreters of His ways.

It is a pleasure to note that it is dedicated to the memory of Dr. Hastings.

#### LANDMARKS IN FRENCH LITERATURE.

If any one wants to see how literary studies should be written, let him make haste to secure *Landmarks in French Literature*, by Mr. Lytton Strachey (Williams & Norgate; 7s. 6d. net). In some

respects this is the most satisfying book he has yet given us. Here are the old brilliance and sparkle, the now familiar enviable gift of style, the same fascination of an interesting mind unbosoming itself with frankness that gave Mr. Strachey his immediate success. But the tang of saltiness surely a shade too salt, the sarcasm that bit sometimes a trifle viciously, that chemical turn of mind that found an odd delight in coldly resolving things that looked very fair into their actual components and inviting us to note that some of them were none too pleasant and indeed really smelly, which irritated in the 'Eminent Victorians,' and lingered on, more delicate and subtle, much less obvious, yet still cruelly there, in 'Queen Victoria'—these things are gone (or do they flicker up one moment in the severe handling of Balzac?) and are replaced by something even cleverer and much more difficult—a sympathetic effort to look out through the eyes of these French writers one by one, to think oneself into their world, to understand not only what they were, but why they were just that. He never really knew the Eminent Victorians, because he disliked them; and without sympathy real understanding is impossible. Annoyed by a chorus of praise that seemed to him insensate, he rushed in as a devil's advocate and landed himself in a like exaggeration on the other side. But here he is among his friends; for from Villon to Pascal no one is alien to him. Mr. Strachey is indeed a devoted lover of French literature. He knows its every mood and adores them all. Those quick eyes of his are not blind to its faults, and his mind admits that they are faults, but his heart is quite satisfied that it should be just what it is. And what a vivid pen he has! To read his description of Froissart is like going into battle; how unforgettable is his picture of the days of Louis XIV.; how sane his defence of Racine against our British prejudices; how sure his tread amid the intricacies of the mind of a Voltaire or a Molière or a Rousseau—and always he leans to the charitable judgment now. And how much he can put into a phrase! Froissart is 'history seen through the eyes of a herald' (p. 16). Of Montaigne—'his book flows on like a prattling brook, winding through pleasant meadows' (p. 32). 'The importance of simplicity. This was Pascal's great discovery' (p. 49). 'In the Middle Ages La Fontaine would have been . . . a monk, surreptitiously illuminating the margins of his manuscripts with the images of birds and

beasts' (p. 99). 'Bossuet was too completely a man of his own epoch to speak with any great significance to after generations' (p. 107). 'La Rochefoucauld was an aristocrat . . . he has managed . . . to preserve all through it an air of slight disdain' (p. 111). Of La Bruyère, 'one feels as one reads that this is an impartial judge' (p. 116). Of Saint Simon's portraits, 'he never forgot, in the extremity of his ferocity, to commit the last insult, and to breathe into their nostrils the fatal breath of life' (p. 137). Of Voltaire's style, 'the pointed, cutting, mocking sentences laugh and dance through his pages like light-toed, prick-eared elves. Once seen, and there is no help for it—one must follow' (p. 157). 'It is a safe rule to make, that Voltaire's meaning is deep in proportion to the lightness of his writing' (p. 164). 'Voltaire's style is narrow; it is like a rapier—all point' (p. 165). And so on indefinitely.

This book comes as a relief. 'Books and Characters' gave the somewhat melancholy impression of drawers being ransacked for old and immature manuscripts. It now seems rather to have been a moulting season, from which Mr. Strachey has emerged more vivid than before, bereft of his sting, but even more dazzlingly coloured.

### PROPHECY.

In *Prophecy and the Prophets in Ancient Israel* (Duckworth; 5s. net), Professor T. H. Robinson tells in a most vivid and effective way the fascinating story of the rise, progress, and decline of Hebrew prophecy. Except the story of Jesus Himself, perhaps no story is better worth telling. For the prophetic movement in Israel was beyond all comparison the greatest spiritual achievement of the pre-Christian world, and the rediscovery of the true interpretation and significance of that movement was unquestionably one of the greatest intellectual achievements of the nineteenth century.

Dr. Robinson begins by showing that only upon Hebrew soil could the way for Jesus have been prepared. Then, after discussing the two religions of Israel—the purer nomadic form of Yahweh-worship, represented in the main by the south and the east, and the agricultural type prevalent in the north and deeply infected by Canaanitish Baalism—he proceeds to deal, in a highly interesting fashion, with the early ecstatic prophets, throwing out the important suggestion that ecstasy, which 'does

not seem to have been a part of the common heritage of the Semitic race,' was possibly of Hittite origin. Then he passes before us in succession the personalities, messages, and methods of the prophets, major and minor, making us feel that ecstasy played a larger part throughout than we are apt to imagine, and dropping incidentally the useful reminder that part of the greatness of the great Servant (or Slave, as he calls him) of Yahweh in the famous Songs is that he rose above the ecstatic and spectacular and did his prophetic work in quiet and unobtrusive ways. The story is then carried on to the period of eschatological prophecy, which is, in some aspects, a reversion to an earlier type.

Prophecy abounds in unsolved problems, and Professor Robinson has contributed perhaps as much as any man in the English-speaking world towards the solution of some of them. He has made it highly probable that ecstasy played a large part in the demeanour, not only of the so-called 'false' prophets, but even of the canonical prophets, of men like Amos and Jeremiah. 'Thus *saiith* Yahweh' should more properly be rendered 'Thus *said* Yahweh,' and the brief oracle that follows is strictly the recollection of the oracle delivered in ecstatic mood. Second sight and second hearing were, generally speaking, characteristic of the prophets, and both are illustrated in the great vision of Isaiah. The consequences of this view are obviously profound, one of them being that the prophetic messages are briefer and more fragmentary, and the collections represented by the books are ultimately more disconnected, than many have been in the habit of believing.

The book reads very smoothly. There is no parade of learning, but everywhere we feel the skilful guidance of one who knows all the ground, and has traversed it repeatedly and independently. Dr. Robinson is not afraid to go his own way, and his discussions are full, not only of good things, but of fresh things. He is not afraid to suggest, for example, that Hosea was a man of the city, perhaps a baker by trade. In opposition to many modern scholars he believes that the attitude of the pre-Exilic prophets to sacrifice might have been different had the ritual been purer than it was, and he believes that the Servant of Yahweh's songs, which he regards as possibly not coming from the pen of Deutero-Isaiah, are not to be interpreted individually, but as embodying 'the character of the ideal slave of Yahweh.'

The book is a really fresh discussion of a well-worn theme, stimulating alike to mind and heart. Appended is a valuable Bibliography on Prophecy by Professor Peake.

### THE DOMINANT SEX.

The present century has been characterized by gradual but marked advance towards the equality of women and men in the spheres both of public law and public life, not only throughout the British Empire and the United States of America, but in other countries. There are signs of change even in Muhammadan States and in far eastern lands like China and Japan. There have been many stages, but a steady progress towards free entrance into every avenue of daily labour, though the final goal is not yet won.

But there is nothing new under the sun. Civilization is not a thing of yesterday and to-day. It is ages old, and in other times and among other races—e.g., the people of Egypt and the times of Tutankh-amen just brought before us so vividly—there were other manners and customs. One has only to read the records of the most primitive and the most civilized peoples alike, as they are to be found in the pages of such a comprehensive work as the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, to realize that both have their lessons for us. ‘When Adam delved and Eve span, who was then the gentleman?’ is the question that Socialism is asking to-day. We have now another question in a volume just published entitled *The Dominant Sex: A Study in the Sociology of Sex Differentiation* (Allen & Unwin; 10s. 6d. net). This is the translation by Eden and Cedar Paul of a German work by Mathilde and Mathias Vaerting. We are told that this is a pioneer work in its endeavour to prove that there have been States in the world’s history in which women have been as dominant in the control of family and of public affairs as men are to-day. In both States it is the women’s function, of course, to bear children, but in the Women’s State it is the men who nurse and rear the children and take upon them all the drudgery of domestic work. We do not know if in the Women’s State there was ever any difficulty in getting male domestic servants as in the Men’s State of to-day there is a scarcity of women domestics. ‘We may assume,’ say the authors of this book, ‘that the upper-class men of the Women’s State must have

led a life no less slothful than that with which we ourselves are so familiar in the case of the upper-class women of the Men’s State. Among the well-to-do, even to-day, the men have, as a rule, some active occupation away from home, whereas their womenkind lead a life of absolute inertia, not even doing any housework. . . . A foreign visitor to a Women’s State would derive the converse impression and would think that the women worked while the men lazed.’ ‘The women of the Women’s State,’ they say, ‘have very different physical aptitudes from those possessed by the women of the contemporary Men’s State. Where woman rules she is no less superior to man in bodily capacity than man is superior to woman in this respect where man holds sway. It is home work, in especial, that impairs bodily fitness. . . . As women acquire equal rights their physical fitness increases. . . . We have, therefore, adequate grounds for the opinion that women’s physique has had nothing to do, as cause, with the division of labour between the sexes.’

It is impossible to follow the authors into their history of the dominance of women in ancient Egypt and parts of Greece and among many Indian primitive peoples. This investigation has been a prolonged and careful one, embracing many different phases of the subject. The results, such as they are, seem to point to the conclusion that a civilization which offers equality of opportunity to both sexes will work out the greatest good for the greatest number.

### THE LEAGUE OF NATIONS TO-DAY.

In spite of all that has been written and spoken about the League of Nations, it is doubtful how far public opinion is well informed on the subject. An admirable handbook has now been published which deserves to be widely read. Its title is *The League of Nations To-day*, by Roth Williams (Allen & Unwin; 6s. net). The book has a threefold aim, to describe the structure and working of the League, to give an account of its main achievements, and to indicate how Britain should use the League for the resettlement of Europe and the world. The writer is an enthusiastic believer in the League as the best instrument for the reconstruction of Europe and the surest bulwark of the peace of the world, and it may be heartily admitted that he makes a good case.

The League of Nations has sometimes been belittled as if it were merely a philanthropic associa-

tion like the Save the Children Fund ; sometimes it has been abused as if it were an omnipotent super-state, able, if it chose, to deal effectively with all international questions. Its true constitution and powers are here carefully set down, so that one may see both what it can and what it cannot do. Already the League has a creditable record of good work done. The settlement of the Aaland Islands, the repatriation of war prisoners, the service rendered by its health organization, its regulations in regard to opium and the traffic in women and children, are work of the sort that appeals to the heart of humanity. When the writer comes to deal with the League in relation to British foreign policy he plunges into the burning questions of the day—the Ruhr, the recognition of Russia, the attitude of the United States, etc. In this region he will not expect his views to meet with universal acceptance, but he shows sound judgment and thorough competence in handling these difficult problems. Britain's policy is in various respects criticised, yet after all her record in connexion with the League of Nations is comparatively not so bad. 'The League was our chief aim in the war, and both during and after the Peace Conference the British Government, bad as its record is in the light of any but the most modest standards, has done relatively better than any other government—has proved less niggardly in financing League activities, less unready to refer questions to the League for settlement, and less dilatory in carrying out League decisions. Public opinion in England, too, has been less ignorant and apathetic about the League than in any other country. . . . Finally, there is no parallel elsewhere to the way all parties at the last general election pledged themselves up to the hilt to the League, and many candidates made the League one of their main planks.'

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#### OUT-OF-DATE AMERICA.

A wave of old-fashioned orthodoxy, quite curiously obscurantist, gathered in 1921, and has been sweeping across the United States ever since. Matters that with us were settled centuries ago are being questioned yonder with a passionate vehemence and by arguments that are mediæval. 'In the City of Zion (Illinois) the school children are compelled by theological authority, expressed through the civil government, to learn that the earth is flat "like a pie, surrounded by a circle of

water, inclosed by an outer circle of impenetrable ice!"' In Kentucky a teacher was dismissed for teaching that the earth is round ; and a court of law supported the school board in this action, on the ground that such teaching is contrary to the plain statement of Scripture, and therefore to fact. A Congress of seven hundred delegates from twenty-six States seems to have agreed to withhold all financial support from those guilty of the heresy of evolution ! And big men are in it. Is not Mr. William Jennings Bryan one of the most pronounced and energetic critics of an evolutionary origin of man, and that on the most narrow dogmatic grounds ? Even the theological colleges, or some of them, are disturbed by the clamour. Thus Mr. H. H. Lane, the Professor of Zoology in Kansas University, was asked by the theological students at one college to tell them 'what is the theory of evolution, and what are the important facts on which it is based ; and what effect the acceptance of that theory has upon one's views of the Biblical account of creation and of the Christian Religion.'

It is astonishing that there is a part of the intelligent world still at that stage ! Yet these students, if slow in making up their minds on some things, are shrewd fellows. For they chose a wholly admirable guide ; and he has written a queerly belated but wholly admirable book—*Evolution and Christian Faith* (Milford ; 9s. net). Here is the full knowledge of an expert joined to a gift of writing interestingly, with no dull pages.

And yet, highly to be commended though it is, it is not so fascinating as the problem that lies behind it—Why is America, that prides itself upon its go-aheadness, in some respects the limping laggard of the world ?

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When that doughty fighter, Mr. G. Lowes Dickinson, espouses any cause he does so with his whole being, throwing in everything he has, and striking to kill. So it is in his latest book—*War : Its Nature, Cause, and Cure* (Allen & Unwin ; 4s. 6d. net). He has a great purpose, and he flings himself into it with a shuddering horror of all war, and a terror of the chemical devilries which he sees with truth will certainly mark the next, unless men's minds can be weaned from the whole imbecility in time. Here is all the rush and passion of pleading of a

man deeply moved and utterly in earnest. And one wishes him God-speed. But the book is less convincing than it might have been. Had it been more quietly written it would have been likelier to impress those to whom it is addressed; and, even more, if Mr. Dickinson had not ventured on history, giving with assurance a detailed reading of the last twenty years or so. And history, thank God, is not his strong point. For, accept this account, and there were nothing for it but to conclude that this world is a mere gibbering madhouse, and humanity a dupe so silly and so sordid that it almost deserves to be fooled. It is a really dreadful earth that Mr. Dickinson sees: but, happily, the value of his reading of things can be gauged by the one gleam of unconscious humour in a wholly solemn book, 'America, and America alone, was disinterested. She was not proposing to get anything out of the war.'

There is a marked contrast between Professor Peet's book, which was reviewed last month, and *The Oldest Letters in the World tell us—What?* by Mrs. Sydney Bristowe (Allen & Unwin; 5s. net). 'My firm belief,' 'my conviction,' 'my contention,' are favourite expressions in the latter. Written in a 'frankly controversial' spirit, it clashes with the findings of recognized authorities at every point. We can appreciate the author's position by this statement of creed: 'Believing that, in the Apostle Paul's words, "All Scripture is given by inspiration of God," I take the Bible as my key to ancient history.' Her thesis may be said to be 'the Tel-el-Amarna tablets elucidated by the Bible.' In this consists the true witness, whereas the false witness of the pagan priests of Amenhotep's and Dusratta's countries is unmasked in the Tablets. Startling theories are propounded, and startling equations are reached. The Haberi are the Israelites who, under the leadership of Joshua (Canaanite name: Abdasherah), conquered Palestine and Phœnicia, including Tyre and Sidon. The Phœnicians are Israelites, and their descendants are now to be found in Britain (another link having been added to the chain of evidence). The Canaanites, the 'accursed race', are accorded no place, and in the same way the 'Great Hittite Empire'—'in the light of Bible prophecy impossible'—disappears. 'Subbiluliuma did not exist at all.' The name is but a variant of Dusratta of Mitanni, who is also to be identified with Tarkhundarush. Just as

certain Biblical figures (e.g. Joshua, Adonibezek) suddenly emerge in well-known Tablet personages, so other figures, even kingly, are called in question: 'Can we believe, for instance, in the existence of the three kings called respectively, Sakere, Tut-enkhamen and Eye, who are believed to have reigned in succession after Amenhotep the fourth, but whose united reigns only lasted, according to Professor Breasted about eight years and whose names do not inspire confidence.'

This sentence is reproduced as it stands, to show how defective is the punctuation of the book.

'The contemporary priests . . . have successfully befogged ancient history.' The arguments of the book aim at convincing readers of this; 'let them tell me where they think me wrong' (part of motto [Samuel Johnson], preceding Chapter I.).

No index is provided.

What is to be done with the adolescent who escapes from school imperfectly educated and is not absorbed into steady employment? He often drifts into unskilled work with good money, but it is a dead end, and he is left at sixteen or seventeen without a trade and with the habit of steady learning gone out of his head. The Day Continuation School was set up to solve this problem, and its object is both to develop the adolescent himself, body and mind, and to train him into a good citizen and efficient worker. How it is doing this, how it may do it better, what is wanted to make these schools more efficient, and how other nations are facing the problem—all this is dealt with in *The Day Continuation School in England*, by Edith Anna Waterfall (Allen & Unwin; 7s. 6d. net). It is a thorough and able piece of work, engrossing in its interest, and dealing in a competent fashion with a problem which is vital for the welfare of the nation and the world.

It is often suggested that the present is not a religious age. We do not go to church as our fathers did, it is said. We have cast off many of our fathers' beliefs. And so on. Most of this is untrue or exaggerated. At any rate, it cannot be denied that this is an inquiring age, deeply interested in problems of faith and wistfully seeking assurance. A significant indication of this is the fact that the *Times* newspaper publishes every Saturday an article on some topic of moral or religious interest.

A selection of these articles has been made by Sir James Marchant, K.B.E., LL.D., and published under the title *Life's True Values* (Allenson; 5s. net), and they are well worth permanent preservation. Every side of life and truth is presented here with a freshness of treatment and a fertility and originality that make the reading of them a delight. The topic is suggested by the passing occasion—a day in the Church Year, the holiday season, the New Year, or any other event. And the anonymous writers have always something suggestive and inspiring to say; the standpoint is frankly Christian, and though theology in the technical sense is avoided there is always a robust faith in the background.

One great lesson religious teachers may learn from this book. The deepest themes are always discussed in plain language. And the lesson is needed, for the most frequent and most deserved criticism of the pulpit to-day is that preachers use language which is not familiar to their hearers. There is, on the other hand, something home-coming in the 'secular' style of these essays. They might well be taken in this respect as a model.

If Nature's treasure-house were not inexhaustible, it could not provide material for the innumerable talks and parables which are poured out for the instruction and delight of the children of to-day. *A Garden of Beautiful Stories*, by William J. May (Allenson; 5s. net), contains thirty-six nature parables and stories written with true insight into the heart of a child. The writer has the dramatic instinct and the real story-teller's gift. His work is touched with fine imagination and sympathy. Children will be captivated by these delightful parables, and teachers will find them full of suggestion.

Mr. Bryan has raised 'some' storm in America by his crusade against Darwinism. Doubtless good will come out of it, for 'the controversy which he provoked sent multitudes of inquirers to the libraries and book stores who had probably never before read anything of a serious nature on evolution.' Hay Watson Smith, Pastor of Second Presbyterian Church, Little Rock, Arkansas, has published a big pamphlet, *Evolution and Presbyterianism* (Allsopp & Chapple), to instruct his people in the question at issue. His method is to quote at great length opinions of distinguished Scots Presbyterians favourable to evolution. 'Why no American

Presbyterians? The answer is that, for the purposes of this pamphlet, there are none to quote—none that are at all representative.' The curious *a fortiori* conclusion is drawn, 'If representative Presbyterian ministers find nothing in evolution that is incompatible with Presbyterianism, nothing will be found in it that is inconsistent with Christianity—a very much simpler thing!' To us the pamphlet is significant for the sidelight it throws on American theological thought.

Within the compass of eighty short pages the Rev. T. W. Crafer, D.D., tells in clear and simple language all that the ordinary reader needs to know about the difficult but highly important *Book of Hosea*; Revised Version for Schools (Cambridge University Press; 2s.). The writer has made good use of Sir George Adam Smith and Melville Scott's 'Message of Hosea.' The introduction deals with the historical background and the prophet's message, and the commentary is adequate. Dr. Crafer believes broadly in the integrity of the book, and therefore, unlike some recent critics, regards the hopeful passages as integral to the message of Hosea.

If publishers would only believe it, the blowing of trumpets on the wrapper of a book is a mistake! Frankly we were prejudiced against *God's Freeman*, by Professor N. Micklem, M.A. (James Clarke; 5s. net). But we were wrong. It is a fine healthy book that acts like a tonic. In the beginning it is somewhat after the style of 'Men of the Covenant.' Not that it is anything like as good. But then Dr. Smellie was almost a genius, and very certainly was a real stylist. Professor Micklem, too, can write, and he takes us through a picture gallery of spiritual heroes, somewhat oddly chosen. And then, gathering his force together, and looking out on the world of our own day with kind and fearless eyes, he urges us to prove our Protestantism, as those men did before us, by facing wrongs, and overthrowing shams, and exercising our liberty. This is a rapid, vivid, healthy book.

The Rev. F. W. Aveling, M.A., B.Sc., minister of the Congregational Church at St. Neots, has written an account of his own Christian beliefs which will be read with interest and respect. It bears the brief title *Credo* (James Clarke; 5s. net). The author rightly holds that there is a keen demand to-day



for positive statements on truth, and he endeavours to meet this demand by a frank discussion of fundamental problems. The Existence of God, the Incarnation, the Atonement, Miracles, Immortality, Pain, and Future Punishment are the subjects of successive chapters which are all alike characterized by independent and fearless writing. The standpoint is a moderate and enlightened orthodoxy, but the author has his own thoughts, and these are not always conventional. There is a sincerity and an earnestness in the treatment of difficult questions that will impress and captivate the inquiring mind, and these contributions to a reasonable Christian apologetic will help to establish and enlighten doubting spirits.

*The Pulpit and the Children* (James Clarke ; 3s. 6d. net) contains seventy-two very brief addresses to the young by the Rev. Robert Hill, M.A., of Renfrew. Mr. Hill was a fellow-student with Principal Sir George Adam Smith, who in a foreword to these addresses writes: 'They have confirmed what I have always felt about Mr. Hill, that he has preserved the simplicity and freshness of his youth better than any of his contemporaries.' Mr. Hill does not attempt to elaborate his text. He is content to illustrate it by brief but pointed stories. His purpose is to suggest what others—preachers and teachers and parents—may elaborate in their own way.

The subject of Autosuggestion is interesting on its psychological side, but it is even more interesting on its practical side as a method of healing. This practical side is expounded fully and in a most interesting fashion in a new book with the title *Self-Healing by Autosuggestion*, by M. A. Dolonne (Dent ; 3s. 6d. net). The exposition is clear and simple. First of all the writer explains the nature of autosuggestion, then he discusses the elements of which it is composed, and finally he describes the conditions requisite for its fruitful practice. Great claims are made for the method, and stories of healing are told to substantiate the claims. M. Dolonne devotes many pages to explaining the influence of the mind on the body, and bases the new method on this acknowledged fact. It will be enough to say that the book is a plain, straightforward account of M. Coué's theory and practice, and that any one wishing to know 'how it is done' will find it all expounded here.

*The Creed in the Papal Mass*, by C. E. Roney-Dougal, Esq., M.A. (Dyte, Bath ; 3d.), is a pamphlet on the creeds. The author is dissatisfied with the Papal form, and gives his reasons with some minuteness. There is also a curiously old-fashioned dedication to Lord Birkenhead.

*Thy Love and Thy Grace*, by Cuthbert Lattey, S.J. (Herder ; 6s. net), is an eight days' retreat. It is intended specifically for those bound by the three vows of poverty, chastity, and obedience. But it is hoped that priests generally, and even the devout laity, may find the book helpful. This is likely to be the case. Much ground is reverently covered ; and our minds are concentrated on the deepest and most central things. And if to Protestants some things here and there feel far away, they must still wish that this earnest work of a devout mind may have every success.

In England and Scotland alike the dominant subject of interest at present in Church life is the prospect of union. In Scotland the prospect is entirely favourable, for between the two great Presbyterian Churches there remains no obstacle that involves principle. In England the difficulties might appear nearly insurmountable. But even there 'it moves.' The Lambeth Appeal created a new situation, and the Joint Committee of Representatives from the various Churches have found some common ground. In order to explore this more fully a series of meetings was held in London at which prominent men from these Churches expounded the point of view they represented, and these discussions have now been published under the title *The Lambeth Joint Report on Church Unity : A Discussion* (Hodder & Stoughton ; 3s. 6d. net). The aim was to help in the creation of a 'common mind' out of which greater things may come. The contributors are the Archbishop of York, Dr. W. B. Selbie, Dr. Scott Lidgett, Dr. Carnegie Simpson, and Bishop Headlam. The essays are most interesting and valuable, and the frank and generous expression of varied standpoints is certain to advance the great cause which all the writers have at heart.

*The Creed for the Twentieth Century*, by C. G. Harrison (Longmans ; 4s. 6d. net), is the work of a convinced, not to say bigoted, high churchman. The aim of the author is 'the correction of a false, though widely prevalent, impression, that the

advance of knowledge, and especially discoveries in the realms of physical science within the last hundred years, have made it impossible for intelligent persons to hold in the twentieth century beliefs about God and His relation to the phenomenal Universe which satisfied our simple forefathers.' This is excellent, and the work might have been so done as to earn the gratitude of all Christians. But at the outset the reader is met with the blunt assertion that the divine purpose is carried out by a society 'the Catholic Church, represented in this country by the Church of England. This society is easily recognized by certain marks distinguishing it from all other *soi-disant* Christian bodies.'

The author's reading of Church history can hardly lay claim to scientific accuracy. 'For a thousand years the Church of the Kingdom of God was undivided. This was the first Millennium or reign of Christ on earth.' Economic conditions in the Middle Ages are represented as having been almost ideal. But 'with the Reformation, which was conceived in lust and born of oppression, all this came to an end. . . . After a false dawn in the reign of Charles I. under Laud, this country became wholly delivered over to idolatry.' The fate reserved for Protestantism is to 'wither and die of its own inherent absurdity,' though on another page the extraordinary suggestion is made that 'there is reason to think that Protestantism will sooner or later make common cause with Mohammedanism and modern Judaism.'

From a mind which views Christian history in this wise little is to be hoped in the way of a persuasive presentation of the articles of the creed. Never once does the writer succeed in coming into sympathetic touch with the modern mind. From the summit of his high tower of orthodoxy he looks out upon an unbelieving world and sternly sounds the trumpet of recall. Difficulties he handles with but thinly veiled impatience. Regarding the Resurrection 'it is difficult to understand how it can be reasonably denied, or even doubted, except on *a priori* grounds, which, whatever weight they may have carried a generation ago, do not commend themselves to the more enlightened reason of the twentieth century. No one doubts that Charles I. was beheaded at Whitehall on January 30, 1649, and the evidence for the Resurrection is at least as good.' Is the matter really so simple?

It is hard to imagine any educated mind being impressed by work of this sort, and the reader is

left with a dreary sense of the ponderous obstacles which dogmatic churchism continues to pile up, not merely in the path of Christian reunion, but in the way of faith itself.

*God with Us*, by E. J. Bodington (Longmans; 2s. net), is a series of short studies in divine immanence. Having been originally delivered as lectures to the London Girls' Diocesan Association, they are simple and lucid, yet well informed and deeply thoughtful. The method of the book is historical, and it throbs with a passion for Christ. One may be dubious of some of the opinions expressed, as when it is said, 'there are some people who, it seems, are unable to be religiously converted. If people have not the religious faculty, they must try to be good all the same.' Or again, 'Men and women will crowd into the Church as soon as ever they believe that Christ's own principles are taught and acted upon.' The writer, with pleasing modesty, doubts whether these lectures are worthy of publication; let him be assured that his little book has more sap and marrow in it than many a more imposing volume.

A Liturgy was issued in 1920 for use in the Indian Church. It was compiled by private persons as an experiment, and was entitled 'The Eucharist in India.' A general approval was given to this form by a committee of the Lambeth Conference along with certain suggestions of improvements. These were supplemented by further contributions from friends, and the result has been a revision of the original form, which is now issued in a beautifully printed pamphlet with the title *An Order for the Administration of the Holy Communion* (Longmans; 2s. 6d. net). This revised liturgy has been tentatively sanctioned by the Episcopal Synod of India for experimental use in the diocese of Bombay, and experience will determine its value and place in the permanent worship of the Church in India.

*Pulling Together*, by John T. Broderick (Robson & Adee, U.S.A.; \$2), which has gone through several editions since its publication a year ago, has now been reprinted with a sequel. It is a most pleasant and readable account of the experiences of a big firm in the Middle West which has introduced employee representation into its management with the happiest results. The failure of autocracy, whether on the part of Employer or of Trades Union, is demonstrated, and misunderstandings are

shown to be due largely to lack of mutual knowledge. With the coming together of directors and employees in friendly conference a new and sweeter atmosphere was generated, production was increased, and economies were effected, while wages and profits advanced together in happy union. The principle is emphasized that 'production is essentially an orderly, peaceful process—one in which normally there is no place for disputes. . . . We are positively ashamed of disputes, as a decent man is of a family row.' The underlying ideal is frankly Christian. 'The most practical business concepts there are were enunciated two thousand years ago, and the needful things of life would be much more abundant for all classes than they now are if the Prince of Peace, with His sane and simple program of mutual service, were also accepted universally as the Prince of Industry.'

The writer of *The Exodus in the Light of Archaeology*, Mr. J. S. Griffiths (Robert Scott; 2s. 6d. net), has made out a very good case from the conservative standpoint, and his book deserves to be read. That he will not win universal assent to his solution of the problem goes without saying. If his verdict be taken in conjunction with Professor Peet's (in 'Egypt and the Old Testament'), a good idea will be conveyed of the opposite beliefs current on the question of the date of the Exodus. In view of this disagreement the average reader must still preserve an open mind.

The author admits the need for textual criticism, the discrepancies and difficulties of the text of the Old Testament, and the possibility that a whole section (Nu 10<sup>11-21</sup>) is out of place. He rejects the documentary theory, and attaches himself to the Library theory of H. M. Wiener, whom he follows throughout.

The thesis of the book, 'Is it possible to determine the precise date of the Exodus?' is answered thus: 'The second year of Menepthah (1233-2 B.C., Petrie's dating) will fit all the facts, and it is the only one that will do so.' The Conclusion states: 'Our task is done. The problem has been solved.'

There is an additional note (p. 79) on Dr. Gardiner's articles, called 'A,' on p. 45. Additional notes 'B' and 'C' are also referred to, but they have not been found.

*Take with you Words*, by Rev. S. J. Rowton (Skeffingtons; 2s. 6d. net), is intended primarily

as a manual for the use of ordination candidates, but it should prove extremely helpful to all preachers and public readers of Scripture. It deals with matters of pronunciation, phrasing, emphasis, and the like. It contains numerous examples of the errors into which the careless or unwary reader is apt to fall. Interesting light is thrown on many texts, though it is not to be expected that the writer's judgment will be always followed. Probably few would accept the reading of I AM THAT I AM as being analogous to 'Art thou that Moses,' and as bearing the meaning of 'I am that well known I AM.'

But it is an admirable little book, packed full of sound advice. Take this on preaching: 'To a man who is going to take a service in Church the first piece of advice to be given is that he should be perfectly natural—should speak as at other times, without the slightest strain on the organs of utterance. It is a good working rule that whatever vocal tone is produced easily is produced rightly, whereas any noticeable effort shows that there is something wrong. All affectation, every kind of mannerism, must be severely repressed. . . . It is only by misusing it in some way that speakers get what is called the parson's sore throat.'

In *Grasps of Guess*, by Mr. Gerald H. Paulet, B.A. (Skeffingtons; 2s. 6d. net), we have another effort to help the ordinary man who is not satisfied with the ancient creeds of the Church as they stand to think his own way to belief with the aid of his personal experience. The position is perhaps indicated best by a quotation. 'The Church is not a land-locked harbour wherein the soul may rest at careless ease, without effort of thought or desire of discovery; but rather it is a wide, strong-built shelter, thrusting out to the open, wherein the little bark may steal for safe anchorage, only on the condition, however, that she prove sea-worthy and ready to face the dangers of the deep.'

Taking the creeds as a working hypothesis the author invites us to launch out, not only into speculative thought, but also into deep personal Christian experience. The old problems of Divine Intervention, Free-will, The Inspiration of the Bible, The Trinity, Eternal Punishment, Immortality, etc., are dealt with in the form of letters to a friend. Technical terms of theology and philosophy are generally avoided or popularly defined, and whether one agrees with the conclusions or not there is

always something to stimulate thought. Moreover, in all the letters one is made to feel that he is getting the fruits of the author's own deep experience, resulting in the conviction, often repeated, that the solution of all these problems is to be found in a fuller personal realization of the infinite love of God in Jesus Christ.

Dr. Percy Dearmer must be a delightful person. Here is the second volume of his *Lessons on the Way* (S.P.C.K.; 3s. 6d. net) to prove it once again. Reynolds once wrote that a painting should not only be well done, but it should seem to have been done easily. And here is that difficult art, speaking to young folk, carried through with such success that there seems to be no difficulty about it—till one tries again for oneself! It is true that Dr. Dearmer does not talk to the young directly, but through their teachers. But that is even harder, as anybody will admit. One great recommendation is that he goes straight to the central things. The temptation is, of course, to stay on the circumference. It is so much easier to talk about aeroplanes or beetles, with some more or less apt application to things spiritual towards the close. But Dr. Dearmer boldly speaks for a whole year about the Creed, shirks nothing, and does it so interestingly that it will be an odd boy who, listening, has any dull moments. He has a mass of new and apt illustrations, used with judgment. But what gives the book its success is two things—his knowledge of the great truths he is teaching, and the young mind he is addressing—that and his own personality, with its breeziness and its humour and its downright directness. He is not afraid to go far. 'It is so important to understand the jolly doctrine of God's Fatherhood.' But let nobody mistake! The characteristic of the book is its author's reverence for God, and those he teaches ought to catch the infection of that.

Visitors to museums would be well advised to prepare themselves 'for seeing Egyptian things intelligently' by aid of Mrs. A. A. Quibell's *Egyptian History and Art* (S.P.C.K.; 6s. net). This is a work of outstanding merit, whose usefulness has been already tested (for Cairo Museum), produced by one who has carefully equipped herself by residence at the very centre of things, and who is thoroughly conversant with the contents of museums the whole world over. The volume is far from

being of the ordinary catalogue order. It is a continuous narrative of Egyptian history, with special reference to art, from earliest times down to the Arab conquest (3600 B.C.—A.D. 642), presented in a form readily intelligible to all, and at the same time marked by the enthusiasm of the expert. Sound judgment characterizes the whole book, and on debatable points—e.g. the date of the Exodus—praiseworthy restraint is exercised. 'There are difficulties about both theories' [earlier and later dating], she says, 'and though we may lean to one rather than to the other, it is better to admit that the question can hardly be answered satisfactorily on the facts as they are known at present.'

The up-to-date character of the book is apparent in the passages (Preface, etc.) bearing on the Tut-ankh-amen find. Judging from the summary here given we may look to Mrs. Quibell to do full justice to this theme when opportunity arises. Enough is said to show that she adequately realizes the artistic merit of the furniture discovered. 'The historical importance of the discovery is probably not very great, but it is rather too soon to affirm anything positively about this.'

These are but two items selected from a volume brimful of interest throughout. The illustrations in the text are excellent and are clearly explained. Fifteen photographic plates appended enhance the value of the book.

*The Desire of All Nations*, by W. H. Seddon (Elliot Stock; 5s. net), has for its sub-title 'Christ and Reconstruction.' This opens a very wide field. The author's method is historical, and he shows competent scholarship throughout. He deals with the person and work of Christ in relation to the Kingdom of God, and briefly outlines the development of the Kingdom. His spirit, though dispassionate, is firmly Protestant and democratic. Rome is the heir of ancient pagan imperialism, and the hope of the nations lies in a world-wide democracy owning allegiance to Christ. And if a 'Moral Metropolis' is needed, 'neither Geneva, nor the Hague, nor any other European city is ideally suited for the purpose; for the new Unity must be larger than Europe. It must embrace the New World as well as the Old, and must extend from East to West. There is no city in the world which possesses the cosmopolitan sanctity and prestige of Jerusalem; and it bears already the ideal title of "The City of Peace."'

The deepest and most urgent question of the seeking soul is: 'How can I be sure of God?' and this question Principal W. J. Moulton, M.A., B.D., of Didsbury College, Manchester, sets out to answer in an admirable little book, published by the Student Christian Movement—*The Certainty of God* (3s. 6d. net). Its central contention is that 'when all possible allowance has been made for what we have gained from our education, from the society in which we live, and from our inherited beliefs, we are brought, in the last resort, face to face with a living God, and that throughout our lives we may receive:

Authentic tidings of invisible things.'

In nine chapters of close but clear argument he proceeds step by step to make good his contention, dealing with the fact of Christ, Christ and History, Sin as a reality, the Meaning of the Cross, Conversion, and the Social Consequences of Salvation. The whole treatment is extraordinarily good, and we cannot think of any book better suited to its purpose

of presenting the case for the Christian religion to a young and inquiring mind.

An admirable review of the work done by the World's Student Christian Federation during the past year is published under the title *Under Heaven One Family* (World's Student Christian Federation; 6d.). The Federation has a membership of over a quarter of a million present students, and the British Student Movement is only one of many bodies included in it. The present report records faithfully the aims of the Federation, emphasizing its definitely Christian character, and reveals the wide and statesmanlike scope of its efforts. There is an interesting section on the Peking Conference, whose watchword gives the title to this report, and special stress is laid on the international aspect of the Federation's operations. The review might be summarized in the phrase which dominated the Peking meetings: 'Jesus Christ and World Reconstruction.' Copies of this report may be obtained from the Student Christian Movement Bookroom, London.

## The Breaking-Point.

BY THE REVEREND JOHN A. HUTTON, D.D., LONDON.

'If I say, I will speak thus; behold, I should offend against the generation of thy children.'—Ps 73<sup>16</sup>.

You always find the conclusion of a psalm at the beginning. You always find the last word, the result of all the travail, at the very outset. You only need to think for a moment of how a psalm, like any other outpouring of the human soul, comes to be written in order to see that what the man thought *last* he would write *first*.

You will find, if you recall the psalms which are familiar to most of us, that this is not any ingenuity of my own. 'The Lord is my shepherd, I shall not want.' That is a conclusion: thereafter the Psalmist gives you the process by which that conclusion was reached. 'I will lift up mine eyes unto the mountains,' says the writer of the 121st Psalm, which once again is obviously a conclusion, written by one who discovered that what had been wrong with him was that he had *not* been lifting up his eyes to the hills; he had been going about the world with his eyes anywhere but on the hills: and

so, lest he should forget it later on, he begins his psalm by committing himself beyond himself.

That, by the way, is a very ordinary introduction to a psalm. A good man sees that there is something which he ought to commit himself to, something which he must abandon or something which he must take up, and, lest he should lose his moral purpose in the rhetoric of his emotional mood, he pledges himself at the very beginning. He vows himself to something and confesses that if he fails *there* he will have put himself beyond the pale. Thus it is that you have any number of psalms which begin with 'I will'; and only thereafter does the good man tell you how it was that he needed so to commit himself.

I confess quite frankly that there are some psalms, and these almost the greatest, which arrive at no conclusion at all, where the poor soul after all his restless tossing seems at the end to see not one whit more clearly, or to feel more comfortable within himself and face to face with life. And I repeat,